THE CHRISTIAN FAMILY COMPANION:

AN ADVOCATE OF

PRIMITIVE CHRISTIANITY,

AND

PURE AND UNDEFILED RELIGION.

H. R. HOLSINGER, Editor
J. W. BEER, *Asst. Editor.*

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"WHOSOEVER LOVETH ME KEEPETH MY COMMANDMENTS."---JESUS.

B.H. 286.5

Volume VIII.

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CHRISTIAN FAMILY COMPANION:

Christian Family Companion,

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments"—Jesus. At $1.50 Per Annum

VOLUME VIII. DALE CITY, PA., TUESDAY, JAN. 2, 1872. NUMBER 1.

For the Companion.

Who will cry to the Rocks and Mountains?

I have long been impressed to cast in my little mite for the *Companion*, but feeling my own imperfection, I have withheld my hand. To-day I asked myself: have I improved my time and talent that God has given me, or have I buried it in the earth? If so, may God help us in the future to make wise improvements. We are not here to live for self alone. No; we are taught to help each other; to bear each other's burdens. Here self must be denied, passions suppressed, and patience tried. May God bring it home to our hearts, especially to those who have rolled their burdens on others. We are taught in God's word, if we fail in one point we are guilty of all. Then what manner of persons ought we to be, who must give an account for every idle word. Need we wonder who will "cry to the rocks and mountains to fall upon us, and hide us from the face of him that sitteth upon the throne?"

I do not think this means the sinner and ungodly, for it will be said to them, "depart from me ye workers of iniquity, I never knew you;" and these will go away into everlasting punishment. It is to be feared that cry will be made by some that have named the name of Christ, and have deviated from the word of the Lord. Lamentable indeed after bearing the burden and heat of the day. Would it not be well for us to ask ourselves, is it I? Is it I, who will cry to the rocks and mountains to fall on us? Awful and terrible will be that disappointment. Is it not enough to arouse every one to a sense of duty. May God help us to work whilst it is called to-day, for the night of death will overtake us, wherein no man can work.

SUSAN EDWARDS.

Taylor, Ills.

NARROW-MINDED men, who have not a thought beyond the little sphere of their own vision, recall the Hindoo saying:—"The snail sees nothing but his own shell, and thinks it the grandest in the universe."

For the Companion.

Maxims.

Persevere against discouragements, keep your temper. Employ leisure in study, and always have something in hand. Be punctual and methodical in business, and never procrastinate. Never be in a hurry. Preserve self-possession, and do not be talked out of conviction. Rise early, and be an economist of time. Maintain dignity without the appearance of pride; manner is something to every body, and every thing with some. Be guarded in discourse, attentive and slow to speak. Never acquiesce in immoral or pernicious opinions. Be not forward to assign reasons to those who have no right to ask. Think nothing is conduct unimportant or indifferent. Rather set than follow examples. Practice strict temperance, and in your transactions remember the final account. Let your course be onward and upward; pay your homage to the God of heaven, through your observance of the great principles of friendship and brotherhood, which he has laid down for your observance; thus you will with His blessing; your noble order will spread until the whole human family will be embodied in the great plan of common brotherhood.

MARTIN.

New Lebanon, Ohio.

Turn withersoever we will, we find the belief in immortality. In every nation ever known, in every race that has ever lived, in every age of this changing world, we find it. Every language known to man as now or heretofore spoken among the babblers of this earth, is constructed in accordance with it. In all ages men in dying have looked on death as simply the soul's putting off its tabernacle. There are exceptions, but they are so few that they hardly attract our attention, and do not destroy the practical accuracy of our statement. The belief in immortality is one of the universal convictions of the race.

For the COMPANION.

A Crumb of Manna.

TO A CROSS-BEARING, CROSS-HONORING SISTER.

BY C. H. BALSBAUGH.

Grace be with you, to find the good purpose of God in all your vicissitudes and trials. To "apprehend that for which also we are apprehended of Christ Jesus," requires close walking with God. To be enabled and sustained by the lofty consciousness of reposing on the Almighty Arm, and being guided by unerring Wisdom, is the privilege of "the least of all saints." He calleth His own sheep *by name*, and leadeth them out." Each saint has his course shaped to meet his highest wants, develop his nature symmetrically, and lead him ever upward into that participation of Divinity which yields perfect composure when sense and reason fail, and qualifies for the destiny which God reserves for the individual believer. "My sheep hear my voice, and I know them, and they follow me." That God has a definite end for every soul, and a definite plan to reach that end, admits not of a doubt.—It is our wisdom, our dignity, our glory and our joy, to be so wholly at the Divine disposal as to be led by His Spirit into and along the path where His ends may be compassed. Your lot, and mine, is painful and perplexing, only as there is friction between God's will and ours. If we have the faith and confidence to '*go out*," in the cheerful sacrifice of all that is "seen and temporal," "*not knowing whither we go*," assured that we go at God's call, we have the strongest support, and the sweetest solace possible for the soul to enjoy.

You remark, somewhat despondingly, that huge mountains often obstruct your course, have "so many little battles to fight, so many crosses to bear and so many *great* temptations to resist." Beloved, let me tell you a secret, not wholly a secret to you, nor to any of the elect. If we would be led along by the Omniscient, all embracing counsel of the Most High, we must know what is meant by these wondrous words: "YOUR LIFE IS HID WITH CHRIST IN GOD."—There must be a complete renunciation of every thing that offends the presence of the Holy Spirit. If we would have as our peace and confidence "the testimony that we please God," we must be sure to let him have His pleasure in us. This is the only true life-insurance, for we will be so entirely in the line of God's purpose, that "all things work together for our good." To such a soul there can be no real disaster. Having our aims and aspirations infolded by faith in God's ends respecting us, the outcome must be a realization of the Divine thought, and, of course, our highest good.

To have it for your joy that you are at one with God, vitalized, moulded, directed by God, the vehicle of His thought and action, you must have it as your undivided object to rise above all aims and pursuits that repel the Holy Spirit from being the Life of your life. "*Keep your head with all diligence.*" Let the springs of your being be so well-kept, so close to the Great Fount and Model, so centred and enveloped in the All-Holy, that you will be carried along with the Divine will and movement, as the arm and foot are kept in unity with the thought and purpose of the head and the heart. The "joy of the Lord," "the peace that passeth all understanding," require an entire settlement of the soul in the Divine purpose and discipline, so that your *trust* in Jesus will give you the same rest and peace as though you could *see* all the good and glorious ends of God in all your "little battles, heavy crosses, and great temptations." Take Christ by the hand, by faith, and do it heartily, borrowing no trouble from the morrow, taking step by step in the holy confidence that your fiery trials will but refine and crystallize your nature, bringing out more clearly and radiantly the lineaments of your adorable Redeemer.

Study attentively Heb. 12: 3. Read it as often as the verse contains words, emphasizing a different word at each reading. Glorious, uplifting, transporting meanings will unfold as you proceed. When you get to the heart of it, you will find yourself on the very bosom of Infinite Love, too blissfully satisfied with the fullness of Christ, to be greatly disturbed by "little battles," or big. Let every thing be done as the result of daily counsel with God. Carry your censer with you, wherein you go, and envelop all whom you meet with the "sweet-smelling savor" of a Christ glorifying life.

"Are you a Christian, my friend?" "I long to be one," was the reply. "But you may long to be a Christian all your life, and yet lose your soul at last; if your action ends where it begins, with simply longing to be a Christian.

For the *Companion.*

New Year.

At the commencement of each year there is spread before us, as it were, a pure blank page; divided like a diary, into three hundred and sixty five days. Every day we fill the allotted space; and because we write carelessly, almost unconsciously, we make many crooked lines, and large blots, and thus mar the history of our lives. Looking over the last page, how soiled and blured it appears! We find much to regret, much that we would obliterate if we could. But what we have written we have written, and we cannot efface it.

Looking back across the lapse of time, to that mournful day when the first of the human race —"hand in hand, with wand'ring steps and slow through Eden took their solitary way" out through the gates to commence life anew in a sin cursed earth, we find that each page of the world's history has been blotted in the same way. Blotted by acts of rebellion against God, by deeds of cruelty to one another. "Man's inhumanity to man has made countless thousands mourn." We not only read of, but seem to hear the cry of those laboring under hard task masters, and the wailing of an innumerable multitude of the oppressed in all ages. We seem to hear the blast of the trumpet, the tramp of hosts, the clash of armies, and the shrieks of the dying; and now and then, above all this, we hear the thunderings of God's wrath upon a burning city, a perishing nation, or a doomed world. But along with this sad noise and strife, there comes down, through all time, a gentle sound like a soft strain of music, telling of the universal brotherhood of man—of man's love and compassion for his fellow man. Sometimes, like the music of an Eolian harp, the sound becomes so soft and low that it can scarcely be heard, and then again, in hours of peril and anguish, rising into the higher notes of human heroism.

Leafing back over nearly two thousand pages, how divinely sweet and melodious that strain becomes. During the humanity of Christ the chords were touched as none but Jesus ever touched them; and that soft sound has been sweeter ever since a,s though the echo of his touch had mingled with the imperfect notes his followers have sounded since. Both these sounds have came down to the close of eighteen hundred and seventy one; one telling of sin, the other of righteousness—one singing of love—the other sounding the shrill notes of hatred and strife.

And now which shall we inscribe on the pure blank page which lies before us? With prophetic soul we seem to know what the nations will write; but what shall we who walk in the lowly places of earth? We have nothing to do with the nations. Shall we assist in keeping up, and strengthening that sweet strain that has come down to us? or shall we help to increase that harsh sound of emulation, and strife? I fear we shall, as in the past, strike both chords; now playing on this, and then that—sending forth sweet, and bitter water from the same fountain. But oh! that the soft, sweet strain might, at least in the Church of God, prevail above the other.

If we fill the page with a record of the works flesh, such as: "hatred, variance, emulation wrath, strife, envyings, revelings," &c., of the we will have to crowd the margin with words of penitence, and remorse. But if the works of the Spirit prevail, such as: "gentleness, goodness, faith, meekness, temperance." we can write in the margin songs of praise and thanksgiving.—Let us pray that God will keep, for us, the page pure to the end; not blank, for we want to work, but free from the blots of sin.

E. Williams.

Why are we not sanctified, purified, becoming more and more each day a glorious Church, not having spot, nor wrinkle, nor any such thing? Simply because there is so little reading—living on—the Word. It is the only thing that can transform us into the image of God.—The Spirit works by the Word.

Christianity meets us in our spiritual ruin and helplessness, and brings us, in the Gospel of the blessed Jesus, "glad tidings of great joy." And a man becomes a Christian in the acceptance of these tidings, and in the embracing of the Saviour whom they reveal.

Faith will invariably show itself in works; and he who is a real Christian will exhibit in a life of holiness and usefulness the Character that adorned his Lord.

Christian Family Companion.

DALE CITY, PA., Jan. 2, 1872.

Our Greeting.

Surely the Lord is good, and we are a monument of his great mercy, whom he has permitted to stand another whole year, and to tread upon the threshhold of another, and now we are permitted to repeat our annual greeting to our kind patrons, very many of whom have also been favored with life, and the privilege of enjoying it. And now, will we not first of all, breathe forth an offering of praise and thanksgiving to the Great Giver of all blessings. When our mind reverts to the past, we can recall names which have been upon our books from the first number to the close of last year, but now the hands that so readily placed their names upon our lists are locked in the cold embrace of death. They cannot unfold them.—Their names are enrolled in the long lists of obituary notices found in the seventh volume of our paper, and their memory lies deep in our hearts. Their souls, we fondly hope, are basking in the Redeemer's love, in the bright world where sorrows never enter. Let us prepare to follow them, for be assured, friendly readers that some of you who are now tracing our thoughts, will be numbered among them ere this year will have come to a close. Let us be God's dear children, then let come what will, we are safe. If he wishes us to labor here, where we know and are known, even though our lot be cast in vallies of poverty, let us work industriously, for our Master gives a good reward. And should it be his good pleasure to remove us to the better mansions, our Father's own abode, where we shall see him as he is, and—glorious thought—we shall be like him, we shall again have occasion for loud songs of praise.—But let us at all times remember that he that has "this hope in him purifieth himself, even as he is pure." Let us walk worthy of our high calling; keeping our garments undefiled from the pollusions of sin, and the dark stains of iniquity.

But while death has committed his ravages, time introduced its changes; and opposition worked its work, when we turn to our subscription books, we still find many familiar names, reminding us of many friendly faces which are among us, and standing by us. This fact encourages us, and inspires us with hope and resolution for future duties; and so we now set out afresh in our Master's service. And in doing so we feel as though we might promise our readers something more than usual, during the present volume; but as the future is full of uncertainties, we will refrain, and instead proceed to actual work, doing with our might what our hands find to do, and trusting in God for what may come. We are happy to be able to present to our readers a model paper in our first issue for eighteen hundred and seventy-two, and to inform them that for several numbers more we shall not lack for spice and variety.

Wishing all our readers, old and new, a happy and prosperous year, in its beginning and its close, we send forth our messenger, in the name of peace and love.

Tickets for Sale.

We have in our possesion two first class tickets, from Pittsburg to Baltimore, by the way of Harrisburg, which we will sell for one dollar a piece less, than they can be bought for of first hands.

Brethren's Almanacs for 1872.

Thosands have already been sold. Hundreds may still be had. Price 10cts for one, 40cts for six, 75cts for twelve.

Church Property Deeds.

To whom should a deed for a meeting house lot be made?

JOHN LONG.

It should be made to the Deacons, who are properly the Trustees of the church, and their successors in office for ever. Suppose you have three deacons, you should have your conveyance read thus: To John Long, James Smith, and Peter Jones, Trustees of the Church of the Brethren at Hausertown, Indiana, and their successors in the office forever, to have and to hold the same, in trust, for the use of said Church, &c.

Chicago and the Great Conflagration.

A book bearing the above title is about to be issued by Hubbard Bros., 723, Sansom st. Philadelphia, Pa., who solicit agents to sell it by subscription. A better selling work, at this time, can not be found. It is written by Messrs Colbert and Chamberlain, of the Chicago *Tribune*, and will therefore be reliable and accurate.

The Bow in the Cloud.

Such is the title of another new Book published by the Hubbard Brothers. It is mostly written by Bishop Stehens, and is pronounced as being one of the choicest works of his life. It will be sold only by subscription, and agents will find it ready sale. Apply to Hubbard Brothers, Publishers, 723 Samsom st. Philadelphia, Pa.

Vick's Floral Guide.

The above is the title of an elegantly printed catalogue of Flowers and Vegitables cultivated by Mr. James Vick, which will be sent upon the receipt of ten cents, which is not more than one-fourth of its cost. It is worth the money just to look at the illustrations. And if you want to buy seeds of the finest flowers, shrubberry, and vegitables it will tell you just how to order them, their cost, and all you want to know. If you order the catalogue, or seeds, tell Mr. Vick about this notice. Address James Vick, Rochester, N. Y.

The Pious Youth.

The fate of our Juvenile monthly is still not positively decided, though its case is extremely doubtful, and unless a powerful stimulant will be administered within a week, we shall be obliged to announce its untimely end. The December No. for 1871, No. 12, will not be issued for anoth week.

Last Year's Almanacs.

Should any of our readers have copies of last year's Brethren's Almanacs on hand, we would be pleased to exchange of this year's for a few of them.

Answers to Correspondents.

ALFRED STOWELL: Quite satisfactory.

PHILIMON HOFFERT: All right.

For the *Companion*

Our Companion.

The word, "companion", has to many of us, become a familiar household word; and being brought before us, by his weekly visits, we have formed an attachment to him, I presume not easily severed. If he would bring us word that he means to stop his visits, many of us would feel very sorry, and lonesome. Just think of the many items of news he has brought over the thresh-holds of your mansions, in the past year.

How often were some poor lonely hearts, in the distant wilds, made glad through a paragraph of some brother's correspondence, perhaps reporting the conversion of a son or daughter, father or mother, that had been given up as hopeless. And of the unions formed, aggrievances ratified, of churches established, of love-feast seasons, in which the brethren and sisters enjoy themselves so much; the district and annual councils, and the very many excellent essays on different subjects. The essays on the Lord's Supper, by Assistant Editor, are so inteligent and plainly written, that, I cannot help to acknowledge them a good, and an instructive production. Did you read them? And then the short, but telling editorials by the proprietor, made it to me, one of the best *Companions*, with which I had the pleasure of meeting in the past year.

Although I have been a reader of the *Companion* from its beginning, and I think the Editors had just as well put me down as a life member, no one year closed as pleasantly as the last one. No unpleasant criticism, no unpleasant feelings among its contributors. This alone should induce us, his patrons, to double our efforts in his support, and have him to extend his visits among those that know nothing of him. The past year with its work has gone on history—the work is done; and if our motives were good, it will have the blessings of God to rest upon them, and we will recieve our reward for the same, when our life's journey is done.

Now brethren and sisters we are entering upon a new year. This should bring new courage, new energy, new zeal, and new names upon the *Companion*; but above all, upon the Lamb's book of life. Of this number we have gathered up 30 since we commenced the year just past, and I cannot see why we may not hope for the same, in the present year. While many hearts and hearths were made to rejoice others were made to weep, for loved ones, from the cradle to the hoary head. Thus were taught the lesson, that we have no continuing city here.

We have entered upon an other annual meeting year, and already do we know that many of the useful and working brethren have fallen asleep, and have gone yonder where our messenger can not reach them, peace be to their ashes.

Inasmuch as the *Companion* is about starting out upon a new year, and I wishing to have "Our Companion" a welcome visitor, allow me to make the following suggestion: Let editors, contributors, and patrons use their best endeavors to make the paper appear, cheerful pleasant, and edifying that its contents may be food for the soul. If this be our rule to work by, we will spend another year pleasantly together. Brethren, refrain from harsh criticism, and here let me say, should I have said any thing, in any of my articles in the past year, to offend any in, or out of the church, I can say it was not done intentionally.

We say so much about our editors, and frequently censure them for committing errors and for not just doing as we would like them to do. My dear brethren and sisters I have learned, "as the little boy said, after an anxious waiting of his turn to see the President of the United States: "Why mother he is only man." Just so with H. R. Holsinger, and J. W. Beer. Their attainments to perfection are no better than yours. Just always remember this as you pass through the present year. What then becomes your bounden duty, as Christian Companions? Nothing more nor less than your editors, in your prayers. If you do this, their labors will certainly be more successful.

Brethren Editors, you may be anxious to know what your unworthy servant has to say in regard to the general deportment of the *Companion*. I shall simply say, let him come this year as he did the last, and my support he shall have, and a hearty God speed; but be careful that you do not get too many advertisements upon its pages, or some of the readers may object. In my judgment the last was the best yet sent out. Now brethren editors, I hand you this for the columns of the *Companion*; I say "our" because I think we should all feel interested in its welfare, as a church organ, for such it is. I think we shall let some others help you to fill its columns, who have been silent for some time, that ought to write; but be assured, rather than have your contribution box get empty, I will write for you again.

C. G. Lint.

Dale City, Pa.

Under the Shadow of Thy Wings.

Tears, desires, convictions avail but little—you must be "gathered to Christ, even as a hen gathereth her brood under her wings.' There is safety only there; and all that you can do outside that wing will never give you rest, peace, and joy—the things that your soul longs for. Until you come to that, it all goes for nothing—soon to rise up in judgment against you. And if you say, "But I cannot do that; it requires a divine power," those who speak in that way are but too often merely playing with the thing. Christ says "I would have gathered you, but ye would not;" and the same heart that melted over Jerusalem will say, "Depart from me."

Five Minutes in Heaven—McCheyne tells of a little boy who for years suffered great pain. When asked by his minister whether he did not feel like murmuring under the heavy hand of God, he replied, "Oh! sir, five minutes in heaven will repay me for it all"? We were reminded of this by a boy's speaking of his trials and hardships. To be a good, honest boy, one must "endure hardness as a good soldier." But will not five minutes in heaven with those saved through your example, each one a star in your crown of rejoicing, repay you for a life of toil in His service?

An intimate acquaintance with the Holy scripture is a secure heaven and an impergnable bulwark, an immovable tower, an imperishable glory, and impenetrable armor, and unfading joy, and whatever other excellence can be uttered.

Individual faithfulness constitutes Christian harmony.—*Mary Dudley.*

For the Companion.

New Year's Day.

While reading Hebrew 13: 8, thoughts suggested themselves to my mind, of times past, times present, and times to come. "*Jesus Christ* the same yesterday, and to-day, and forever." The years have passed by us very swiftly one by one, and they bring many changes as they pass.—God has spared us to see another *New Year* begin. And this New Year is sure, like all other years, to bring many changes with it. Happily for us we cannot tell what the changes may be. If we live to see the end of it, we shall have passed through one year more of our trial time, and shall be one year nearer to the end. We shall have traveled one stage farther, either on the road that leadeth to life, or on the road that leadeth to destruction. This will really be the most important change of all to us. To some of us this *New Year* may bring other changes. Some who begin it in joy, may end it in sorrow; begin it in health, and end it in sickness, and others in *death*. The frame which now seems so full of health and strength, may, before this year ends, be sleeping in the cold, dark grave. And then there will be no more change till the trumpet sounds, and we all awake to judgment. May God help us to begin this *New Year* so that, whatever "changes and chances" fall to our share in it, all may be well with us at its close. But in the midst of all the change and uncertainty of life, is there any thing that changes not? Yes, "the blessed Master" is "the same yesterday, and to-day," and for ever." Though year after year hurries by, each seeming swifter in its passing than the last, and each bringing some great changes to us or to those around us; though joy may be changed into sorrow, and sorrow into joy; though new graves swell up in our church yards, and new faces come and go amongst us; though nations rise and fall, and generations pass away; new things introduced, and old things forgotten, the thoughts and notions of men change and shift, and "toss to and fro" like a ship in a storm; yea, though worlds are destroyed, and the stars fall from heaven, yet *one* there is who changes not, "with whom is no variableness, neither shadow of turning," for Jesus "Christ" is "the same yesterday, and to-day, and "forever."

How good, brethren and sisters, for us to have something to lay hold upon which cannot change. How blessed a thing to find a *rock*, upon which, when the storms rage most fiercely over the sea of life, we may cast out an anchor of the soul, both "sure and steadfast." Thus, on this New Year may our hearts be fixed, and centered on Him who is "the beginning and the ending, which is, "and which was, and which is to come."

Ye who have lived to see another year begin, ye know not what it shall bring forth for you, nor whether ye shall live to see it end; "ye know not," even "what shall be on the morrow." Oh hold not by the vain and changing things of this world! Set not your hearts on the frail and uncertain things of time. I will show you that which is changeless and certain forever: go to Jesus Christ, in him is no change. He is the same—the same merciful Redeemer, the same perfect pattern, the same accepted sacrifice,—the same loving master;—the same gracious intercessor; go to him, and "among all the changes of this mortal life," be safe for ever.

But while the first day of the *New Year* thus points Christ out to us, and bids us think of Him, we must not pass by the special lessons which are taught by him, that are so much despised by false professors, namely the humble institutions of his house. Let us brethren by the grace of God, determine to practice his humble ordinances with clearer views of their essentiality, in the year to come. I have known some brethren, when crowded with Satan's angels, to acknowledge that they did not hold much in the outward ordinances. It looks so cowardly to deny the Lord when pinched a little by the devil's mediums. Let us follow a better course in the year to come. Let us learn a lesson of respect and obedience to the outward ordinances of religion. Christ was obedient to the law for man. He kept all the law of Moses strictly.—He could not himself need those outward ordinances. It was to give us an example, that we should follow his steps. He observed them most carefully. And shall we who do need them,—aye, and most sorely need them,—shall we dare to despise or neglect any one, even the least of those outward aids to religion which we possess. Whether it be baptism, or the Lord's Supper, or feet washing or the holy communion, or the salutation of the kiss, or the annointing of the sick, or attending the public worship of God's house, or whatever it be, that we neglect, that God has commanded, we are surely guilty in the sight of Him who was "obedient to the law of man."

As a blessed Savior, then, we would look to him this day, and from this day forth. O may he be with us, and let us be with Him, throughout its course. As our Savior, let us trace Him, as the year goes on, from the manger to the cross, yea, and to His throne of glory again in heaven. Let His name stand out obove all the thoughts, and cares, and interests, the joys and sorrows, the hopes and fears the good and ill, which this *New Year* may bring with it. Let the thought of Him bless and sanctify all we do, and all we suffer. While all things are changing around us, and we find nothing secure, nothing lasting, nothing perfect, here,—oh! let this be our watchword and our strength, "Jesus Christ the same yesterday, and to-day, and for ever."

William H. Quinn.

Tyrone, Pa.

Godlinesss Makes the Gray Hairs of Age Beautiful.—"The hoary head is a crown of glory, if it be found in the way of righteousness." Age invests many things with peculiar attractiveness. An aged oak, gnarled, wide spreading, lichen-covered; an ancient castle, weather-worn and storm swept, moss-grown and ivy clad—both are beautiful, exceedingly; but of all attractive pictures old time can draw, no sight is so beautiful as the silver locks and radiant features of godly and joyous old age—an aged sire, a venerable mother seated in "the old arm-chair," looking placidly back along the line of trodden years, looking hopefully forward across the bright borders of the Beulah-land, to catch a glimpse of the jasper walls which belt the city of the saints!—*J. Jackson Wray.*

Anger is the most impotent passion that accompanies the mind of man; it effects nothing it goes about, and hurts the man who is possessed by it more than any other against whom it is directed.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Notes of Travel.

After attending a series of eight love-feasts, I arrived safely at my home, on Saturday, November 28th, at 11 o'clock, A. M., and found all well; thank God.

Upon looking at my list of meetings, &c., I discovered that I had been appointed, and that I agreed to attend a meeting in Turcarora Valley, on Sunday at 10 o'clock A. M., at a point about five miles distant, on a straight line from my home. This does not seem very far, of course, but the way either leads across two high mountains, and on account of its zigzag course the distance to be traveled is about nine miles, or to go around through some narrow defiles in these mountains, the distance is about eighteen miles. Being obliged to go on foot, or to borrow a horse to ride, I tried to exert all the wisdom and ingenuity I could command to borrow without appearing much of an encumbrance to the lender. I succeeded tolerably well, at least I thought so. After taking some refreshments, and trying to make other necessary arrangements, besides leaving some very important matters unattended to, for want of abilities, opportunity, &c., I mounted my horse Frank, I now considered him mine to use. I reached the top of the first mountain without any occurrence, worthy of note, or without much difficulty, as it was neither too steep or too high for Frank to carry me up, without doing himself any injury. At one time when I let him rest a little, I looked down upon the beautiful valley, and in a moment I thought of the diversified condition of its eternity bound inhabitants among other things, I thought they were peculiarly blessed because they could remain at their homes, and attend quietly to their domestic affairs—that they did not appear to be directly bound to leave their families and travel off to preach the gospel. I discovered and endeavored to destroy a small root of envy that had unconsciously sprung up. While descending from the other side of the mountain, another scene met my gaze—a long narow valley, variegated with natural sublimity, grandeur, and the wealth and poverty of its accountable beings. In my imagination I soon passed an interview with all that had either shown me so much kindness, or so much hatred, that I could not well avoid remembering them. Oh! the monstrous, extreme littleness of man's heart! While pondering upon its natural inclination to wander away from God; its proneness to be in darknees among the fading vanities of earth, and its wonderful adaptation to reject truth and receive error. I reached the base of the second and higher mountain. My way now led up a deep, narrew winding path at an angle of notless than twenty degrees to the horizon. In some places its depth is caused by the absence of rocks which had to be thrown out in order to get a surface even, scarcely smooth enough for a horse to travel upon; in other sections it is caused mainly by the rushing of water through ic during freshies.

Having dismounted, I pulled off two coats, for they are not only unnecessary, but they are a great encumbrance if wound round ones body while scrambling up such a path-way. even on a cold day, while on other occasions they may be comfortable—useful, and consequently not superfluous. I strapped the heavier one upon the saddle for Frank to carry, the other one I hung across my shoulder; then taking the hitching strap in my hand I commenced the ascent, Frank following me. A saddle and an over coat are heavy enough for any horse to carry up this steep path; but there are different opinions afloat in regard to this, and there may be cases having circumstances connected with them, which should change my views accordingly. After getting fairly started upon the rugged ascent my mind again began to wander, as almost all minds are apt to do; sometimes upon plain practical or abstract principles of truth, and sometimes upon metaphysical subterties, absurdities, &c., but the prevailing imaginations can invariably be traced back to a main object in view, as their foundation or source. For more than forty years, brethren have been passing and repassing these mountainous regions—not in search of gold or worldly fame, we trust, but on missions of love. It is most certainly an object quite fit for the people of God to assemble themselves for the purpose of teaching and learning the way of salvation. A great amount of both physical and mental labor has been expended for the building up of zion, and much more is still required to bring about the period "when all shall know the Lord;" but God will work his work in due time. Laboring, traveling up steep mountains is mans reasonable service to God, and when he has done all and given all he can, he has only done his duty; though his Master smiles upon him, noticing and giving him credit with avery augmented vibration of his heart, occasioned by the performance of duty, even in ascending this or any other elevation. Upon reaching the summit I again looked far out upon mountains, hills, with villages and cultivated fields. Such natural elements and works of art act very powerfully through the eye upon the soul, and sometimes they leave in it the conception of lust which brings forth sin and death; but the eye is not the only avenue to the inner man; the same end may also be accomplished through the sense of hearing, feeling, or tasting. After looking at and thinking upon these things a little, I made some necessary changes and descended from the mountain, arriving at brother Isaac Book's house at dark. Lodged with him, and in the morning went to meeting with him. At the apointed hour he introduced the worship of God by singing and praying with the congregation, after which another brother tried to preach.

If the brethren have any "notes of travel" in their possesion that are more interesting and profitable than these, I would be glad to see them published, and I have no doubt but that many others would be pleased to read them. J. B. GARVER.

Shirleysburg, Pa.

Brother Henry:—There are but five of us here, and no speaker. I think if the brethren would preach in this neighborhood a while, good might be done. I wish you would make it known that we are here, and try to send us a preacher. We would be so glad to hear the brethren preach. SPARREL H. HARRIS.

Blue Eagle, Mo.

Report of Brother Keller's Recovery.

Inasmuch as it was requested, through the *Companion*, that I should report, after I have recovered from Small Pox, and tell how I feel toward those who imposed the loathsome disease upon me, and whether I will still persist in harboring every body who knocks at our door, and if so, how I will justify myself in such a course, I will try, in the fear of the Lord, and the spirit of the Gospel, to answer those questions, expecting it to be profitible to the readers of the *Companion*.

But first of all, I will tell you, that I feel perfectly well again. I would also say that the statement concerning my case in the *Companion*, on page 768 is nearly correct, with the exception of the sick man being an old man, I would judge him about 35 years of age.

I do not blame the man, who sent the sick man to our place alone, for causing me to catch the disease, but the Constable who took the sick man away, is partly to be blamed also, because, when the sick man was ready, and all fixed to start, I called upon the Constable to assist me to carry out the chaff bed upon the spring wagon. The sick man had just got out of the bed, and it was quite warm yet, I thought if each one of us would take hold at the corners, we would keep it off from us, but the neighbor would not do it, my men were all in the field, and the women, I did not want to help; they had already done their full share. I then first thought, I would throw it out through the window, but the grass was wet, I thought it might do injury to the sick man, so I rolled the chaff bed together and carried it out on the spring wagon, and in this way I think I caught the desease, and so both these men, were instrumental, in part, through the aforesaid circumstances, to bring the disease upon me, not intentionally, but by neglecting their duty, and I was in danger of an untimely death.

The first three days, I thought that the disease would drag me to the grave, and I was much afraid that some more of the family, or perhaps neighbors would follow me, and as soon as we were sure that I had the small pox, we concluded, that we would move my bed in a room at one end of the house, and so we did it. The women first took the carpet, and everything else out of the room, so only my bed, a table, and two chairs, and a stove, was kept in the room, I made my bed, and the fire myself, my dear wife waited on me, and she only, she came through the entry into my room, and before she came in, she changed clothes, and when out again she changed again before she went to the family again it was understood that she should only come to my room, when I needed anything and go right out again, the friends, and neighbors, we told not to visit me, and if any did come, we did not let them come inmy room, and if any one had to csnverse with me, it was done through a window, so we managed the case, used all the care we could, that it should spread no farther, as yet the disease did not go farther, and it is over four weeks since I took it, and we have good hopes that it will stop, you may imagine that we as a family, feel glad, and thankful. Suffer me now as a child, to relate a little more to you. My case appears to me was a singular one. As I said at first, I thought that through this disease I would be removed from time to eternity, to try the realities of the other world. Solemn thoughts occupied my mind. When I used to be called to preach at funerals, when the deceased was a grown person, it was often very near to me, to take for my text, "Set thy house in order, for thou must die and not live." This came home to myself; the question was now, how is now thine own house in order? O, I soon found that it was not so fully in order, as when I preached to others; it was out of order, here and there, the more I examined myself, the more I found things that stood against me; and being very sick, I felt sick unto death. I now felt the need of a throne of grace more than ever. Unbelief would say, there is no more a throne of grace for you, but I would try to believe that there was. I prayed, and reasoned with my God, and wrestled, until I got very nigh a throne of grace.—Through an eye of faith, I saw my Savior at the right hand of God, both on the throne, and he my Savior plead my case, I listened, and the blood of Jesus was handed, and I found mercy, and pardon, through Jesus Christ our Lord. Thanks be to God the Father of our Lord Jesus Chris, who is always ready, when we come to him, with a broken heart, and a contrite spirit. But I was yet very sick, and you need not wonder, if my thoughts still roved over the past, present, and future, and in particular about this life destroying disease, and while my mind was thus engaged, a thought came up, and a sigh followed, and shall now, this disease, which has taken hold upon my body, bring me to my grave? I did not feel that it should, neither did I believe, that God sent it upon me. Then the question arose, am I then of no use at all any more, to my dear family? Am I, and can I, be of no use to the church, to my dear fellow members, and am I of no use to society? Am I become altogether unprofitable, and must I now go to my grave, and be forgotten? Then I brought my case before God, and besought the Lord who has full power over all diseases, to take the life destroying power from this disease, that it might do me no harm. The good Lord doeth what seemeth best in his sight. Not that I will boast, but tell you the truth, shortly after this entreaty, I felt that the Lord, who had all power, had taken my case in hand, and all fears of dying through this disease, disappeared. I felt safe in the hands of the Lord. After the fourth day I did not feel sick any more, only weak, as I ate nothing for four days, and had taken considerable medicine. I was only one week confined to my bed; I was middling full of small pox, but very few filed. I think there will remain no marks on my face, but about being disfigured I was little concerned.

And now as to how I feel, towards those with whom I find fault, and in my opinion, have been partly instumental, of bringing this disease upon me. I of course don't feel to thank them, for the course they took, but of a truth I can say that I love toem, as I love other men in general. If these men were brethren, then it would have hurt my feelings considerably. Outsiders, I am used to this long time, to over look considerable, and so considering the conditions these men are in, I do not find so much fault after all. The Constable has quite a young family; he was afraid, and the other man, who sent the sick man, was never converted. I wish neither of them the small pox, but I wish them both well. I believe too, if I would rea-

son with them both about the circumstance, that they would confess the fault and that would satisfy me altogether.

And about whether we will still persist in harboring every body who knocks at our door, you may depend upon, that we will the more persist in harboring. In all my affliction, and struggle, never a thought come up that we should not have taken this stranger in. No, no; suppose we would have set him away also; I feel satisfied that he could not have stood it long any more. He would likely have despaired and died on the road. How bad and concerned would we have had to feel. I think he was fully as sick as I was, and if I would have been in his stead when I was about the worst, and no body would have taken me in, how I would have felt to bless them. This sick man, after we took him in, and made him a bed, and tea, and soup, he felt revived, and would still tell mother you are doing to much, and wished good Lord would bless us. He appeared, as if he could not thank enough, for the kindness the family showed to him. He told me the morning the constable took him away, that if he could he would gladly work for me several months. He wished the blessings of God to rest upon us. He was uncommon full of small pox. Now the reason itself should be sufficient to justify any man, to persist in such a course. I think the believer in Christ, and in his teachings, and the teachings of the Apostles, has somewhat more, whereby to justify such a course, did not Paul teach the brethren at Rome, (Romans, 12 : 13,) that they should be "given to hospitality"? And did not Peter in his 1st Epistle, 4 : 9, teach, to "use hospitality one to another without grudging"? And did not not Paul, also insist upon Bishops, to be "given to hospitality"? 1 Timothy 3: 2, and Titus 1 : 8, a Bishop, to be a "lover of hospitality"? And I do not know why all the people should not be as good as the Bishop. He is only man also, and we find that Paul taught the Hebrews "not to be forgetful to entertain strangers," and I knew the man we took in, was a stranger. This is about the way I justify such a course. And I am persuaded, that all the world would be justified, to begin thus to deal with their fellow creatures. I think it it is done from the heart, then the Savior will some day say "ye have done it unto me." I would be afraid, not to persist in such a course, because Christ taught plainly in Matth. 25 : 41, 42, 43, verses, if we don't, then some day, he will set us on the left hand, and say "unto us, depart from me ye cursed, into everlasting fire prepared for the devil and his angels, for I was a hungered and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked and ye clothed me not; sick, and in prison; and ye visited me not."

DANIEL KELLER.

Dickinson, Pa.

Dear Brother :—After my respects, I wish to say to you, that I think I am 75cts back on the *Companion*, which I will send you in this letter. I feel too poor to take the *Companion*, I am getting old and have nothing only what I can earn by my labor, and money is hard to get; but I would like very much to read your paper. If you see cause to, send it on, and if I can hereafter, I will pay up. I would feel thankful if you would send it on, but I can't pay in advance. Now it is for you to do as you like, send it on or stop it. Let me know in next number whether you received the money, and if all is right. Yours in love.

MARTHA MANLEY.

Bridgewater, Va.,

REMARKS :—According to our book you owed nothing, so that you have now paid 75 cents on volume 8. We think you ought to have the *Companion*, and will send it on. The Lord always prompts his people to have a concern for his poor, so that we shall lose nothing.

Gleanings.

If any of the brethren are traveling, and can stop here, will make arrangements to have preaching. We have only a school room at this time, but hope and pray that there may be some good done in these places too.

P. D. FAHRNEY.

Keedysville, Md.

Dear Companion :—A few items of Church news may be of interest.

Elder Kurtz, condition is far from favorable—he is subject to prostration at any time. He however is strong in the Faith.

On Friday the 15th inst. Brethren J. W. Shoemaker of this (Chippewa) branch and Moses Weaver of Ashland branch, started on a mission of love to the brethren of N. W. Ohio, Indiana and Michigan, and perhaps Iowa and Canada.

Yours Fraternally,

E. L. YODER.

Brother Henry :—You asked how many *"thanksgiving sermons* will be reported ?"

I can say there was preaching in Spring Run meeting-house. The 7th chapter of Daniel was read and remarks were made from the same.—Not many were present but more than two or three, thus the blessing was theirs.

There was also an appointment in Dry Valley meeting-house. You say "It is a custom among the world's people to present their editors and servants with a fattened turkey, or other edibles, and clean meats, previous to such or similar occasions," then ask "would it be making too much after the world for our patrons to serve us in the same name ?"

I say *yes*. It is not the design to feast, * but contrarywise to *Fast*. Thanksgiving used to be called "fast day," and we think it should be observed as such. Either treat it as an ordinary day or else comply with the demand which is, fast, but do not so far construe it as to do quite the reverse and thus feast.

We read in scripture of feasts but not that they ever occurred on *fast days*.

SOLOMON W. BOLLINGER.

Mc Veytown, Pa.

Query.

Where do we read that "The seed of the woman shall bruise the serpents head ?" Who can tell ?

D. A. Lichty.

Brother Benjamin Benshoff, Johnstown Pa., says : I would like to see the *Youth* continued, and believe that it would be instrumental in doing good. As a Sunday school paper I like it, and have noticed how eagerly it is reached for. I will take two copies.

Scarlet Fever and Small Pox are prevailing in the town. We are all well.

* A short time before Christmas or on that day is a very suitable time for sending presents. The wise men of old gave gifts to Christ (see Matthew chapter second).

Dear Companion :—I have just returned from a visit to the Brethren in Marshall county, Indiana, where I assisted in holding a series of meetings, in the village of Bourbon, on the Pittsburg Fort Wayne and Chicago Rail Road. According to the best of my recollection we held ten meetings in the village. At first the audience was small, but gradually increased, so that at about the last six appointments we had a crowded house, and the house was very large and commodious. We made it a point to give special attention to doctrinal points, such as Baptism and the Lord's Supper, the object being to enlighten the people of the place upon the manner in which the brethren view those points, as well as to show the necessity of obeying those points of doctrine in humility and faith.—Brethren John Barnhart and John Knisely met us and assisted. There was not much present indication of success, but we hope there was seed sown that will eventually yield fruit. This village of Bourbon is located in the Yellow River Branch of the Brotherhood. We had the pleasure of making the acquaintance of brother George Shively, who is one of the, if not *the* oldest Elder in the Brotherhood, having been in the ministry for over 52 years. He travels but very little any more in consequence of *age*. Two of his sons, Jacob and David are ordained Elders in the same church. Besides these we have formed pleasant acquaintances with many of the members in this church.

It is here that Salem College is located. We had the pleasure of attending school a day and a half, took notice to everything that was done, and addressed, in our feeble manner, both teachers and pupils, and as many of our Brethren may wish to know what Salem College is like, I will say a few words upon that subject.

The building and ground was donated to them by the citizens of Bourbon, who for the most part are "out siders," upon the condition that the Brethren perpetuate a school in the place, for at least 4 years. The location is a nice one, being a gentle elevation above the surface of the surrounding country, which country is quite level. The building is a substantial two-story brick. I did not learn the exact size but it must be at least 40 by 50. The school is as yet in its infancy, but with proper management on the part of the Trustees, and proper *liberality* on the part of the Brethren generally, who are favorable to education, and proper *silence* on the part of those who are not, it will become what so many of us for a long time thought the Brotherhood needs ; namely a school where we can send our children to get an education without coming in contact with the many evils they are exposed to in other institutions. One of the worst of which is *sectarianism*. Some of our children *will have* education and if we don't educate them, somebody else *will*, and that very often to their ruin. Upon the whole we think there is a good beginning at Bourbon, and we take the responsibility in behalf of the Brethren there, to ask the Brotherhood in general, that if you can't say, or do anything for Salem College, *don't* do anything against it. Let us give it a fair trial and if we find it not good then condemn it.

P. J. Brown.

Congress, Ohio, Dec.' 15th 1871.

A Panic.

Ed. C. F. C. :—I will give you a sketch of travels.

On the 15th of September, I left home on a tour through Armstrong, Clairon, Indiana, and Jefferson counties, in this state. Had some very interesting meetings, and had the pleasure of seeing some added to the Church. Arrived at home on the 30th, and found all well.

On the 13th of Oct., I left home to visit the Glade Run congregation, in Armstrong Co. Remained with the brethren there ten days. Had very interesting meetings, six were added to the church. Here I saw the greatest excitement I ever witnessed. We held communion services on the 20th, and had a very quiet, and pleasant meeting, until just when closing. When the people rose in the closing prayer, a sleeper broke on the women's side of the house, and some one cried, "the house is falling" And then there was a rush for the door, and in the rush six more sleepers broke. Such a sight I had never seen. Women jumping out the windows, regardless of consequences, some threw their children (infants) out through the windows ; men on the outside caught them that they were not injured. Such screaming I never heard, some even when out of the house ran through the grove screaming and crying. Mothers lost their children and were crying for them ; "and would not be comforted." But I cannot give a discription of the scene. To get an idea of it, the reader must consider himself in a house crowded with people. It was supposed there were between five and six hundred in the house above ; suppose the most of them panic stricken, running, jumping, screaming, climbing and tumbling over benches and tables, and you may have a faint idea of what I am trying to describe.—Men junped out of the windows at the lower side of the house, the windows being eight feet from the ground, and yet no one was injured. One woman fell on the outside of the window, and others trod upon her and hurt her slightly. All proved an unnecessary fright. We finally succeeded in quieting those in the house, and closed our meeting with prayer. I arrived home on the 23d, found all well.

John Wise.

Scenery Hill, Pa.

Madison, Ga., Dec. 18, 1871.

Brother Holsinger:—Enclosed I foward to your address $2.00, as pay for the *Companion* for 1872; for the extra 50 cents, please send me Almanacs.

I hope dear brother you will not feel disappointed, at not receiving an order for the *Pious Youth*. I do highly esteem your efforts to spread useful literature among all classes, and especially to train the youny mind in the proper channel. My reasons for not doing something to spread the *Pious Youth* before our children here, is that I have most too heavy a burden to bear ; let me explain myself ; 3 or 4 months ago, I started a colored Sabbath School, some 4 miles from town. In writing to my little son in Pennsylvania, I requested him to ask some of his associates to send me a few little Sabbath-school papers, and books, such as had been used by them. I made the same statement to a brother in Philadelphia. The response was ; two boxes, weighing about 230 pounds, filled with Sabbath-school papers, books, &c. Among the lot were 1200, Sabbath-school papers, that had never been opened ; lots of Pious Youths, Little Pilgrims, Children's Papers, Young Reapers, Child's World, and I don't know what all, which tend to show the hearts of dear

brethren and sisters, running over with kindness, and christian sympathy, towards the ignorant and need; and of the dear children whose kind hearts prompted them to send away the little keep-sakes. May God bless them in their kind acts. It certainly is no burden for me to bundle up a roll and distribute to the anxious colored ones, as I go among them; but they are still in poverty, and at that place are straining themselves to pay a debt upon their meeting house, so I cannot look for them to pay express charges. What I distribute among them, and the labor I perform in their midst, must be free. The burden of which I spoke is a bill of Express charges ,of $13,50 for the two boxes.

Accept kind regards for all the *Compaion* family, and believe me as ever. Affectionaly, E. HEYSER.

Continued Communication.

BY DR. BEACHLY.

The Publishing house of H. R. Holsinger is a substantial, three story-brick building; desirably located on the corner of Centre and Schoolstreets, opposite Philson and Black's bankin g house. The whole building is warmed from a heater placed in the basement. The ground for the foundation and material for the building were purchased only a few months previous to issuing the first No. of the C. F. C. at Dale City. The gas used for illuminating purposes is furnished from Palmers patent gas fluid.

About ten persons are thus far regularly engaged, while three or four irregular assistants find work by the hour. The large Potter Press, run by steam,is a grand monument of the mechanical ingenuity of man, and the wonder and admiration of the establishment. The Job Press, is Gordon's half-medium, a beautiful combination of mechanical ingenuity. The fancy type, letters, fingers and flourishes,and general Job printing material and a No. 1 job printer,enables the proprietor to do any kind of job work, with a degree of neatness, style, and cheapness not surpassed by the craft anywhere. Parties in need of this kind of work will do well to make a note of this.

To strangers and parties that wish to locate at Dale City I would say, that our town is located on the Western slope of the Alleghany mountains and in the pleasant valley of Cassel Man's River, thirty seven miles west of Cumberland, Maryland, and one hundred and twelve miles east of Pittsburg. We are comparatively a new town, the ancient town of Meyer's Mills, not being in the corporation.) We have a large commodious brick school building ; one hundred and seventy five pupils, graded into three departments.

Building material,—lumber, stone and brick are near at hand, and at reasonable prices. Five or six Steam Saw Mills within easy reach. Two Planing Mills, having all the machinery necessary to manufacture anything out of lumber the builders may want.

We have honest, enterprising merchants, selling Dry Goods, Hardware, Drugs, and notions at fair prices.—Mechanics, artisans, manufacturers and merchants are kept busy, and by spring, Houses and other improvements will be pushed vigorously. By April next there will be an influx of population of over one thousand.

Mining for Iron ore, Fire Clay, and Coal, will engage many laborers and much capital. A Fire Brick yard adjacent to our town, with a capacity to manufacture twenty thousand brick daily.

Dale City and the country surrounding it is improving rapidly in every respect. Laborers and mechanics of all classes will here find plenty of employment at remunerative wages. From the comparative isolation heretofore, the opening of the R. R. found our country undeveloped, and in many respects behind the age.—Land and property cheap, parties coming now will be able to obtain cheap and desirable locations, for their future homes, in a community principally composed of honest, industrious and well disposed citizens. The following churches are represented in our coummunity: Omish, Menonites, German Reformed, Lutherans, Roman Catholics, Episcopalians, Presbyterians, Methodist, Episcopals, Albrights, and the Brethren. The Omish although an industrious, honest class of people,—are evidently on the wane in our county. Brother's Valley, and Stoney Creek townships, ten years ago, had a numerous congregation ; now they are almost extinct. I believe there is still a preacher there, by name Joseph Schrack, but no flock. There are some eighteen or twenty Omish families in Elklick and Summit townships. Their meetings are held in their dwelling houses, Preaching altogether in the German language. They are great sticklers for the *oid order*. It is a sad thought to see a respectable, well meaning denomination die out. If they had a mission from God it must be about run out. The most evident cause of their decline in our county is the school master, the printing press, and a rational christian sentiment.

The Menonites, to my knowledge have only one minister in this county, and but few members. The other named churches are making efforts to keep up with the age of progress and development.

The church of the Brethren is well represented here, both as regards Ministers and lay members. We have preaching at two places every Lord's day, as follows: at Dale City meeting house and in Addison; Berkley's Mills, and near Salisbury ; Mechanicsburg and Greenville ; which gives us meeting regularly at each meeting house every three weeks. At the Dale City meeting house every Sabbath evening.

At our last council meeting we established a missionary fund, which will be supported by voluntary contributions. The means are used to defray the necessary expenses incurred by our ministers in traveling when on church duties, and for the same purpose for ministers visiting our churches.

A few Words to the Companion.

I shall dispense with all papers for awhile, and take the Book, and see which is the most soothing to the mind. I am some grieved by times, reading the *Companion*, and seeing of the brethren visiting, and having their good meetings, though always, where the brethren are the plentiest. We here in Illinois, are but few and very scattered; only two ministering brethren in the space of four counties. There is more requested of them than they can perform. People are very fond to hear them preach. We would now ask, why is it, that there cannot some more ministering brethren come this way and locate themselves here. I think that we have as pleasant land to farm here as there can be found. We raise abundance of wheat and corn. Farms can yet be bought from 25 to 40 dollars per acre. The prospect for a railroad is good. I will now say, come out from the rocks and

hills, to where there is pleasure in farming. G. W. HORN.

Eaton, Ill.

MARRIED.

By the undersigned at his residence, November 21st, MR. SIMON HOLLINGER, and MISS LIZZIE SMITH, both of Bedford Co., Pa.

By the same at the residence of the bride's parents, Nov. 23d, MR. ELI S. CARPER and MISS LIZZIE SNIDER, both of Bedford county, Pa.

By the same, at his residence, Dec. 14th, MR. JOHN S. EVERSOLE and MISS ELIZABETH LAMBERT, both of Bedford county, Pa. S. A. MOORE.

On the December 17th, by the undersigned, JOHN CASEBEER of Somerset borough and Sister ESTHER PUTMAN of Milford branch, all of Somerset county Pa.

At her father's residence, December 21st, MR. SAMUEL P. MAUST and MISS LUCINDA BEACHY, both of Elklick township, Somerset county, Pa.

L. G. LINT.

December 19th, by the undersigned, ANDREW TROSLTLE, near Blain, Perry county, and Sister SARAH HOSTETLER, Wallnut, Juniata county, Pa.

C. MYERS.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

At Upton, Pa., with Croup, Nov. 11th, 1871, WILLIE G. DOME, only son of T. S. and Sallie A. Dome, aged 2 years 7 months and 21 days. A treasure in heaven.

Funeral services by George Mourer.

In the Dry Creek congregation, Lima Co., Iowa, October 8th, 1871, JACOB, son of brother George, and sister ——— IZER, aged 13 years 5 months and 9 days.

Samuel Bock.

In the Tenmile congregation, Washington county, Pa., June 25th, 1871, ANNIE R., daughter of brother S. W. and L. L. TOMBAUGH, aged 3 years, less 4 days. Funeral services by the writer from 2 Kings, iv. 26, last part. J. Wise.

In the Waterloo congregation, Blackhawk county, Iowa, WILLIAM HENRY, son of brother Lewis and sister Minnie BERKLEY, aged 5 years 6 months and ten days. Funeral services by the writer from the words, "It is appointed unto men once to die."

Also, in the same congregation, November 26th, 1871, our aged brother, JACOB STRAYER, aged 76 years 7 months and 7 days. Funeral services by the writer and others from Numbers xxiii. 10, last part.

Also in the same congregation, Dec. 2d, 1871, SARAH ELIZABETH, daughter of brother William and sister Mary A. IKENBERRY, aged ten years, less one day. Her disease was Diphtheria, which caused her to suffer greatly; but amidst her great suffering she was conscious that she must die, At times she said, "O, if I only was gone."—Some time before her death she said she saw Willie and Lettie, her playmates who had died a short time before her, and a lamb lying before them; they looked so sweet with their hands locked. She made many expressions, as, "I am going home to die no more." She also told who should preach her funeral and what the text should be, and what hymn should be sung. She then said, "Father, lay me down, and I will go to sleep and awake in Jesus." So she breathed her last without a struggle. Her mother had died several years before her. According to her request her funeral was attended by the writer. The text selected was 103 Psalm, 15th and 16th verses. Brother W. H. Bowman, of Benton, Iowa, assisted.

Also, in the same congregation, Dec. 1st, 1871, ELIZA, infant daughter of brother John and sister Mary HOFF, aged 11 days.—Funeral by the writer from 2 Kings, iv. 26, last part. Jacob Murray.

In the Snake Spring Valley congregation, Bedford county, Pa., December 11th, 1871, brother JOHN BURGER; aged 65 years and 21 day. The subject of this notice, near as I can ascertain, served in the office of deacon, about 20 years, which he filled faithfully, Brother Burger, was among the first with, whom, we formed acquaintance, after we connected our self with the people of God.—His instructions and admonitions, will long be remembered; although he is dead, we think we hear the echo of his voice, still ringing in our ears. His desease was Inflamation of the Kidneys. He leaves a companion (sister,) and eight children. (7 of them are members of the church) to mourn their loss, their loss however is His great gain. On the 13th his remains were conveyed to their last resting place, followed by a large concourse of people. Funeral occassion improved by the brethren, from the latter part of the 4th chapter of 1st Thessalonians.

S. A. MOORE.

In the Fourmile church, Union county, Ind., November 9th, 1871, MATTHEW LYBROOK, son of Baltzer and Jane Lybrook, aged, 3 years, 8 months, 21 days. Disease, Scarlet Fever. Little Matthew leaves kind parents, one brother, and six sisters to mourn his loss. He was followed to his last resting place by many relations and friends. The ninth day after his departure, his parents were baptized by the brethren believing, as David of old, that their child was gone and they cannot call it back again, but can prepare to go where he is.

Also, in the same church, November 28th, 1871, JOHN EMMET WITTER, son of brother Martin and sister Lydia Witter, aged, 4 years, 4 months, and 4 days. Disease Lung Fever. Little Johny was sick only 4 days. Their loss is his eternal gain.—Funeral occasion improved by brother Alfred Moore, and the writer from the 39th Psalm, 4th verse. JACOB RIFE.

Visitor, Please Copy.

In the Norristown branch of the Mingo congregation, Montgomery county Pa., Nov. 12th, our much beloved brother, JESSE P. NYCE, in the 47th year of his age, after, a very short sickness of nervous fever, which he bore very patiently, his hope and faith was sure and steadfast unto his end. In the departure of our dear brother the church here has lost a great help, and we feel his loss very much. His seat was never empty when his health would permit him to be there. He was always very zealous in the vineyard of his Master. But now his melodious voice is hushed amongst us, until we shall be reunited in that upper and better world, where we can again join to-gether to sing the sweet songs of Moses and the Lamb, with all the redeemed forever, Amen. He leaves a wife (a dear sister in the Lord), and one child to mourn their loss. The funeral occasion was improved by brethron John H. Umstead and H. Cassel at the house, and Eld. Samuel Harley at the meeting-house, on the 108 Psalm 14th and 15th verses.

Also, in the same congregation, our beloved old grand-mother and sister in the Lord, ELIZABETH NYCE, mother of the above Jesse P. Nyce, on the 3d of Dec., aged 87 years, 4 months, and 24 days. She had been totally blind for over two years, and confined to her bed almost one year. It was her prayer by day and night that the Lord would call her home, and especialy since the death of her dear son, to whom she was very much attached, her longings were increased. The Lord has heard her prayers, and has taken her to himself, and we believe she is now again united with those she so dearly loved. She was a sister to Eld. Wm. Price deceased from Indian Creek, Montgomery county, Pa., also, a sister to brother John Price of Upper Dublin church, Pa. I think she was the last of the family, On the 6th of Dec., she was laid by the side of her son Jesse, until the trump of God shall call them forth again to immortality. Funeral improved by Eld. H. Cassel at the house, on Isaiah 3: 10, 11, at the meeting-house, by Eld. Samuel Harley, Psalm 37: 37.

Wm, N. CLEMMER.

Visitor, please copy.

In Somerset church, Wabash county Ind., November 25th, sister NANCY MINNICK, wife of brother William Minnick (minister). aged, 71 years, 5 months, and 10 days. She leaves a sorrowing husband, a large family of chidren and an extended circle of friends to mourn her departure. On Monday, the 27th, her remains were taken to the Brethren's burying ground, followed by a large concourse of friends and Neighbors. The occasion was improved by brethren Wolf and Shiveley Sister Minnick was an exemplary sister. She was loved by all; had no enemy in the world that we know of. We truly sympathize with our beloved, bereaved brother. His loss is irreparable. May the Lord who gave, and who took away, sustain him in his sad bereavement. Disease, Dropsy of the Heart. Text 2 Timothy, 4: 7, 8.

JANE MARQUIS.

Visitor, please copy.

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"Give to Him that Asketh Thee."

If the poor man pass thy door,
Give him of thy bounteous store;
Give him food, and give him gold;
Give him shelter from the cold;
Aid his lonely life to live;
For 'tis angel like to give.

Though world-riches thou hast not;
Give to him of poorer lot;
Think thou of the widow's mite;
In the holy Masters sight;
It was more, a thousand fold,
Than the rich man's hoard of gold.

Give, it is the better part;
Give to him—"the poor in heart;
Give of love, in large degree,
Give of hope and sympathy;
Cheer to him who sighs forlorn,
Light to him whose lamp is gone.

Give the gray haired wand'rer room;
Lead him gently to the tomb.
Let him not in friendless climes,
Float adown the tide of time.
Hear the mother's lonely call,
She's the nearest one of all.

And the last, abandoned one,
In the pathway do not shun;
Of thy kindness she hath need;
Heal with balm the bruised reed.
Give, and gifts above all price
Shall be thine in paradise. E. P. P.

For the COMPANION.

Re—creation.

Change, change, eternal change, is the divine order of nature. We have day light, and darkness; spring, summer, and winter: time for work and time for repose; but there is no standing still. Action is life—inaction is death. The planets continue in perpetual motion, and the human heart beats time to our breathing. From birth till death there is no cessation, no stopping. We are undergoing a constant change, for better or for worse, in ever being re-created.—Once in every seven years,—some physiologists say six—the human body undergoes a complete change. All the material there is of us to-day will have passed off, and a new body taken on, re-created, in the course of seven years or less.

Looked at from our present stand points, the process of life and of change seem very slow; but when we look back, we realize more fully how "rapidly time flies," and how short is our stay here on earth. The poet thus expresses.

"A point of time, a moments space,
Removes me to yon heavenly place,
Or shuts me up in hell."

But the question for us to consider is this, Are we, when being remade, improving, or are we retrograding? We are ascending or descending, getting stronger or getting weaker.—Having attained the stature of men, are we now in right relations with the laws of matter and of mind, or are we running counter to them? If living right, if conforming strictly to God's requirements, we shall continue to improve from youth to age, from time to eternity. If on the contrary, we disregard the laws that were established for our guidance and our good, if we run counter to them, the consequences will be fatal to us and to our posterity. The wicked shall not live out half their days.

In being re-created, we must remember that the human body, like the plant and the tree, grows on what feeds it. Good food with good air and water makes good blood, while bad, insufficient or innutritious food, impure air, and bad drink tend to degrade the blood and lower the tone and quality of body and brain, in the same way that poor soil produces only weeds or brambles instead of trees and vines with delicious shade and fruits.

Reader, how are you living? If young, you are growing into a strong robust, vigorous man? Are you taking such exercise as will develop bones, muscles, and breathing power." Or are you sapping the foundations, wasting your vitality, and fitting yourself for the alms house or a premature grave. The process of re-creation is going on and you are changing. If much in the open air, performing some daily manual labor, sleeping regularly and living in careful observance of the Christian precepts; you are improving and may hope to come into healthy manhood. But if confined within doors, keeping late hours, taking little or no bodily exercise, and stimulating with tobacco, and narcotic or alcoholic liquors, the brain will become impaired, the lungs small, the circulation sluggish, the muscles weak, the physical quality poor, the vitality low, and the health wanting.

E. J. ZOOK.

Warsaw, Ind.

For the *Companion*

The Lord's House.

Jesus said "it is written, my house shall be called the house of prayer," but by trafficing, or trading, the Jews had "made it a den of thieves."—Christ, for wise purposes, drove them with their traffic, out of the temple.—A question arises in my mind, was it only done once? I answer, no.—The first time he done it was at the commencement of his ministry, and at this time he did it with a scourge of small cords, as we find in John 2; and this was done at least 2, if not 3, years before the one mentioned in Mark 21, and this was done one day before the one mentioned in Mark 11. By comparing Mark 21, with Mark 11, we find that when he came to Jerusalem, he entered the temple of God, and cast out all them that sold and bought in the temple, &c., and when the eventide was come, he went out of the city into Bethany, and on the following morning he returned, entered the temple, and once more drove them out. How he found them occupying the temple the fourth time, is not so plainly stated, neither is it stated in the parable of the fig tree, how the dresser found, it at the close of the fourth year. "But," says one "the temple was occupied by the traffickers, and the fig tree had only leaves. Well, yes, but who can not learn a great and practical lesson from both those narratives.

NOAH LONGANECKER.

If you would not do wrong, you must not speak evil: and if you would avoid evil speaking, you must avoid the evil thought.

For the *Companion.*

"Abide in Him."

To Brother Andrew Cost.

BY C. H. BALSBAUGH.

"As He is, so are we in this world."

Heaven's impress is on all the elect. The seed of God matures into God's harvest. The Divine life within must stamp the surface with the Divine image. Fellow to the eternal in our renewed being, "from our bellies will flow rivers of living water," and wherever we go we baptize the world with the beatitudes of all Christly dispositions. Were there no *constitutional* terms of correspondence in the soul in its broken condition, there would be an innate impossibility of recovery from apostasy and recomposition in the Divine order: and had the soul not room enough to hold God in the essential elements of its being, no character fit for heaven could be developed by the Divine inbeing. It is our privilege, our glory, and our unspeakable joy, that we may be "filled with all the fullness of God." Grace be with you, brother beloved.

Perhaps no saint is so deep in the life of God as to know fully what is comprised in this salutation. It is a greeting that sums up all of good that man can appropriate or God bestow. I will not enter into an explanation of it, but leave you to study it every day of your life till grace is consummated in glory, and Christ and angels salute you with the effusions of everlasting love. He that studies natural science, or aught that is learned by induction, must gain knowledge by mental toil, and unless the mind is put to stress we gradually slide to the foot of the class. But in the school of Christ we study with the *heart*, and learn the great mystery of God through the affections. A cold-hearted person may know much about Christ, but only the loving, willing, trusting, self-renouncing, obedient soul knows Christ Himself. Memorizing the Bible is not knowing God, and living as by "will-worship" is not abiding in him. To know him is, in its way, a real incarnation—God dwelling in us by faith, our life "must be hid with Christ in God," so that we be warmed and quickened by His presence and inward fellowship if we are to possess any saving knowledge of Him. To abide in Him is to have Him as the tree has the sap, the constant, ever-operative principle that gives tone and form to all "the issues of life." This requires a close walk, a well-ordered life—hands and feet, eyes and ears and tongue, fastened to the Divine telegraph at the centre, reporting faithfully the thoughts and impulses of God—a heart that is constantly and sedulously set round with the picket-guard of holiness, warding off foes without, and subduing foes within. This is to "keep one's self," so as not to be "touched by the wicked," for where there is an *abiding* in God, there is no smallest point left that is *congenial* to the satanic nature. "Abide in Him," and His nature will evermore open to your inner vision, and your nature in Him, until you shall "see Him as He is, and be like him."

For the Companion.

Honesty.

Honesty consists in adhering to truth, justice, fair-dealing, and virtue; constant adherence to rectitude. To lie and cheat are both acting the reverse of an honest man. Even among those who profess to lead a godly life, some, in their daily avocations, are either telling or acting lies, deceiving in order to gain what is temporary and perishable. Yes, among those who profess to follow the meek and lowly Jesus, such characters are to be found.

Some, if they have joined some denomination, see that they have not built upon the right foundation, yet are not honest, enough to reform! If he should leave his church and go to some other where he could enjoy himself, or do as God requires at his hands, he might make enemies, and so he stays where he is, though he cannot enjoy himself. He is living after the will of men, and not the will of God.

Others who have not, as yet, made a start in the divine life, are halting between two opinions; they cannot know where to go to please every body, as they would like to do. You are living toward the will of men and not of God. Whosoever does not forsake, father, mother, brother, wife, or sister, and follow Christ, cannot be his disciple. This is not acting the part of an honest man. A man that does not live as he understands his duty, without regard to what others might have to say about him, is indeed living dishonest against his Maker. Would that all my readers, without regard to age, or sex, would live as they know they should live. What a change there would be! "But to him that

knoweth to do good and doeth it not, to him it is sin."

A man is not far from ruin when he can say, without blushing, "I don't care how I live, if I only get the respect of others." Such a man can never be trusted. Young men hardly commit a greater mistake than to think of gaining the esteem of others by yielding to their wishes contrary to their own sense of duty. Such conduct is always morally wrong, and rarely fails to deprive one, both of self-respect and the respect of others. People think they must conform to custom; and if in buying and selling they sometimes say things that are not true, and do things that are not honest, why, their neighbors do the same; they say, in order to succeed in business it is out of the question to be strictly honest. Now, if it were indeed so, I would say to such: then quit your business; better dig, and beg, too, than tamper with conscience, sin against God, and lose your soul. But is it so? Is it necessary in order to succeed in business, that you adopt a standard of morals more lax and pliable than the one placed before you in the Bible? Perhaps for a time a rigid adherence to rectitude might bear hard upon you; but how would it be in the end? Will not a fair character, an approving conscience, and an approving God, be an abundant compensation for this little deficiency in pelf? Oh, there is an hour coming, when one whisper of an approving mind, one smile of an approving God, will be accounted of more value than the wealth of a thousand worlds like this! In that hour nothing will sustain you but the consciousness of having been governin life by worthy and good principles; which will strew joy-giving rays about your pathway to the tomb. Therefore live honest, upright, and God will smile upon you, and will give you an inheritance eternally in heaven, where parting will be known no more,—where we can live in the celestial abode of God.

M. H. MEYERS.

Sipesville, Pa.

Mothers, Talk With Your Children.

What you wish to say to your children, say to them now, death may cut you off in your prime, and they be bereft both of your presence and the remembrance of your advice and counsel. Above all, what you must wish for, pray for now; "pray-ing breath is not spent in vain." And if your life is spared, time is passing, your children are growing, almost inperceptibly, into men and women, full of their own ideas, projects and plans.

Therefore, teach them now, while at your knee, and you have their ear more than the world; tell them now, instil day by day the sweet gospel lessons of your youth; what experience and observation have taught you, also read to them. These things, in time to come will be to them as a well of living water, from which they will drink deep and be refreshed, though now it may almost seem like water poured on the ground, they seem so heedless of your advice and admonitions. How can they appear but indifferent? They know not the value of your teachings, they can not know now, but you know, and you can not escape guilt if you do not fortify them against responsibility and care by words of wisdom that in due time will ripen into golden sheaves whether you live to see it or not.

The evil one is busy sowing tares. Shall not you, the anxious, praying, loving mother, be as busy sowing good seed? "In the morning and in the evening withhold not thy hand."—*The Pastoral Visitor.*

One said to a universalist, "you believe that Christ died to save all men?" "Yes, I do." "And you don't believe there is a hell?" "No, I do not." "You dont believe there is any punishment hereafter?" "No, I do not: men are punished for their sins in this life." Well, let us put your system together. It amounts to just this: that Christ died to save us from *nothing at all!* Not from hell, because, according to you, there is none; not from punishment in a future state of being, for he receives his whole punishment in this life. Yours is the absurd spectacle of ropes and life preservers thrown, at an immense expense, to save a man who is on dry land, and in no danger of being drownded. Let me tell you that your religion is stark infidelity. If you heartly believe the Bible, you could not believe Universalism.

They who would abound in hope, peace, and joy, should be much in prayer to Him who is the giver of every good gift, and whose face none seek in vain.

For the *Companion*.

Speak Gently, In Love Exhort one another.

We are minded to drop a few thoughts just here, while reflecting upon a criticism we have just read in No. 47, C. F. C. I think and imagine I see a sad expression come over the countenance of Sister Mellinger while perusing those criticisms. Out of love I am constrained to believe she penned those words of exhortation and encouragement in No. 44 of *Companion*. It made me feel glad to have such evidence that there are those among us that are not ashamed of their faith and practice, and have a zeal for the ancient land-marks. I am often pained to the heart to discover, in the communications of some of the writers of our periodicals, a spirit that seems to *lightly esteem* those views that touch upon the order and customs of our old fathers and mothers, and those that walk in their footsteps. Now brethren those things should not be. Oh, let us speak or write gently, as though our pens were dipped in love as well as ink, or rather, that the promptings of our moving pens emanate from the elements of a heart and soul that know nothing but a "life hid in Christ!" We could see nothing contrary to the dictates of the spirit of Christ or the Gospel in our dear sister Mellinger's words of exhortation, but much to commend. Oh, let us not be too ready to weigh everything that does not just suit our inclinations in the balances of *Absolutism*. Her views relative to the cap, or covering, when looked at in a qualified sense, would seem to say: "In our outward appearance, a plain cap will separate us from the world about as much as anything else, it thus being an outward sign of that *inward grace* that makes us a separate people from the world." And her words conveyed the idea that if we were truly looking to Christ, and by the cross were crucified to the world and the world to us, then we would not be ashamed to submit to that time honored, and I might say, heaven approved order, that shows to the world that we have a heart that not only feels that we are spiritually a separate people from the world, but that in every way, even in conversation, conduct, and outward appearance we have no inclination to be linked arm in arm with the world. And as to the rejoicing when she first willingly put on the covering alluded to, surely we could not understand her to mean that the simple outward thing of itself caused that joy; but it was an outburst of that inward grace causing an *entire obedience* to the will of God, and triumph over sinful pride. So we understand her in her "childlike" simplicity of expression. And would to God more of us had that simplicity of expression and love.

It is a fact, generally admitted, that the gaudy and fashionable adornment of the body is an outward sign of pride and folly in the heart—an impressive evidence of what is within. Is it not passing strange, that some can not conceive the idea that there is anything whatever in dress, bearing upon the subject of piety? Of course we understand the essentials of the Christian religion must have their centre in the "inner man;" but if the heart is fully consecrated to all the requirements of the Christian graces, it is absolutely certain there will be an outward expression and evidence of their existence throughout the entire man. His eating, drinking, talking, dealing, dressing, &c., will be governed in accordance with those graces. Christ, the "meek and lowly in heart," will be the guiding star, and all the characteristics of the individual, will harmonize with His teachings. It is worthy of remark that very often those persons that teach that the dress signifies nothing, also teach by their actions that the religion of Christ does not in *any way* separate them from the world.

To return, I do not intimate that our sisters sadness would be brought about in consequence of what she had said or done, but that her loving efforts should be the grounds of such criticisms as have appeared. Brethren and sisters, speak gently; write, if possible, so as not to offend. See that ye "*despise* not one of these little ones." I know of several correspondents that have been intimidated to lay down their pens because of a want of forbearance and love in some others, attributing their efforts to selfish motives; such as, desiring to see their names in print, &c. &c.,

Brethren and sisters, if our motives are pure, and I hope they are, let us not be so easily silenced; for they that so speak know not what they do. Many, now efficient watchmen on the walls of Zion, would not be there had they yielded up the sword because of discouragements, and often, too, these discouragements came from

those that belong to us. I often take the part of our sisters when the world laugh at their modest apparel and child-like obedience to the rules and regulations of the church, (which are in accordance with the teachings of the New Testament or spirit of the Gospel), and I feel like taking their part when they come out boldly in the congregation of thousands that read our periodicals and speak words of comfort and exhortation to help us on our journey. The "man of sorrows" was not forsaken by the women that loved him ; they crowded near him in his most trying moments. He wept with them. The apostles felt the warmth and zeal of the women of their time, and commended them for their good deeds and strong faith. Shall we lightly esteem their zeal now ? God forbid ! but may they cling close to the gospel ship, and in every moment of danger help to save—help to keep her in the way, and be bright examples of what we should all be in Christ Jesus, where "there is neither male nor female." Let us commend their zeal, and invoke from heaven many a "God's blessing" upon them : Brethren, speak gently, in love exhort one another, that great may be our reward in heaven.

J. S. Flory.

Morality and Religion.

They that cry down moral honesty, cry down that which is a great part of my religion, my duty to man. What care I to see a man run after a sermon, if he cozens and cheats as soon as he comes home. On the other side, morality must not be without religion ; for if so, it may change, as it seems convenient. Religion must govern it. He that has not religion to govern his morality, is not a dram better than my mastiff dog ; so long as you stroke him, and please him, and do not pinch him, he will play with you as finely as may be ; he is a very good moral mastiff ; but if you hurt him, he will fly in your face, and tear out your throat.—*Selden.*

Extravrgant Dressing of Children.

One of the crying sins of the age is the excessive dressing of children. In many a professedly Christian home the first lesson a child learns is to dress in the prevailing style.

It leaves the cradle admiring its fine clothes, and passes through hours of trial and torture with curling-papers and crimping pins before it has learned to say : "Now I lay me down to sleep."

Multitudes of these gaily-dressed children of the church appear on the streets, and in our Sabbath-schools, bedecked and beplumed like the veriest butterflies.

No wonder that, in the midst of such a display of fluting, and flouncing, and frizzing, and sashing, that *dress*, in many of our Sabbath-schools, should be the one controlling thought. When children's hearts swell out with pride and vanity, there is little room for lessons of Jesus and heaven.

And mothers would do well to remember that in thus extravagantly dressing their children, they are not only fostering feelings of pride and vanity that may ruin their children, but they are shutting the Sabbath-school doors against the children of the poor.

They cannot come in the presence of these gaily-dressed children of fashion, and bear the scrutiny of their laughing, prying eyes, and they stay away.

And in many cases the only door heavenward, the only window that would let in the light of truth, is darkened, and they are left to drift on in the slums of vice in which they find themselves, to drift down to ruin and to death.

Vain mother ! What answer will you make when the judge of all the earth, in whose sight these poor neglected ones are as precious as the children of a king, requires their blood at your hands ?

Dr. J. W. Alexander, writing of the worldliness of the children of the church, says :

"As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow in our children. I am horror-struck to count up the profligate children of pious parents, and even of ministers. The door at which those influences enter which countervail parental instruction and example, I am persuaded, is, yielding to the ways of good society. By dress, books, and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves like the Eddystone Lighthouse. And I have found nothing yet which requires more courage and independence than to rise even a little, but decidedly, above the par of the religious world around us."—*The Christian Woman.*

For the Companion.

Non-Conformity.

"And be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" Rom., 12 : 2.

Being lonely this Sabbath evening, and thinking that I might add one mite, perhaps, for the *C. F. C.*, the words of the good old Apostle came to my mind, in which he cautions the Roman brethren, and also us, not to be conformed to this world. My beloved brethren and sisters, I do think this will apply to us at the present day, if ever it did in the Apostle's day ; for I do contend we are following, as a body, entirely too much after the current of the world, and thereby our light is often under the bushel, when it should be upon the candlestick. There are various ways in which we can conform to the world beside dressing ; but in this I do think that we need a great reformation. Why is it, my brethren, why is it, my sisters, that we love so to be like the world, when it is written that we shall not love the world, neither the things of the world, and if we do so, the love of the Father is not in us ? How is it, after we have professed to have left the things that are behind, that we so often cleave to the foolish and unnecessary things of the world ? And how is it, my dear sisters, when we not only hang the unnecessaries upon our own poor bodies, which the Apostle tells us to present as living sacrifices, holy, acceptable, &c., but we hang them upon the bodies of our dear, innocent little children ? What are our thoughts—what can be our thoughts, while thus engaged ? Surely, we think, they are not in heaven ; and more than this, the harm is not only upon us and our children, but look at the influence we exert by so doing over our brethren's children ; for our children need not get very old before they will tell us,—not what that ones children has outside of the church,—but what that brother's children have. O my dear brethren and sisters, let us awake to our best interest ; let us train ourselves and our children for heaven. Let us all resolve afresh to double our diligence in our Master's cause, that the world may have cause to believe that we have been renewed in the spirit of our mind, that we may be able to prove what is God's acceptable and perfect will.

B. A. Stoner.

Union Bridge, Md.

For the Companion.

The Secret of Health.—First, keep warm and dry, especially the feet. Second, eat regularly and slowly—avoid tough meats. Third, maintain regular bodily habits and attend strictly to the demands of nature.—Fourth, take early and very light. suppers ; or better still, none at all. Fifth, keep a clean skin. Sixth, get plenty of sleep at night and arise early. Seventh, keep cheerful and respectable company. Eighth, keep out of debt. Ninth, don't set your mind on things you don't need.—Tenth, mind your own business.—Eleventh and twelfth, subscribe for "the *Christian Family Companion*" and the *"Pious Youth"* and pay for them in advance.

Solomon W. Bollinger.

For the *Companion*

The New and Old Year---Retrospective Thoughts and Admonitions.

Hail! happy New Year! though empires rise and fall, and kingdoms come to nought, thou hast marked another score on the wheel of time, and hast made thy trip around another year unmolested.—We now enter on a new score of time ; the old year, with its productive harvests and beautiful seasons, has passed into oblivion, and upon the history of this world leaves a page of particular note.—And it has also marked some things of no trivial note in our spiritual man. Let us, for a moment, take a look into the past : How many of our friends and fellow beings have, during the year just gone by, departed from this to the spirit world. And yet they are so soon forgotten. Let us stop and think : some, no doubt, were borne up on angel's hands, up, up to the realms of glory.—Others "who sowed to the flesh," had to exclaim, "I am lost ! O, forever lost ! down, down, deeper down I must go, to be a prey to the flames of hell, where there is wailing, weeping and gnashing of teeth."

Many incidents of note might be mentioned, among which are the great fires of the west, which made hundreds and hundreds of people homeless and penniless ; besides the terrible suffering from burning, cold and hunger. Let us think for a moment. Can we restrain a helping hand, or will we, when we sit down to our loaded tables, warm stoves, comfortable houses, etc., think that if it is well with us, it is well with everybody ? Let us lend a helping hand. Let us be ready to do good when we can. God will be our rewarder, and he is ever faithful to his promise. Brethren and sisters in Christ, and all God-loving souls, let us try and with the new year also make a new vow with our Master, to serve him more and better than we have in the past. Let us look back and see how many little crooks and nooks are in the path of our life. Let us try and bid them adieu with the old year, and try with the new to make more sure steps in our duty lest we fail to receive the crown. We must pray to a merciful God, through his Son Jesus, to forgive our past follies, and must press forward with more sure and eager steps, so that if this year shall be our last, it may be well with us, and should this year, as the last, be a year of peace and plenty to most of us, let us not withhold our lips from praising and thanking God our heavenly Father for the same. Forget not thy evening and morning worship. Withhold not the wages of those who reap your fields, help you to gather in your stores, lest their poor children's cries will enter the ears of the Lord of Sabaoth against you. Be not hard to thy man and maid servants, seeing that thou also hast a Master in heaven. Provide and care for those of thine own house, and all that pertain unto thee. Neglect not the church and the needy therein.—Give not thyself over to greediness and filthiness, to riotous living, but live unto the Lord and it shall be well with thee.

Levi Andes,

Lincoln, Pa.

Toward Sodom.

The preacher's theme this morning grew out of that sad story of Lot—a story full of lessons to us all

You know when Lot divided the land with his courteous relative, he "pitched his tent toward Sodom."—Why ? Because self-interest as he believed, centered there. He did not go as a missionary ; he had no hope of purifying that pool of iniquity.—He went there for gain. Doubtless the Sodomits knew it and laughed at any moral suasion he may have attempted. The result is familiar to all.

And there are many men to-day pitching their tents toward Sodom.—Men of politics, who make use of unworthy means to accomplish political success ; to whom party gain is greater than the dominance of principle. Men of trade, who indulge undue desires to get on, and who get on unduly—who sacrifice strict probity on the altar of mercantile success.—All sorts of men, who in any form ignore right and just dealing and doing

and look first to selfish ends, last to the means which win them.

Toward Sodom! Sodom was laid In ashes, yet Sodom exists even now. in ruins centuries ago, it is still to thousands of people a delightful city of gain and good things, wherein every desire shall be satisfied. Men go towards it as towards a Mecca.—They dwell in it amid its vice, its varied evils, and are content. And when comes the cry of "Up! Get thee out!" and pay little heed.

Toward Sodom! "Every road leads to the world's end," reads an old legend. It were sad indeed, if many were to reach the world's end through Sodom; if selfishness were to overrule all other considerations, until they should become veritable Sodomites of a later day, only to perish as miserably as did the Sodomites of old.—*Selected.*

Brieflets.

HUMILITY is the solid foundation of all the virtues.

WHAT we win by prayer, we must wear with praise.

FEAR not the threats of the great, but rather the tears of the poor.

HAPPINESS grows at our own firesides and is not to be picked up in the strangers' garden.

MIND this—It is better to accomplish perfectly a very small amount, than to half-do ten times as much.

THE rays of happiness, like those of light, are colorless when unbroken.—*Longfellow.*

THE earth is fringed and carpeted, not with forests, but with grasses; only have enough of little virtues and common fidelities, and you need not mourn because you are neither a hero nor a saint.—*H. W. Beecher.*

NOTHING makes a man so miserable as having nothing to do. No men are more to be pitied than those who have their time on their hands, and no employment.

GRIEF knits two hearts in closer bonds than happiness ever can; and common suffering is a far stronger link than common joy.

THE shadows of the mind are like those of the body. In the morning of life they lie behind us; at noon we trample them under our feet; and in the evening they stretch long and deepening shadows before us.

FOUNDATIONS are hidden. It is not the apparent virtues that give stability to character. It is not what a man appears to be, but what he is in the foundations.

IT is said that when one asked Augustine "What is the first article in the Christian religion?" he replied, "Humility." "And what is the second?" "Humility." "And what the third?" "Humility."

"Lay aside every weight."—As applied to Christians, it means they should remove all which would obstruct progress in the Christian course. . . . It is not the same thing in all persons. In one it may be pride; in another vanity; in another worldliness; in another, a violent and ungovernable temper; in another, a heavy, leaden, insensible heart; in another some improper and unholy attachment. . . . Some persons would make much more progress if they would disencumber themselves of the heavy weight of gold which they are endeavoring to carry with them. Even a feather, or a ring, may become such a weight that they never will make much progress towards the prize.

The way in which Christ leads his obedient people is the way of his precepts, "If ye love me, keep my commandments," Christ can never dispense with his own laws; disobedience to them is a proof that we are not his. "He that loveth me not keepeth not my sayings," "He that committeth sin is of the devil." "He that doeth righteousness is righteous, even as he is righteous."

Often the believer in Christ feels unhappy in the society of those in whose conversation he finds little to condemn, because the element is wanting which would nourish and edify his spiritual nature. He feels more at home in the company of that poor cottager than of that learned divine; because in the one there is an element of spirituality, which, with all his intelligence and knowledge, the other does not possess.

Beautiful Allegory.

Mr. Chittenden, of Kentucky, was at one time defending a man who had been indicted for a capital offense.—After an elaborate and powerful defense, he closed his effort with the following striking and beautiful allegory:

"When God, in His eternal council, conceived the thought of man's creation, he called up to him the three ministers who constantly wait upon the throne—Justice, Truth and Mercy—and thus addressed them: 'Shall we make men?' Then said Justice, 'O, God, make him not, for he will trample upon the laws.' Truth made answer also, 'O, God, make him not, for he will poliute the sanctuaries' But Mercy, dropping upon her knees, and looking up through her tears, exclaimed, 'O God, make him; I will watch over him with my care through all the dark paths which he may have trod,' Then God made man and said to him, 'O, man, thou art the child of Mercy; go and deal with thy brother.'"

The jury, when he had finished, was drownded in tears, and against evidence and what must have been their own conviction, brought in a verdict of not guilty.

"Christ is Mine."

A man of wealth, while standing one day with a friend on a rise of ground which overlooked his vast possessions, exclaimed, while pointing with much apparent satisfaction to this field and that—to one building and another - "And *these are all mine*!"

Said his friend, "I know a poor widow in yonder village who can say more than that."

"How so?" inquired the man of wealth.

"She can say," replied the friend. "that *Christ is mine.*"

Dear Christian brother, sister—you whose life is one of burden, toil, or even poverty and want, the "*pearl of great price*" is yours; there are none so wealthy, but that some time they will gladly acknowledge that your treasures are of greater value than all they possess.

Like the child of a king in a strange land and in *present* need—you may console yourself with the thought of your Father's love, His wealth, and the *palace of glory*, which is by right your future dwelling place.

Those who do not know "the truth," may wonder at the patience and cheerfulness with which you endure the trials of life; but if they knew you only waited your kingly Father's good pleasure, to receive a kingdom and crown of glory, they would cease to wonder. Well may we endure, for how slight the sufferings of life in comparison with the glories of eternity.

MISCELLANEOUS.

Sceclected by Hannah Knauff.

Thy Will, O God, be Done.

How easy 'tis while all is well,
A clear bright sky and smiling sun;
And good report our neighbors tell,
To say: Thy will, O God be done.

Our purses filed, our bodies clothed,
From us to beg there is no one;
And if a sorrow, 'tis well soothed,
Whil'st, aye: Thy will, O God be done.

We hear our friends complain, and O!
How hard it is, they say for one,
Who'se sick so much, and sorrow so,
To say: Thy will, O God be done.

We oftimes heard, their story told,
Felt to regret and, and sorrow some,
That they cannot like saints of old
Cry out: Thy will O God be done.

We even doubt, that they love God,
Or that they love his holy Son,
Else, why can't they, beneath his rod,
Still cry: Thy will, O Lord be done.

Then, as I said, how easy 'tis,
For us who sickness have not known,
Whose friends are spared and wants supplied,
To say: Thy will O God be done.

O, let ourselves one time be placed,
The same as that unhappy one,
Who found it hard when crossed—
To say: Thy will, O God be done.

Our money gone, our health decayed;
True friends we can scarcely have one,
Our faults exposed, our virtues hid,
Yet say: O God thy will be done.

O blessed then, will be our state,
If, while deprived of health and friends
We can submit and still repeat,
Thy will, O blessed Lord, be done.

What Ruins Girls.

The *Journal of Commerce* has no faith in the "pitiful stories" that are told as the invariable preface to the history of depraved young women who are ever represented as fighting alone a terrible battle with want, and clinging to their virtue until hunger, like a gaunt wolf at the door, has rendered them desperate and yielding.

The editor goes to assert, that no young woman in good health, skilled in any womanly accomplishment, need fail of remunerative employment or be driven from this cause to surrender that which should be as precious as her life. He farther says:

"Girls who can do even plain sewing are wanted by respectable employers all the year round, and when one is once proved, the demand for her time is so great that the customers jostle each other in their efforts to secure her services. Those who can fit dresses, or even take old dresses and rejuvenate them, can go out nearly every day in the year into a good family, at from one and a half to two dollars per day, and three good meals thrown in with the price, returning every night if they choose, to their own boarding-house or well-furnished apartments.

"We know a lady who, a few weeks since, even in midsummer, tried to hire a girl to do plain sewing, at one dollar a day, her meals to be taken in the house at the same table with her employer, and who went to more than half a dozen recommended to her before she could find one disengaged, and then secured her only part of the needed time, because she had so many other calls. A smart young girl who is only skilled in plain sewing upon linen and muslin undergarments, goes out with or without her sewing machine at two dollars a day, and a friend at our elbow has been waiting for several weeks to secure a turn at her service.

"The fault is the love of dress and ornaments; a hankering after a life of ease and pleasure, a looseness of moral sense, leading giddy feet along the borders of the downward path; demoralizing books and papers fostering unchaste thoughts; idle hours and empty heads, and a cheek where a modest blush is a stranger."

From the *Pious Youth.*

Imitate Good Example.

Example is better than precept" is an old and familiar saying. The truth of it is founded upon the fact that children learn nearly all by imitation. The child begins its lisping by saying the words after its mother; the teacher must impart most knowledge to children by requiring them to imitate him. It is therefore, the natural way of learning. Is it not true, dear children, that you love to do what you see others do? When your playmates climb up a tree, or upon the roof of a building, do you not feel like doing so too? Yes you do; I know it. You not only imitate them, but you try to do more then.

Now, dearly beloved children, do you take care what and whom you imitate? What answer can you give to this? Some of you perhaps are ready to say: "Yes we are careful whom we imitate; we follow the example of only those who try to do right." I am happy to learn that some can give me an answer so satisfactory. Never say any thing that you think may be wrong. If you hear a person make use of profane and vulgar language, put him down as one whose example you should avoid. It pains me that some persons can be so wicked as to try to teach you anything bad; but such is the fact, and you must be careful or they will get you to imitate them before you are aware of it.

In most cases you can judge what is worthy of imitation, but sometimes you may not be able to tell whether a certain thing would be right or wrong. When such is the case, go and ask somebody that can tell you, as your parents and teacher. Exercise your power of discerning between the good and the bad. When you are unable to do so refer to your Bible; it will always help you decide whether it would be pleasant in the sight of your Heavenly Father to say or do anything about which you have doubts.

We often hear children say, "It is not wrong to use tobacco or to swear, for a great many persons do it," "It cannot be wrong, for father does it." Here is a sad case. We do not like to tell children that their parents are wicked; but nevertheless it is true when they are guilty of such things. Never say a bad word because you

hear your parents or young men say it. No my dear children, rather go and tell them that you do not like to see a person do such sins; ask them to do better. This you can do without giving offence, and you may often do much good. I know of a boy who asked his father when he heard him swearing, "Father, why did you swear so?" The father was stunned and confessed that it was a sermon to him. Here is a noble example for you. Instead of imitating the bad in others, try to do something that will enable them to the error they are committing.

Christ has given us a better example than any other one. Do nothing that you think will not meet his approval. He sorrows to hear little children use profane words, or to see them use rum, or break the Holy Sabbath. Now dear children, do you not think you should love, and live for him who has done so much for you? Yes, oh yes, you should.

Reinhold's Station, Pa A

A Good Action Repaid

Nearly half a century ago, long before railroads were invented, a stage coach used to run every day between Glasgow and Greenock, in Scotland. One day a lady who was traveling in this coach, noticed a boy walking bare-footed, and looking very tired as he struggled to get along. She asked the coachman to take him up and give him a seat, and she would pay for it.

When they arrived at the inn at Greenock, which is a seaport town, she asked the boy what he had come there for. He said he wished to be a sailor, and hoped that some of the captains would engage him. She gave him half a crown, wished him success, and told him to be a good boy, and try to love and serve God.

After this, twenty years passed away. One afternoon the coach was going along the same road returning to Glasgow. Among the passengers was a sea captain. When they reached about the same spot, just above referred to, the captain observed an old lady on the road, walking very slowly, and looking very tired and weary. He asked the driver to put her in the coach, as there was an empty seat, and he would pay for her. Shortly after, as they were changing horses, all the passengers got out except the captain and the old lady.

As they were alone, the lady thanked the captain for his kindness, in giving her a seat, as she was unable to pay for one. He said he had always felt a pity for poor, tired foot-travelers, for twenty years ago, when he was a poor boy traveling on foot, near this place, some kind-hearted lady ordered the coachman to take him up, and paid for his seat.

"I remember that very well," said she, "for I am that lady; but my condition is very much changed.—Then I was very well off, but now I am reduced to poverty by the bad conduct of a prodigal son."

Then the captain shook hands with her, and said how glad he was to see her. "I have been very successful," said he, "and am now going home to live on my fortune; and now, my good friend, I will settle £25 (that is $125)—upon you every year, as long as you live." God paid her back again more than a hundred-fold what she gave in pity to that poor boy.—*Dr. Newton's "Best Loan."*

Self-Reliance.

There is nothing more likely to result in the successful career of a young man than confident self-reliance. It is astonishing how much more a youth will accomplish who relies on himself, than one who depends upon others for assistance. Having first ascertained the direction in, and the means by which his object is to be reached, let him put his whole energies to work, and with unflaging industry press forward. The young man, who instead of rising at five, sleeps till seven or eight, and who spends his evenings on the corners, or in the companionship of those who are wanting in laudable ambition, rarely ever wins a position of honor or achieves a reputation above that enjoyed by the common masses.

In a country like ours, where the avenues to honor and wealth open alike to all, there is no reasonable excuse that can be offered for a man's failure to achieve one or the other, or both. Ill health, or extraordinary misfortune may keep him down, but these are the exceptions that establish the rule.

Few men know of how much they are capable until they have first thoroughly tested their abilities. The amount of labor, literary or mechanical, which a person in vigorous health can perform, is almost without limit if a systematic method is adopted, and the proper spirit incited to the effort. An hour of each evening spent with some good author, or in the study of some branch of useful science, will, in the course of a few years, give to a young man who thus devotes this small portion of his time, an amount of information, literary or scientific, which cannot fail to fit him for positions to which he could never properly aspire without this attention to study.

Shaking Hands.

There are two small churches in a little village which I know about.—All the new people who come to stop in the village go to one of these churches and not to the other. Both are neat, both are pretty, both have the pure gospel preached in them, both have good pastors, both have good members.

Now, what draws strangers and outsiders to one church more than to the other? Can you think? Because the people shake hands with them, and are glad to see them. When a stranger comes to town, they take pains to hunt him up and ask him to come to church with them, and make room for him in their pews.—*Child's Paper.*

Christian Family Companion.

DALE CITY, PA., Jan. 9, 1872.

Lengthy Obituaries.

It will be observed that our obituary department is very much crowded, and has been for some time We desire to chronicle the death of all our brethren and sisters, and their friends, who are called away from time to eternity. We also sympathize with bereaved friends, and would often feel to offer words of condolence to those with whom we have a personal acquaintance. But as our circulation increases, our circle of acquaintances enlarge, until almost weekly we bear the sad news of the departure of some one with whom we have had some acquaintance, which calls forth our sympathies, which would often manifest themselves in words, if it were thought expedient. But we have learned that among our obituaries appear the names of many worthy persons, whose departure their friends bitterly lament, and yet the announcement has no special effect upon us, or we should be all the time in sackcloth. We have therefore learned that prudence requires us to restrain our grief, and withhold our words. We know this is a delicate matter, and one in which it is hard to act entirely impartial; but we do desire to deal fairly with all.

For the present we will propose nothing more than to use all possible brevity.—Avoid stereotype expressions," such as, "Mourn not as those who have no hope," "To a large circle of sympathizing friends," &c. They are of no special interest to any one. Give the name, time, place, age, text, and minister, and if the person had a station of note or prominence, give it and close, and we believe it will be satisfactory to all interested. Try it a while.

Death of the "Pious Youth."

We have to announce to our readers this week that the PIOUS YOUTH, our juvenile monthly, will not be sustained. At this time there are not one thousand subscribers, by several hundred, and it is not likely that more than one thousand could be obtained during the year. In some places strong and successful efforts have been made, and we are warranted in believing that in many other places equal effort has been made with little or no success. We regret it exceedingly, and we know that many young hearts will be made sad by this intelligence.—We think by all means the church should have sustained a first-class paper, for the special benefit of the rising generation.—But we can sustain it no longer with its present support. We have therefore decided to discontinue its monthly issue with volume two, the December No., of which will be printed the following week. We shall retain the name and copyright, and may issue it in four parts during the Sunday-school season.

Persons who have paid in advance will please inform us what to do with the money. We will send them books for it, credit it to the C. F. C., transfer it to our charity list, to send the COMPANION to poor persons, or we will return it.

Balance of the Year Free.

We made an offer like the above sometime in November last, to which we had a number of responses; but it appears that some did not understand us exactly as we meant they should. We meant to give free what numbers remained from the time the subscriptions were received. We could not possibly furnish back numbers, as we had no means of knowing how many might be required. We made all preparation possible, and sent out every paper that was printed. To those whose names were only received in time for the last two Nos. we made no effort to send, as the postage would have overbalanced the profits.

Hard to Separate.

The names of our subscribers are set up in type, and remain during the year, and if renewed before the close of the year, or very soon thereafter they remain for years. We have some names that have been standing unaltered for four or five years, and have become cemented together by the oil and ink, and the letters are extremely hard to separate. Lately we undertook to distribute a few names that were to be changed, and found the letters could not be separated by the fingers, and we then resolved to communicate the fact to our patrons, hoping they will receive this as a gentle hint not to necessitate us to tear down their names. Not only do the letters cleave together, but we too, become attached to our subscribers so that it is hard for us to have their names taken from our books. Nevertheless we always abide by their wishes. Their desire is our pleasure. We suppose they must have good reasons for doing so when they cease to take our paper. Only we hope none will cause us unnecessary trouble or pain, by *neglecting* to subscribe—or failing to do so in good time.

A Busy Time.

Our readers will grant that it must look like business at this office when we inform them that for the past week we have averaged fifty-five letters a day.—The highest number in one day was seventy, and the lowest forty-five. We have had as high as thirteen registered letters a day. You may imagine we had a lively time meeting with so many familiar names, and such pleasant greetings, and God-speeds. We feel very much cheered up, and believe we could write an editorial if we could find time; but it takes us from six to twelve o'clock to receive the calls of our friends and attend to their immediate wants. But there is a better time coming when we hope to have something more to say in regard to some of those letters. By the way, brethren and sisters, when you have a word to say for publication, or for the editor, please write it on a separate paper. A piece of an envelope, or the margin of a newspaper, is preferable to having it on the same paper with your business matter. Our time is so precious that we cannot afford to transcribe, even if we would wish to do so.

Hymn Books.

For the last three weeks we have been anxiously awaiting the arrival of a new supply of Hymn Books, but hitherto we have been disappointed. At this time we have over one hundred books on our order list which we cannot supply. We regret it exceedingly, but what will we do? We had given our order in good time to supply our customers, if it could have been filled with anything like business promptness. Brother Quinter's absence from home may have had something to do with the delay. As soon as they come to hand they shall be sent out forthwith.

Almanacs.

The Brethren's Almanac for 1872 is meeting with very general approbation. Thousands have already been sold, and hundreds may still be had, by the single copy for ten cents, by the dozen for seventy-five cents, or half-dozen for forty cents. Address H. R. Holsinger, Dale City, Somerset county, Pa.

Did'nt Forget the Printers.

The COMPANION *typos* render thanks to their generous friend, J. M. Lichty for a large basket "full to overflowing" of delicious apples. Almost weekly our *editors* acknowledge the receipt of something "delicious to eat," but they lug it home and never think of offering their half-starved printers any. But friend Lichty seems to take an interest in the *printers*, in those who perform the *mechanical* part of the "art preservative of all arts," and shows his appreciation by heaping upon them delicious fruit. May you reap a quadruple harvest from your orchard for years to come, is the wish the printers tender to you for your kindness.

Presents.

We acknowledge the receipt of a box of fine honey from brother Samuel J. Miller; Christmas turkey from brother Jonathan Kelso, and several rolls of butter from brother Emmanuel Lichty, and a lot of poultry from brother E. J. Fadely. Many thanks, brethren and sisters—for we suppose the sisters had an interest in the offering.

Other members of the COMPANION family have thanks to offer for holiday presents.

Still a Little Late.

We are still a little behind time with our work, owing to sickness and other causes. At the present time, and for several days past, two of our hands are off duty on account of sickness, and will not be able to work for a week at best. And as printers are a class of mechanics that can not be picked up in this "neck of woods," we can do no better than to work away, and ask our patrons to bear with us. We are still hoping for the better.

We are pleased to learn that Abraham L. Funk, of Shirleysburg, Pa., is regaining his health. Has been delicate for several years.

A Beautiful Christmas Number.

We are in receipt of the December number of the "People's Monthly," of Pittsburg, an illustrated paper gotten up for the Industrial Classes. It still goes on improving, and now challenges comparison with any of the New York illustrated papers. This number is crowded with Christmas cuts, poems, tales, and *original* contributions. Among the illustrations, the full page representation of a dog "waiting for the hunter's shot," and the three puppies and turtle are especially beautiful. Price only $1.50 a year. This number has an eight-page supplement—twenty-four pages in all—and gives ample evidence in all its parts of health and vigor.

Chicago and the Great Conflagration.

A book bearing the above title is about to be issued by Hubbard Bros., 723, Sansom st. Philadelphia, Pa., who solicit agents to sell it by subscription. A better selling work, at this time, can not be found. It is written by Messrs Colbert and Chamberlain, of the Chicago *Tribune*, and will therefore be reliable and accurate.

Answers to Correspondents.

ANDREW COST :—We might possibly come again between this and spring, if a good leader could be secured. Don't consider this as a promise, however.

JOS. D. NEHER. Dont be discouraged. It is the sick that need the physician. You are in the right place. If we had a backward agent in such a place, he could do nothing at all. Accidentally open at James 5, and read first six verses aloud in their presence. Perhaps that might help them.

JOHN M. MOHLER :—You can deduct the expense of registering.

WILLIA :—Some one at Hudson, Ill., sent us money for the P. Y. and Phrenological Journal, and gave only a part of his name. (Willia). Who was it?

I. L. Glass :—Right, we are square.

MICHAEL HOHF :—With the end of the year.

A. L. FUNK :—J. G. Glock was ordered and payed for by G. Eby, Aughwick Mills, Pa. Are there two of the same name? or shall we send two copies, or continue two years?

MARGARET DEARDORF. Yes; Money orders on Somerset will answer us, as well as greenbacks. It is about twenty miles, but we can deposit them in bank, consequently answer the same purpose as checks. That matter is all right. I now understand you clearly, and had anticipated what I new know. Thank you for your frankness.

DAVID GLENN :—All right.

S. H. CAYLOR :—You were all right, but our papers would not reach the demand.

Wie iſt es denn, will ſich noch kein Deutſcher Bruder finden, der ein deutſch Religiöſes Blatt heraus giebt?

John Lohmann.

Nein; es ſcheint nicht ſo. Wir haben einen Vorſchlag gemacht den "Brüder Berichter" zu drucken, und unſer Bruder Lohmann war unſer einzelnen Unterſtützer. Seitdem aber haben verſchiedene andere etwas verſprochen; doch nicht genug einen glücklichen Vortgang zu verſicheren. Es iſt zu bedauern daſz unſere liebe deutſche Sprache nicht mehr Achtung bei uns hatte.

Brother Henry:—I noticed in the last *Companion* reference made to perpetual subscribers to the *Companion*. You can enter my name as one of of that number. I have been a subscriber to your noble paper ever since its first appearance among the Brethren, and the older it gets the more interesting it becomes; it appears to be growing in the knowledge of the truth. May the good Lord assist you in your noble work.

I will send you the money by your agent here Bro. Teeter.

B. F KOONS.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Brother Holsinger :—I have after so long a time solicited 7 more subscribers for the *C. F. C.* I did the best I could for your paper. This old brother Carpenter that you see on your list, is blind, and has been unfortunate. If you please send him the paper free ; his wife can read the paper to him. He is a faithful old brother. I know your paper will do him good. We have plenty of rich brethren in the churches, that could send in a few rusty dimes Brethren you that are rich, you that have thousands of dollars doing you no good, please send brother Holsinger some of them. Then he can send his paper to those poor brethren and sisters, who are not able to pay for it.

What amount of good your old rusty dimes would do in this way !—Open not only your eyes but your hearts and hands, and that old chest that has those rusty dimes in. Then brother Holsinger will not have this charity burden to bear alone. Brethren, if we want to be true christians and followers of Christ, we must help to spread the gospel. If our ways and actions do not prove that we are christians, our words will never do it. In traveling over this world, I find all kinds of people. In asking some people to subscribe for the *C. F. C.* they tell me that they were too poor and at the same time have some novel papers in the house, and some that are just about as poisonous as Tom Paine's Age of Reason. Yet when I ask them to send for a religious paper they are too poor. But if I had told them of some poor man who was hard up for money, and that he could get his farm for half what it was worth, they could have soon raised a thousand dollars. Not too poor to buy a farm at half its worth ? Oh no, plenty of money now. Perhaps enough about riches.

Egypt Religion is below parr at present ; but I will tell you what is above parr : king alcohol ! He has the ruling power in these parts. You can tell any of his subjects ; they all carry a mark in their forehead. You can know any of his members, just as far as you can see them. They have a different voice, and the king has them all to speak about the same, and to act the same. If they do not carry the corn on the toe they carry it in the head. So you can guess what I mean.

J. B. ALLENSWORTH.

Brother Holsinger :—The brethren and friends are generally well ; my own health is to say, tolerably good and has been for some time past ; The brethren here are still contending for the faith and practice of the saints; we had not as many additions to the church during the year which has just closed, as we sometimes have had, in the same period of time ; but our prospect for the present year is good ; and we hope by the grace and help of God, to have an ingathering of souls during the year upon which we have just entered. The year 1871 has now gone down, with its predecessors to eternity, with its ponderous records, among which are *our words and our works*, to be accounted for in the great day of judgment.

"How careful then ought *we* to live,
With what religious fear ;
Who such a strict account must give,
Of *our* behavior here"

. PHILIP BOYLE.

New Windsor, Md.

The *Companion* has done me good. It has caused me to reflect on the tobacco question, and by its wholesome instruction has caused me to crush the monster tobacco from my lips eighteen monts ago, and I have not tasted it since. May God help, and may the brethren help to oppose it, until it shall sink to rise no more.

GEO. DETRICH.

Terrific Boiler Explosion.

Brother Henry :—Please give the following a place in the *Companion* the particulars of which I clip from the Trenton "*Republican*," published in this county, (Grundy, Mo.)

On Monday afternoon Dec., 11th 1871, about three o'clock, the boiler of the Steam saw mill of Charles Skiner, located on Muddy Creek, near Tindall post office, exploded, instantly killing the engineer, David Roberts, and slightly injuring Daniel Roberts. The particulars of the sad affair are as follows : Mr. Daniel Roberts was operating the mill and David Roberts his son, was employed as engineer. At the time of the explosion Daniel Roberts was filing the saw, and the engineer had just started to oil the machinery. The front of the boiler gave way with a terrible force, and in a moment the body of young Robers was torn into a thousand fragments and scattered on the ground for a distance of about one hundred and fifty feet. He leaves a wife and a large circle of relations and friends to mourn his sad and untimely death ?"

The subject of the above notice was a son of brother Daniel and Sister Keisiah Roberts, and brother to the writer. The number of his days was 21 years 5 months and 24 days. In a moment of time he was taken from among us. I often think how true the words : "In life we are in the midst of death." Another solemn warning to the dying sons and daughters of men, and especially his brethren sisters, and dear friends that are yet out of Christ. Once he was like you, blooming with health and strength ; but oh ! how uncertain is life ! In a moment he is gone, the fragments of his body to the silent grave, and his spirit to God who gave it. Beloved relations, and beloved friends, wherever you may be, that are yet living in sin, I pray you to seek the blessed Savior, love and obey him, because he first loved us, and all will be well with you when death, the last enemy overtakes you.

Brother Jesse Sinks made some very appropriate remarks at the house, before the remains were taken to the grave. May the God of all grace and truth keep us in his love, and bring us all to a happy union in heaven, where no sorrows enter, is the prayer of your unworthy servant.

J. H. ROBERTS.

Brother H. R. H :—I always enjoyed the Brethren's Periodicals, but never so much as this winter. Being 18 miles from the nearest church, and those cold, long dreary winter nights make the G. V. and C. F. C. doubly precious. When I read Bro. Cover's correspondence about the Georges Creek Church, Fayette county, Pa., there was one name among those who joined church, that sent a stream of joy to my heart. I thought if it were not for our Editors, and their correspondents, we would often be slow in

hearing such happy messages — Though we are thousands of miles apart, if we are God's children, we have sympathy with each other's welfare. We read of the afflictions and trouble of those who are dear to us in christian fellowship; we think of them, and pray for them, and our minds are engaged in what tends to make us better christians. We mourn with those who mourn, and rejoice with those who do rejoice. How could we do this if we did not know their condition, and how could we know it if it were not for the pen—only of those who we come in contact with. If all who are able to take our church papers would do so, they would have good food for the mind, be led to read the Bible more; would understand it better, and then our Editors could afford to send out papers free to all those who are really too poor to pay for it. Then we could all grow in grace, and the knowledge of the Lord, for we are all learners as long as we live.

HANNAH KNAUFF.

Otumwa, Iowa.

To Sister Hannah M. Burket.

Dear Sister:—As you are asking for advice, in your article published in the *Companion*, volume 7, page 769. I knowing your pressing wants, find it my duty to give you a word of encouragement.

First, you are living in an organized church. Make your wants known to the House-keeper of the district, and we feel satisfied they will care for you. You are deprived of the use of money. It is in the hands of a brother, also in your district of church and therefore there is a way to get it; more especially as the brother referred to is the owner of about 200 acres of land, and cattle and horses. Should not such a brother pay at least the interest of $1.000 to a poor sister who has not seen the bright rays of the sun for more than twenty years, and has no home, and is earning her living by knitting and spinning? Now in conclusion we feel to say, dear sister, be of good cheer, we think there is a way for you to get your money.

We too feel to sympathize with you, more especially as we have been intimately acquainted.

MOSES FRAME.

Elkhart, Ind.

Brother Holsinger:—Please find enclosed $1.50, for which you will please forward the *Companion* to my address, for I can not very well do without it. I love to read it, and especially the news from the churches, I love to hear of their prosperity, and hear of the "soul reviving feasts" that so many enjoy. I do not get to many owing to pecuniary circumstances, yet I am glad to hear, that others do enjoy them. We have preaching three sundays in a month but since I am no good pedestrian I I seldom meet with the dear brethren and sisters at the house of worship,

"The place most delightful this earth can afford,
The place of devotion, the house of the Lord.

I often wished we could always be together there while here on earth. How delightful to my soul to hear the gospel preached, and help to sing the sweet songs of Zion. I think there was an improvement in the *Companion* the last year, and think there is still room for more, as well as in ourself. One thing is that the brotherhood is large enough to supply our periodicals with original matter without going out in the world to copy their essays. I would rather read the most meager composition written by a brother, or sister, than read a sermon written by one of the most noted D. Ds of our day. Let it be ever so fluently delivered, and in as flowery style as possible; it does not have the same effect. I am frank brother Henry, but what I have written I wrote in love.

Your well wishing sister in Christ.

ANNA OAKS.

Dayton, Ohio, Dec., 19th 1871.

Brother Holsinger:—As this is Christmas evening, and I have just read the last *Companion* for this year, and thought how lonesome I would be if I were not to invite it into our house the next year, for I do love to read it, and hear from the church. It has been said to me that if we read the Bible we will do well. I admit we will, and I think we can read the Bible and learn what the Savior has done for us and what he is still doing, and learn what we must do if we are his true followers. By reading the *Campanion*, I gain knowledge how the church is progressing in the good cause of our Master. I am well satisfied that I have got what it cost me a good many times, although there are some that have different views of the Apostles, teachings. I don't find fault with the paper or the brethren. There were different opinions among the brethren in the Apostles' days — Read the 15th Chapter of Acts.— When they came together to consider the matter they could convince each other of the dispute they were in; so let us not fall out by the way, if we do not see just alike in some small matters, but try to admonish each other in love. So let us resolve upon a holier life, and may the new year find us determined to live more consecrated to God and his Christ than we have been in the past year.

Farewell,

JANE MARQUIS.

Brother Holsinger:—I am rather late sending in my subscription, but hope it will come to hand before the first number of volume eight is sent out, as my subscription expires with the volume, and I would not like to miss any numbers, as I have been taking it from its birth, and was lucky in having missed but one number.— I feel as though I would be almost lost without it; It brings us wholesome instruction, and I love to read of the prosperity of the church.

ELIZABETH OAKS.

Dayton, O.

To Hannah M. Burget.

Beloved Sister:—In much love, and with sympathy, I will try to converse a little with you, through the silent medium of the pen and press. What a blessing it is that we have a medium through which to communicate our thoughts, and thus hold sweet fellowship with each other, not withstanding the distance between us, and thus we each gain an attatchment which we otherwise could not have the opportunity to gain. So it proves in your case. Were it not for this medium I would doubtless never have learned your name, much less become acquainted with your sad position in life, which causes tender pity to gush forth from my heart. Loved sister, do not be discouraged; you have a guardian angel hovering near you, and a good and merciful Father above you, that will never forsake you, for he even notices a sparrow when it falls to the ground; much more will he notice you, who are so much de-

pendent on him for protection.—Though you are deprived of the use of the most valuable members of your body—can not behold the beauties of this earth, yet that does not retard you from beholding with your spiritual eye the richness of the world above, no doubt you can view the glories of that world, with more purity than we that can behold the vanity of this sinful world. We truly wish that you were blessed with the privilege to attend meeting every Sabbath, for it would buoy you up and cause you to be happy. We are sorry that you are deprived of your means wherewith you would procure yourself an earthly home, but if it is not God's will for you to have an earthly home, may it be his will to assist you in obtaining a bright and a heavenly home, where you can see the Father and his Son, and all the heavenly inhabitants, and there none can rob you. That home will be of much more value than all earthly homes combined, and all will be peace and happiness. So sister be of good cheer, rememberin g Christ is your friend.

Your weak Sister,

REBECCA SNAVELY.

Hudson, Ill.

Brother Holsinger :—Please find enclosed $1.50 for *Companion*, Volume 8. I have been a subscriber from first to last and should indeed be very sorry to be without it, as I am old and can not get out. It cheers my heart to read, and know how the churches are getting along in tne good cause of our Master.

CATHARINE FRANTZ.

North Hampton, Ohio

Query.

Brother Henry, will you or some other brother explain through the *Companion* what the American Bible Union is ? B. F. KOONS.

Hagerstown, Wayne Co., Ind.

Why is John's baptism called the baptism of repentance ? 2nd. Was John's baptism the Christian baptism ? 3rd. Why were those twelve of Acts 19, rebaptized ?

NOAH LONGENECKER.

An explanation desired of 1 Cor. 15 : 29. D. M. MOHLER.

MARRIED.

By the undersigned, at the house of the bride's parents, December 24th, 1871, Mr. SAMUEL PAGE and Miss MARY ANN GRIFFEN. All of Cambria county, Pennsylvania. STEPHEN HILDABRAND.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Ottercreek, congregation, Macoupin county, Illinois. November 15th, ELIZABETH A. BRUBAKER in the 27th year of her age. She was a daughter of Samuel Miller, of Tennessee, formerly of Virginia, and the wife of our beloved brother and minister, Henry Brubaker, with whom she emigrated to this place, from Tennessee, about a year ago. She left in Tennessee a twin sister of whom she received a letter a few days before her death bringing the inteiligence that she had united with the people of God, and exhorting Elizabeth also to do so ; but alas ! the letter came too late to be read by her. Her mind had become deranged. Her day of grace was over ; from which may again be seen the danger of procrastination. She leaves a sorrowing husband and four little children, with many sympathizing friends, to mourn her untimely death.

Funeral services by the brethren from the last three verses of the of the 1st chapter of 1st Peter. DANIEL VANIMAN.

In the Conemaugh Congregation, Penna., some time in November, 1871, JOSEPH W. infant son of brother Jacob and sister Sarah McCARTNEY. Funeral services by the berthren. STEPHEN HILDEBRAND.

In Middle Fork congregation, Clinton county, Indiana, December 18th, 1871, our esteemed brother, neighbor, and friend, SAMUEL BRICKER, aged 25 years 3 months and 2 days. Disease Typhoid Feaver. He leaves a loving sister, and two children to mourn their loss. Funeral occasion improved by Eld. Allen Mohler and others, from 1st Peter 1 : 24, to a large congregation.

Also, in the same place, December 19th, 1871, infant daughter of Jacob and Catharine Metzger, aged 2 month and 23 days. Funeral services by the brethren, from Luke, 8 : 21, 42. J. D. NEHER.

Our much beloved sister, SARAH EMMERT GRIMM, in Rowan county, North Carolina, November the 1st 1871 ; aged 29 years.

Sister Sarah was born and raised in Washington county, Md., and was the daughter of our much esteemed brother Samuel and sister Mary Emmert, of Funkstown Md., Though she was surrounded by the fashions of the times, she laid them all aside, and set her hope on higher objects than this vain and sinful world can give, and found Jesus to be her strong hold, not only in health, but in the hour of death. She joined the church while young, and showed the express image of a Saviors love to all around her. Last spring, before she, with her husband Mr. GEORGE GRIMM, and three of her her brothers and their families, moved from our State to North Carolina, we had a farewell meeting at Funkstown, where the words of Paul, were used : "Finally, Brethren, farewell ;" The occasion was very solemn, and we felt then as though our farewell would be final which it also proved to be.

Our sister was well the day before she died, but took sick October the 31st and lived till the next day about noon. Those that saw her in the last struggles of death, say that she was perfectly resigned to exchange this mortal life, for that life which cannot die. After the necessary preparations were made her body was placed in a Metalic coffin, and her husband with his two little children started for Maryland, having sent a dispatch for the funeral arrangements, which was to be on Friday the 3rd of Sept, but having missed the connections, and being robbed of all his money, at Richmond (130) he did not arrive until Saturday the 4th inst. The deep and low moaning of her husband, and mother and friends, showed the grief and anguish of soul that is realized in our parting from one another, the occasion was improved by brethren D. Long, and D. F. Stouffor, from the words, "Prepare to meet thy God."—Amos 4 : 12. Friend Grimm has passed through a trial of which he can truly say that the Lord was his helper. May his affliction lead him to his Savior, who is able to restore every loss, and there enjoy the company of his dear wife, with all the shining hosts of heaven, is our prayer.

ANDREW COST.

In the Duncansville branch, Blair county, Pa., Dec., 10th 1871, brother JACOB H. STIFFLER ; aged 65 years 7 month and 16 days. Disease, Dropsy. His general health was impaired for about one year. He was confined to his room ten weeks, suffering at time, what pen cannot describe, and can be best imagined by those who waited upon him. Yet all this he bore with more than ordinary resignation.

He leaves a sorrowing widow who showed herself a companion indeed, through his long and lingering sickness by ministering so cheerfully to his many wants.

He lived a strictly moral life, and won the respect of all who knew him. He was sensible of a still higher duty that he owed to God, but put it off to a more convenient season. But divine grace did not forsake him in his declining age. When disease was preying upon him, and he felt that soon he must leave the scenes of mortality, he consecrated himself to the Lord, and was immersed, in obedience to his command.

Funeral services by brother J. W. Brumbaugh, from the Clover Creek branch, from Rev. 14 : 13 to a large collection of neighbors and friends. James A Sell.

December 1st in the Lamotte Prairie, Illinois, Miss SALLIE WRIGHT ; Aged 13 years 4 months and 11 days.—Her disease was Typhoid Fever, which changed to Brain Fever. She was the youngest and the pet of the family, and much beloved by all who knew her. Funeral discourse from the words : "All things shall work together for good to them that love the Lord." by Mr. Baird of Robinson Illinois.

J. P. HORNING.

In the upper Beaver branch Augusta county, Va., Dec., 24th 1871, brother JOSEPH BURKET, supposed to be about 80 years of age. Disease, Gravel. He was a great sufferer, with great patience and christian fortitude.

Funeral occasion improved by the writer, and Levi Wanger, from the 90th Psalm, 12th verse, SAMUEL DRIVER

In the Manor branch, Indiana county, [illegible] 1871, DAVID OLIVER son of friend Joshua FRY, aged 3 years

8 monts 10 days. Funeral discourse from
1 Tim. 4 : 10, by J HOLSOPPLE.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

B Blough	1 60	J B Mowery	10 25	E Brallier	5 25
Mary Lohman	2 00	P Dice	3 85	J R Deppen	9 00
J D Neher	9 00	Isaac Leedy	10 00	C Gripe	2 00
T D Lyon	3 00	Joseph Grabill	1 60	C Hoover	1 50
Maria Baily	2 10	J P Beck	3 00	E L Yoder	43 50
Phillip Holler	6 85	G Witwer	5 25	Eli Stoner	2 00
Noah Smith	1 50	S P Miller	1 50	J Y Heckler	10 80
P S Miller	1 75	J R Denlinger	17 55	Amos Wright	1 60
B Kauffman	1 50	David Gerlach	75	E W Stoner	11 00
S Wise	2 00	I L Glass	23 70	H H & J H Beon	3 00
Mary Saum	1 60	John Royer	1 60	J. Billhimer	6 10
Mary Meyers	1 50	Eph Lichty	54 00	Robt McClintic	1 60
Samuel Baker	10 00	B F Swinehart	3 50	M R Gochnour	5 00
H H Weimer	2 50	London West	1 20	L J Grove	1 50
D J Schenk	1 50	N B Johnson. per S C J	8 50	T L Griffin	1 50
E Sponseller	2 25	A C Barr	1 50	Samuel Driver	11 70
Cath Frantz	2 22	A M Shirk	3 00	P Overholtzer	1 60
C Shank	1 50	Lewis Raber	1 50	Michael Hohf	1 60
Em Hoover	50	L Overholser	3 20	E Gochnour	1 00
E Oaks	1 50	J B Tauzer	10 00	Annie S Beightel	1 50
G W Mathias	20 25	M Lingenfelter	10 00	A J Shoemaker	1 60
H F Berkeypile	1 60	D Hollinger	5 25	Michael Myers	1 60
D Baringer	5 00	J Shellenbarger	1 50	E J Blough	1 35
J Holsopple	2 30	Daniel Wingert	3 00	Cyrus Royer	1 60
J A Stutsman	12 00	Abram W Zollers	1 50	Joseph Shank	50
J H Longenecker	2 25	Elias Weltzel	1 50	Jacob Stehman	2 00
M B Lesse	1 50	B F Darst	1 50	John B. Gibble	1 60
C M Suter	50	J A Leedy	7 75	S A Moore	75
David Glem	22 25	Levi Himes	1 50	Phillip Leohr	2 00
P Crumpacker	2 50	D Bothruck	1 50	B W Branson	1 00
Henry Zuck	2 30	Mrs M Oellig	1 50	John J Mosser	1 25
B Shellenbarger	17 10	J W Keiser	7 20	Daniel H May	6 45
M Kindig	4 50	T Gray Jr.	3 00	Geo Worst	47 25
J S Stutzman	3 00	L C Schrock	1 50	Wm C Hipes	6 85
A E Hoke	60	L Mellinger	1 50	Maria Rohrer	2 25
S Cobaugh	1 50	S Brallier	11 00	Mary A Rodes	14 50
W G Schrock	3 50	H S Reinhold	1 50	A B Fisher	6 60
J R Foglesanger	19 50	Jacob Hollinger	1 60	Samuel A Shaver	9 00
D Stutsman	1 50	Henry Steckley	1 50	F C Barns	14 25
Martin Witter	1 60	Wm Whitestine	3 00	M Frantz	10 50
Mary McQuoid	5 35	Lydia Showalter	3 30	Henry Kline	1 50
S W Bollinger	5 20	D L Miller	6 00	Levi Kauffman	3 40
John Swartz	1 50	Isaac Metzger	1 50	J A Buechley	1 50
Jacob Bock	1 00	Lewis W Teeter	16 00	D M Mohler	3 00
Sarah Myer	3 00	A M Crouse	6 00	R Kunkel	1 50
I Hunsberger	1 50	Lewis Lerew	1 60	J J Harshbarger	1 50
Thomas Berry	1 75	Levi Gockley	1 60	Geo Sheller	1 50
Mrs. E Hagy	11 00	Mrs Mary Helser	1 60	H Knauff	1 50
I P Swihart	4 50	Phebe A Holtz	7 50	H Zimmerman	1 60
K Heckman	75	A C Numer	1 25	Jacob Friedly	1 50
S Rowland	1 50	Geo V Kollar	10 50	S A Berky	1 50
John Eisenoise	1 60	Daniel Ebie	4 50	H H Martin	1 60
D R Klein	75	Tillie Fiant	4 50	J Warner	2 00
Jacob L Miller	3 00	J S Newcomer	3 00	David R Roop	6 75
J B Allenworth	6 60	S Grabill	12 00	Mary Garber	1 50
Mary M R ed	9 00	A Trostle	15 47	Em J Meyers	3 00
J L Frantz	5 20	P S Newcomer,	3 00	Henry Meyers	9 40
Jacob Conner	48 00	John D Kindy	1 50	Jno Reed	1 60
Levi Gordon	1 50	A L Funk,	7 50	S Fahleman	1 00
D W Ditmer,	1 50	Phillip Boyle	6 00	J K Teeter	10 00
G Gerlach	7 50	P F Cupp Per C. G. Lint,	9 50	Kitty Royer	1 50
Henry Miller	1 50	C G Lint	8 25	M Glotfelty	7 50
J Swihart	3 00	K Heckman	1 50	Jacob Wineland	1 50
David H Miller	2 50	Mrs. S W Kimmel,	1 50	Joseph Fitz	6 00
Wm Reist	75	John Moomaw	1 50	D Rittenhouse	5 60
Daniel R Kline	2 25	John Reber	3 00	J P Horning	3 00
A H Fike (Aug.)	7 75	Geo Brindle Jr.	16 50	Wm G. Andes	4 50
S Henricks	3 00	J S Snyder	2 25	Abram Bender	3 00
S A Mort	5 00	Michael Zug,	4 50	Jacob Friday	4 75
W S Wood	3 00	S CKeim	12 50	J Riddlesbarger	1 50
Elijah Horn	1 50				
	6 75				

Pittsburg and Connellsville R. R.

TIME TABLE.

Commencing on Monday, October 10th, 1871, at 2 o'clock, P. M.

EASTWARD.			WESTWARD.	
Cum Mail	Balt Exp.	STATIONS.	Cin. Exp.	Cum Mail
A. M	P. M.		A. M.	P. M
6 50	8 00	Pittsburg	10 15	6 10
10 21	9 57	Bradford	8 05	2 30
10 35	10 10	Connellsville	8 00	2 25
1 20	11 55	Mineral Point	5 52	11 22
1 40	12 15	Garret	5 38	11 02
157	**1228**	**DALE CITY**	**528**	**1045**
3 16	1 28	Bridgeport	4 15	9 25
4 00	2 00	Cumberland	3 40	8 40
P. M.	A. M.		M.P.	A.M

Advertisements.

WE will admit a limited number of select advertisements at the following rates
One insertion, 20 cents a line.
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1780 1871

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as may be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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Temptation.

Half the sickness, misery, and sin, that fill and curse the world are due to the influence of human tempters, who use their powers to overcome the sound judgment and conscientious scruples of their fellow men. Many a man who would go home sober if left to himself, goes home drunk through the importunities of those who entice him to partake of the intoxicating cup; and many who to-day might have been virtuous, upright, and happy, have yielded to the enticements of the sinful and the vile, and been swept away to utter and irretrievable ruin.

Especially is the evil visible when, under the guise and with the feelings of hospitality, persons press their guests to indulge in unhealthy food till they become gluttonous, surfeited and diseased.

"Eat a little more." "Have another piece, it will do you good." "Nonsense! You are too particular." "It will not hurt you at all." "I believe in people enjoying themselves, while they do live, and not starving themselves to death, to gratify some foolish notion." And so, plied with these importunities, at last the victim yields, and sickness, infirmity, and death, are frequently his reward.

Whoever remembers seeing a healthy person rise from a well-spread table, where he was made welcome to satisfy his hunger, and go away with his hands on his stomach, groaning, and saying, "I am afraid I have *not eaten enough?*" But who has *not* seen five hundred persons rise thus from the table where they had eaten to repletion, and go away saying, "I am afraid I have eaten too much?"

Human appetites and desires are balanced by the understanding and conscience. Each person must decide for himself what is for his good. Most people, left alone, will learn by experience to abstain from those things which do them injury. When the scales hang even, it is not difficult to decide the case as it should be decided. But when personal influence is cast into the balances on the side of indulgence and excess, the equilibrium is destroyed; the will, which was strong enough to resist the cravings of appetite, becomes too weak to withstand the additional power of social attraction and kindly entreaty; and so the ill-judged kindness of well-meaning friends works ruin to those on whom it is lavished.

Hundreds of preachers of the gospel have doubtless been broken down in health, and utterly wrecked and ruined, as it regards efficiency in their calling, by yielding to the importunities of those excellent Marthas who think that "nothing is too good for the minister," and insist that he must digest everything which their cunning brains can invent, and their cunning hands prepare.

We have no right to yield our judgment to the seductions and temptations of our friends. Every man must bear his own burden; and if we, by weakly yielding to the influence of others, impair our health, diminish our usefulness, or peril our lives, we must endure the results of our folly; and none of those who have misled us can feel the sufferings which their temptations have occasioned.—*The Christian.*

For the *Companion*

To the Readers of the Companion,

BY C. H. BALSBAUGH.

A joyous New Year to you all—joyous in being good and doing good. Joy is more than happiness, as that which is fundamental is more than that which is contingent. Christ never made use of the word happiness, and only once of the word happy, and this in connection with what was special. No one is any the better for being happy unless he be at the same time joyous. "Good tidings of great *joy* which shall be to all people," is the annunciation with which the angels greet the shepherds. Notes of joy heralded the Saviour's advent, and the same strain bears His aloft to the Mediatorial Throne: "these things have I spoken unto you that *my joy might remain in you, and that your joy might be full.*"

He was "a man of sorrow," but more of joy. The sorrow was dependent on temporary conditions, while the joy is an essential feature of His eternal perfections. His Testament is the product and embodiment of joy, which is to be the Heaven of His saints, in foretaste here, and in glorious fruition hereafter. His parting prayer is a summation of His mission, and of all that is to result from it: "and now come I to Thee; and these things I speak in the world that they might have *my joy fulfilled in themselves.*" "For the *joy that was set before* Him He endured the cross, despising the shame, and is set down at the right hand of the Throne of God."

He that expects joy without holiness, will find, when perhaps too late, that he has been gathering grapes from "the vine of Sodom," and gleaning in "the fields of Gomorrah." "The plain of Jordan," where luxuriant vegetation determined Lot's choice, owed its fertility to subterranean fires, which, while they warmed and fructified the soil, also threatened with destruction. On the edge of hell grows many a poppy, whose roots are the devil's nerves and whose fruit his everlasting torments. Beautiful, fragrant flowers can grow on a grave, but they have their root and nourishment in Corruption. There is no joy but what can smile at death. Happiness fades and vanishes when the Pale Monarch offers his cold skeleton hand, and sternly bids us follow into his dark dominion. Joy has much happiness, but a happy, sunny life may be destitute of joy. Those who are not in "the secret of the Lord," have an impression that the Christian Life is a dull, dry, hard, husky experience. Some time ago, I was written to by the unregenerate son of an eminent ministering brother, and was told, as a matter of justification to persevere in sin, that if the brethren knew how sinners *enjoy* themselves in their forbidden pleasures, they would feel less inclined to disturb them. Poor soul! We all "walked according to the flesh," and drank the muddy cup to the dregs in some form, and we know what a crispy, ashy, burned-out, nauseous life it is. It is a cup of wormwood, with a thin scum of honey on the surface. Joy respects the *person himself*, in that which is deepest in his constitution, and vests in our essential being, and in our necessary relations to God. Joy is the apprehension of an intelligence *created* immortal, of the Being who is *inherently* immortal. It is communic between the Divine and the human, the correl tion of immortality between the Infinite and t finite. It is a present, living, full, glorious sweet clasping of "the Everlasting Father" a the reconciled prodigal.

If we would have a joyous New Year, w must work for it "with fear and trembling We should "*fear*" lest we "come short" of t promised inheritance, and yet so wholly comm ourselves to the Divine keeping and disciplin as to be sustained by the "perfect love that cas eth out fear." We fear constantly lest "*tru in the inward parts*" comport not with the tern of final salvation; and are running over wi joy in the confidence of the all-sufficiency "*the truth as it is in* JESUS." Joy comes n like the air we breathe, but like the bread w eat. In the sweat of our brow we must obta and cherish it. If we would "eat our meat wi gladness and singleness of heart," and be "fill with all peace and joy in believing," and at l be "presented faultless before the presence His glory with exceeding joy," we must *h arms* with Christ, and *keep step* with Him, a fix our gaze steadily on His world-life, so as catch every expression of His character. L begets joy, and acquaintance begets love, and t Object and emotion being both eternal, we " joice with joy unspeakable and full of glor Then we need not trudge to the well of Syc to draw water, and be thirsty and faint again tore we reach home; for we will have *in us well* of water springing up into everlasting li Health cannot bring joy, neither can weal though in the one men forget their destiny, a in the other "drown themselves in destruct and perdition." Both are evanescent, and not appropriated by joy as manure by the vi they become fuel for Tophet. If we are not j ous in the absence of the transitory, it is evid we are looking too much to "things seen temporal," to the exclusion of "things uns and eternal." "God is love," and the joy of l is abiding. In the midst of trial, disappointm destitution and suffering, we may be blissf conscious of lying in the embrace of the Div Bridegroom, and have our lips ever moist our hearts ever thrilling with the kisses of beginning, unending love, Sol. Song. 1

Jer. 31 : 3. "Rejoice evermore." "Rejoice *in the Lord* always : and again I say, rejoice."

If we "walk with God," have "the testimony that we please God," have all our impulses *from* God, and all our aims and achievements *in* God ; if we are in Him and He in us, and this dear loving, soul-beautifying intercourse is "peace and joy in the Holy Ghost," think you not, fellow-pilgrims, that the year 1872 will be a joyous, fruitful, Christ-honoring one, even if it be spent in the "inner prison, with our feet made fast in the stocks"? Happiness and unhappiness comes and goes with occasions, but joy is the life of God, and is the rhythm of the soul with the everlasting music of the Holy Trinity. Joy must vent its "praises unto God," and love sing its pean, "at midnight" as at midday. The child-life, cradled in trust and embosomed in confidence, cannot help breaking out in hosannas,—which often none but God and His angels hear —and should these "little ones" hold their peace, the stones would immediately cry out."

We need "precept upon precept, line upon line, here a little and there a little," to keep us from sinking into ourselves, and losing all relish for religion of any kind, or subsiding into "will-worship" and "voluntary humility." But "faithful is He that calleth us." No sooner do we sink into the dominion of sense, and the eye grows dim and the ear dull Godward, and passion and greed and selfishness become rampant, than we hear Balaam's ass "speak with man's voice," or some "stone cry out of the wall," and some "beam out of the timber," to interpret to us the presence and reproof of an offended God. Let us "draw nigh unto God," and then not only will He be nigh unto us, but we will be blended in Him as the pulverized grains in the loaf. Let every intractable element, and every bone of contention, be dissolved in the menstruum of Divine blood, so that we may settle into fixed unity, and become as nearly homogeneous as our individuality will allow. Then will our "peace be as a river, and our righteousness as the waves of the sea," and the joy of the Lord be our everlasting heritage.

They who doubt the truth of religion because they can find no Christian who is perfect, might as well deny the existence of the sun because it is not always noonday.

The Christian Scholar.

I am a christian scholar, I daily go to school
To learn my Master's lessons, that perfect holy rule :
The scholars should all love Him, the school is good and free
Come all ye careless sinners and go to school with me.

I am a christian pilgrim, I'm bound for Canaan's shore :
O Father give me wisdom to keep Thy word in store.
And when Satan tempts me Thy commands to forsake.
Help me to watch more faithful and keep my soul awake.

I am a christian preacher, I preach the gospel true.
And what my Master gives me I freely give to you ;
And when my heart is empty I'll go to Master's store
And tell Him all about it, He smiles and gives me more.

I am a christian watchman, I stand on Zion's wall,
And when the foe is coming I give a certain call :
I'll blow the gospel trumpet and let the people know
How they may gain sweet Jesus and home to glory go.

I am a christian shepherd, I feed my Master's sheep ;
It's on the hills of Zion these lambs I love to keep :
The food my Master give me with which to feed the flock.
Is the divine commandment and honey from the rock.

I am a christian soldier, I've listed in the war :
I've fought thro' many a battle and may fight many more.
And when the war is ended I'll lay my armor down
And fly away to Jesus and wear a starry crown.

For the *Companion*.

Be Ye Ready.

"Therefore be ye also ready : for in such an hour as ye think not the Son of man cometh." Matth. 24 : 44

When we have a knowledge of an event, that will take place at some time in the future, not specified, the only safe way to meet that event, is to be always ready ; at any moment. The above text speaks of such an event ; the coming of the Son of man ; which is of the greatest importance, because it will be of a Divine character, and because it will bring to a close all earthly career. Now this truth should sink deep into every mind : that "of that day and hour knoweth no man, no, not the angels of heaven, but the Father only." He may come with the summons of death prior to making his advent into the world, but if He does not, we shall then be changed "in the twinkling of an eye ; in a moment of time ;" there is therefore no difference as concerning us, whether He will come to us universally, or individually. In either case it will terminate the days of our probation ; *i. e.* the time allotted to us in which to prepare to meet our Savior—do the things that

He has commanded us to do. Therefore, seeing that life is uncertain, (consequently death certain), and that "Heaven" and "Hell" are set before us, one of which will be the destiny of every man, and that our destinies will be regulated by the deeds done in the body, "what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto the coming of God." Observation, and experience tell us plainly that "now it is high time to awake out of sleep,"—"The night is far spent, the day is at hand." Therefore to those who have not made their peace with God, I would say with Paul: "To-day, if ye will hear his voice, harden not your hearts, as in the provocation;" but make haste to insure the one thing needful. Now in order to do this you must offer your bodies "a living sacrifice, holy, acceptable unto God, which is your reasonable service." This can not be done, short of a strict compliance with the Gospel of Jesus Christ; you must become converted—changed—"fit for the Master's use;" this is your reasonable service; certainly there is nothing unreasonable about it; "for Christ also hath loved us, and hath given for us an offering and a sacrifice to God for a sweet smelling savor."

Now, behold for a moment, the great contrast of things as they really exist! Christ is one of the greatest characters spoken of in Holy Writ; and died the most shameful death upon record; all the ignoring that could be devised accompained his crucifixion and death. And what was it for? for us; "who are blind and cannot see afar off," and who—it is to be feared—"often forget that we were purged from our old sins." See what He has done for us, and then how little He requires of us! He has given us things to do, that are easily understood and performed; therefore if there is a soul lost Jesus cannot be blamed for it; according to the scriptures He has never promised to save us at all events; whether we do the things that He has commanded, or not; but every one shall be rewarded according to his works. If therefore our reward is to be reckoned from our works, if our eternal destiny is to be determined from the deeds done in the body, how strictly necessary it is, that we keep ourselves unspotted from the world! Therefore I would ask those who are yet outside the kingdom of Christ; have you ever deeply considered and meditated upon your souls salvation? If you have not, do it now; and you will discover that there is something to be seen to immediately, between you and your "Maker." You will frandly admit that there is a soul within you, that will never die. Although your body will die, and return to dust, your soul will live; and live forever. And you know that it cannot live on earth; now the question is: where do you want it to live? There are two destinies, assaidabove, oneortheother will be the habitation of every man; the one is "Heaven," the other is "Hell." Just as contrary to one another as "right', and "wrong" are.

I will venture to say that the invariable answer would be: "Heaven is the place where I want it to live." Many of you have near and dear relatives who are evidently gone there; their walk and conduct in life are sufficient evidence to you, that they are gone there; and your sorrowing after them is quelled by the bright rays of hope that you have, because of their godly walk, and chaste conversation, whilst in the body. But we will reverse this; we will suppose it had been you, instead of them, would they have had that "assurance that you were among the "Blessed"? You dare not say "they would." But they would have had to sorrow as those who have no hope. Therefore in the former case, your sorrow is abated on account of their good works; but in the latter, their sorrow would be augmented on account of your evil works. Some of you may think that you are in possession of some elegant trait of character, that consequently God would spare you—suffer you to live long upon the earth; does not observation teach you that this is false? It makes no difference who you are, how elevated your standing in life may be, nor what your literary attainments, or physical productions may be, you must die; you are on a common level with the humblest "peasant" in this matter. And the thought which should cut you to the heart, is: that you know not how soon it may be. You no doubt sometimes think of death, but is it not true: that you try to think as little of it as you can? and when you do think of it, you put yourself off with the thoughts, that you are young, that your health is good, and that it is more likely that you will live long, than die soon. But beware: this is one of the Devil's traps;

he dictates such thoughts to you ;—surely it is not Jesus.—he will cause you to hate the church, and the scriptures if possible, and cause you to hate to go to meeting. If you are in the habit of hating the church, or the scriptures, there must be something wrong with you. If you stay away from meeting, for fear of being converted, your case is a lamentable one ; and a dangerous one. You ought therefore to become alarmed about your condition. I would advise you. —as one of the first steps toward salvation—to use violence against yourself ; for Christ says "the kingdom of heaven suffereth violence and the violent take it by force." Adam Clarke in his note on this passage says : He that will take, get possession of the kingdom of righteousness, peace, and spiritual joy, must be in earnest ; all hell will oppose him in every step he takes ; and if a man be not absolutely determined to give up his sins, and evil companions, and have his soul saved at all hazards, and at every expense, he will surely perish everlastingly. This is well said , as long as we are not decided in our minds to fully renounce sin and all ungodliness, or make a reserve of anything that is of a worldly character, we are not wholly converted ; and more than that, we are not fit for the kingdom ; and if we do get in, and get the name of "christian," it will not prepare us for the coming of the "Son of man ;" but we would be like the "foolish virgins" were, when the bridegroom came ; they had taken no oil with them, and their lamps had gone out : "And while they went to buy the bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut. And the foolish "virgins" were not permitted to enter in. We also manifest to the world that we are trying to serve God and mammon, which Christ declared to be an impossibility. The world can see that we are not only weak in the flesh, but also weak in the spirit. And when this is our condition, we are just as nauseating to Christ as the angel of the church at Laodicea was. John was commanded to write unto him saying "I know thy works, that thou art neither cold nor hot ; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." So the conclusion is : that we would be more tolerable in the sight of God if we made no profession at all, than to assume the intermediate state. (lukewarm). But if we make no profession, we are not prepared to meet the Lord Jesus. Therefore if we make a profession it must be a true one if it is to avail anything. When we are in a lukewarm state we are neither a worldling nor a christian ; but we are more like Satan than anything else, mixing light with darkness ; truth with error ; &c.

A man may do many good deeds without making a profession, and he is respected for it ; and then he may make a profession, and do more good deeds than before, but fails, willingly, in some things, he is not as much respected for it as before ; such a profession will do him no good. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." We of course sometimes come short in performing things as we ought, through weakness ; but there are provisions made for this ; that if any man sin, we have an advocate with the Father ; Jesus Christ the righteous ; and he is the propitiation for our sins. But the fact that we are weak should not discourage us, nor make us careless in our pilgrimage ; for there is nothing required of us that we are not able to perform. Neither should the fact that Christ is the propitiation for our sins become a cloak under which to commit sin. "For if we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment, and fiery indignation."

Now having taken into consideration, these things, let us be watchful, and keep ourselves in the "narrow way," and be "wise as serpents, and harmless as doves ;" if we do not, the subtility of that serpent which deceived Adam and Eve in the garden, will also deceive us ; if we have not been careful, and have not plucked up by the roots every weed in us, Satan will cultivate it ; and if he is let alone he will finally make us his certain victims. It is to be feared, there are too many of those weeds left standing in us, who claim to be members of the mystical body of Christ and if we are not violent against them to pluck them up, they will render salvation a failure, and greatly retard the prosperity of the church.

LEWIS W. TEETER

Hagerstown, Ind.

For the COMPANION.

The Covering, and what it Signifies.

We purpose in this essay to offer a few thoughts upon that portion of God's word contained in the fore part of the 11th chapter of 1 Corinthians. The apostle here makes some plain and positive assertions. The authority from which they proceed is so high as to leave no doubt in our minds as to their correctness. We at once admit them to be true, though we may not in the least be able to know the reasons. Faith in God, firm confidence in his wisdom and love, will enable us to acquiesce in all he does or says. True faith can ever look up and say, Lord, command, and I will obey, lead and I will follow.

Yet if it has pleased God to reveal unto us at least some of the reasons for his commands, surely it is our privilege to investigate those reasons, and we are assured that such investigations meet with his approval, for it is written, then shall we know, if we follow on to know the Lord. Hosea 6, 3. Again, "If any of you is lack ng in wisdom, let him ask of God, who gives to all liberally and upbraids not, and it shall be given him." James 1, 5.

But in making these investigations, if our views differ, we must exercise mutual forbearance, for only in this way can we keep the unity of the sp r t in the bond of peace. Eph. 4 : 3.

What Paul says in the third verse, is in the present state of things somewhat difficult to understand. We will now try, in the fear of the Lord, to look at this matter of headship a little

Perhaps there are few subjects, respecting which a greater diversity of opinions pertain, than the one now under contemplation. In all climes, and in all ages it has been a query in the human mind as to what was the proper position of the sexes, or in other words, what is each ones true sphere.

In looking at the history of the creation we find order and system prevail throughout. In the first place, we behold this beautiful orb emerge from the hand of the great architect. He furnishes it with lights, fits it up in a most magnificent manner, peoples it with myriads of animate creatures. Now a pause ensues, a deep solemn pause. An order of beings is now to be formed of intelligence sufficient to appreciate and enjoy all this. For this purpose Jehovah decides to make an intelligence in his own image.—Gen. 1: 26, 27. What a wondrous being! made but a little lower than the angels, made to possess and control this planet, then in all its beauty and perfection.

That man originally filled a place in God's universe suited to his dignity, we doubt not, though we may not now know just what that place was. "Male and female created he them." Two sexes were formed, each designated to fill a distinct and prominent place in the scale of God's creatures. By referring back to that period when God's works were unmarked by sin, we may ascertain what each one's proper position was.

After everything was prepared for man's reception he was created and placed over this to govern and enjoy it. Woman was taken from him, not from the dust of the ground from whence he was taken. She was brought to him; he at once recognized her, and gave her a name perfectly significant. She shall be called woman, or female man. Why? Because she was taken out of man, because she was of the same species, the same order of things.

Man was made from the dust of the ground, showing that here he should preside, control, govern and subdue. God breathed into his nostrils the breath of life, and he became a living soul. Thus he is a two-fold being, and while he has dominion over all terrestrial things, he is in communion with the celestial world. Such a being was man originally.

Woman was taken from man, showing that she is more delicate, more refined; taken from near his heart, showing that she should be the object of his most tender affection; taken from beneath his arm, showing that he is to be her stay, her support, her protector.

We now have quite clearly defined what was originally the mind of God respecting the position of the two sexes. Man's is an outward exposed position. It is for him to come in direct contact with the outer world, to face its storms and brave its dangers.

Woman's is a retired, secluded place, not exposed to the roughness of the outer world. God has furnished her with a beautiful token or sign of this seclusion. Paul alludes to it in 1 Cor. 11 : 14, 15. His language here is very pointed. He appeals to our common sense and asks the question, "Does not even nature itself teach you that if a man have long hair it is a shame to him? But if a woman have long hair it is a glory to her, for her hair is given her for a covering. Neither can take the place of the other without degrading themselves, hence says Paul, it is a shame, a disgrace for man to wear long hair, as that is the peculiar mark given to woman as the token of her retirement. It is a shame or disgrace for man to occupy the place which God has given to her.

Equally so is it a disgrace for woman to occupy man's place. Oh, that our sex understood this, for then would they no longer strive for the right of suffrage. They would feel the disgrace. The opposite sex no doubt feel it, & that is perhaps the great reason why they so strenuously oppose it.

Having noticed what was originally the mind of God respecting the two sexes, we shall next try to notice what position he designs for each to fill under the gospel dispensation. In the fore part of the chapter now under contemplation, the Apostle is instructing believers, in a church capacity. Verse 3, 'And I would have you know,' that the head of every man is Christ, and the head of the woman is the man ; and the head of Christ is God." The language here used must be understood in a somewhat restricted sense. Paul does not mean to say that man sustains the same relation to woman in every sense that Christ does to man. Elsewhere we are told that Christ is the great head of the entire church, and that in Him there is no male or female, but all are one. Christ is the only spiritual head of the church, from him, and from him alone flows that life giving stream that animates every christian. H mself alone presides over the heart in that inner temple, he permits none else to rule. There he sways his own scepter, his golden scep er of love. It is merely in the outer court that man has the preeminence. The outer government of the church, and the administering of her outer ordinances, belong exclusively to him. But in all acts of worship, we believe, or understand, that the gospel gives her equal rights.—She has, we think, the same right to pray, the same right to prophesy that man has. If it were contrary to the Gospel for her to prophesy or teach, why does the Apostle instruct her

now to appear when so exercising." Surely in this place he is speaking of public worship. Verse, 4: "Every man praying or prophesying, having his head covered,dishonors his head." Under the law man worshipped with his head covered, as a token of his dejection, his fallen state. Christ paid for him the awful debt, and emancipated him. No longer is it proper for him to wear this token; by wearing it now, he shows his want of appreciation, his want of gratitude toward his great Benefactor. Hence the Apostle would say he dishonors his head, Christ Verse 5, 6; "But every woman praying or prophesying with the head uncovered, dishonors her head; for it is one and the same as if she were shaven. For if a woman is not covered, let her be shorn; but if it is a shame for a woman to be shorn or shaven, let her be covered." Paul here alludes to a custom prevalent in his day. The ladies of his time would have considered it a great disgrace to have had their hair cut short. This was only done as a punishment to those who by their conduct had brought shame upon themselves, and upon thost connected with them. But says Paul to pray or prophesy uncovered is equally as shameful, equally disgraceful.

From the above, how plainly can it be seen, that Paul means some other covering than the hair. This latter every lady then knew it was an honor to wear; silly fashion had not then, as now,caused such perversions. But the covering which he now speaks of, they did not seem so well to understand. If he had said no more on this subject, we might have concluded that a covering was only to be worn at times of public service. We will have him again presently. Verse 7: "For a man indeed ought not to cover his head, being the image and glory of God; but the woman is the glory of the man." The Apostle here, again alludes to the original design. That design was, that man should bear his image, and manifest his glory upon this planet. When he transgressed that image was defaced, and he could no longer manifest that glory. He is now incapable of answering the ends of his creation.—The second Adam, the Lord from heaven, fully accomplished, that which the first Adam so signally failed to accomplish. In him dwelt all the fullness of the God-head; upon him was stamped the divine image, and from him shone the divine glory.

Mankind are again through Christ permitted to bear that moral image, and reflect in their spiritual lives that glory. Each recipient of his love is equally responsible, and each is equally called upon to manifest his glory, by carrying out in their lives the principles which he taught. Man bearing the physical image of the great God-man, in deference to that, and also in deference to his original design, it has pleased God that he should outwardly rule, both in the family, and in the church. Hence says Paul he ought not to cover his head. Verse 9, 10: "And the man was not created for the woman, but the woman for the man. For this cause ought the woman to have the token of power upon her head, because of the angels." Again brother Paul alludes to the original design.—For this cause, for what cause, because the woman was created for the man. It is now impossible, perhaps, to fully understand the exact position which God originally designed for each.

We think it altogether probable that the first design was that woman only hold converse with God through man. He to be in direct communion with God, and she to receive divine instruction through him. But man having fallen became incapable of imparting instructions, for himself was without knowledge. No longer is he all-sufficient for her support, and nourishment, for he is now himself in need of help. In this wretched, and helpless constitution, when there was no eye to pity, and no arm to save, help was laid upon one that was mighty to save, and strong to deliver. Whatever might have been their social position, all is now chaos. Christ the second Adam, re-arranges everything. Only through him does God now reveal himself to the human family.

All now have an equal right to approach him, and through him, to approach the great Jehovah. He is the only source from whence all may obtain wisdom, strength, or any help. In him is life, and the life is the light of men. Woman under the gosple having equal privileges, in all spiritual things, equal access to a throne of grace, Paul would have her wear a token of this power. Because of the angels. Paul also informs us that angels are ministering spirits sent forth, to minister unto them who shall be heirs of salvation.

Woman has been the greater sufferer by the fall. Her delicacy, and helplessness under sin has been the cause of her wretchedness. How often have our eyes filled with tears, and our bosom swelled with indignation, as we have read of the cruelty, and injustice done her by those who were physically stronger than she, especially among those nations where the light of the blessed gospel has never penetrated. By examining God's word we find that it is his will that man should outwardly rule in the church, and in the family, but that woman has equal spiritual privileges.

The covering of the head, signifies two things, it is the token of her subjection to man in outward things, and also, a token of her equality in spiritual things, or as the Apostle terms it, the token of her power.

And to be worn, because of the angels. These celestial messengers seeing upon her this token, are ever ready to help, and comfort her. Some, however may object, and say, do not these heavenly beings know the state of the heart? Why then, is it necessary to wear this outer badge? Brother Paul thinks it necessary. We doubt not, but this may be worn without being in possession of those inner qualifications necessary to receive their help, yet we do not know that this assistance will ye given us if we wear not this token, and as this is one means through which our kind Father sends us comfort, we certainly ought to place ourselves in a proper position to receive this comfort. Where, and when do we most need their help? Is it when we are making use of the appointed means of grace? Ah, then it were comparatively an easy matter to direct our thoughts heaven-wardly. Is it when engaged in worship at home? Then also, can we more easily controll our minds. We need their help most, when occupied with our daily cares, and trials. How many a sensitive wife, burdened with suffering, and care, fails to receive from him who vowed at the sacred altar, to cherish, as well as support her, that tender sympathy, which she so much needs, and without which she is so wretched, wretched indeed, if spiritual help were withheld. Our heavenly Father, will never leave us comfortless, if we obey, and trust him, let outer circumstances be what they may.

To wear a covering in times of public service is a plain injunction: to wear it at all times is a privilege, accompanied with the promise of Angelic assistance.

MATTIE A. LEAR.

Urbana, Ill.

For the Companion.

What Shall I Give in Exchange?

"For what is a man profited if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"—Matt. xvi. 26.

The above mentioned scripture has a great bearing upon those who profess to be followers of Christ. I often read it, and then stop for a moment and consider what will become of us, or at least a great many of us, who have made a promise between man and God that they would forsake this worldly lust. And how often do I think of our promises to our God.—I might ask once a day, or once a week, or only when we come together at a place appointed for worship. I am afraid the latter is too often the case. I am afraid that this world has a great bearing in some of our christian friends, perhaps so much so that they will lose their souls. And what a pity! "What will they give in exchange for their souls," could they only purchase it again. Gold and silver, house and land is no object. If a man has the possessions of all the world and all its goods, he could not pay for his soul, could not exchange for it, if it is in the hands of the adversary.

Now, christian readers, consider a little and see where we are. Do not tarry too long. The wheel of time waits on no man; every day we are one step closer to our years. Let our first move be to save our souls.—I often thought that if our friends would rise only one-half as early to worship God as they do to cultivate their acres, a great many of our difficulties would not be. Brethren and sisters, "watch and pray;" watch first; to watch you may avoid many difficulties. The enemy is watching you closely; he sees you daily; he is rich, rich enough to buy your soul, and perhaps you will not know it until you are bound in articles which you cannot break. What a pity this would be! Let us examine closely our hearts, and see what a dreadful state we are in. Our time of departure is near at hand, and our friends are standing around and weeping to see that one so near and dear must leave. That one must reap the harvest which he has sowed. And perhaps 'tis nothing but tares. On the other hand, how rejoicing if we know that his harvest is nothing but pure wheat,—if we know that he has tried to make peace with God,—if he has always been on his watch to serve his Master before he would provide for his living here on earth. Plenty of time is given for man to provide for both. "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," Matt. vii. 33. This is a happy consolation for every christian professor. I say again there is plenty of time to provide for both body and soul, but seek first for God and his righteousness. Seek to save that which neither moth nor rust doth corrupt, nor thieves break through and steal. I have often seen that people lock up their earthly treasures on account of thieves, and am sorry to say that the safes which contain the most valuable property are daily left open. Now, let the readers of this essay consider for a moment; read the text, read it with an understanding, and see if it does not give promise of a mansion above. And I would farther say try to build up the church of Christ; you can do a part of it, and we all can do a part of it, and if all these parts are put together, it will be finished, and there is nothing more to be done. If every one has done his or her part, the work is finished.

I would now say to the editors of the *Companion* that I was well pleased with the instruction which I received during the last year. I often read of the brethren and sisters, where they were, how they were getting along, and that they are still trying to serve their Master more diligently, which I think done me as much good as though I had went eight or ten miles to meeting. But I hope to meet them all where parting shall be no more. Brethren and sisters, let us all aim for this. And in order to get our friends and neighbors to join us, try to induce them to take the *Companton*, which I think cannot fail to help them on the road to Zion.

D. F. Ebie.

For the *Companion*

The Lost Power.

Dear Brother Henry:—I rejoice to learn that there are many brethren in the church who not only believe but earnestly desire to see the time return when the signs promised by the blessed Savior "shall follow them that believe." Some years ago I published several articles under the above caption in the *Companion*, and which produced some sensation at the time. My mind has not changed. I would be glad if every brother and sister would prayerfully examine God's writen word on the subject of gifts, and claim, with confidence, a literal fulfillment of his promises. I know that many of the old brethren condemn any one who expresses his belief in a manifestation of the truth and power of God by the working of a miracle; yet those same brethren will go eight or ten miles and pray over the sick, anointing them with oil in the name of the Lord. Do they go because it is a fashion or custom in church? or do they believe the Apostle James when he says, "And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he has committed sins, they shall be forgiven him"? There is no dodging the issue. If sick are restored by faith, prayer and anointing with oil, it is a miracle, and there is no getting away from the fact. I am fearful that unbelief is the besetting sin of a large majority in the church. The blessed Redeemer, in his commission, just before he ascended to heaven, said, "And these signs shall them that believe in my name shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink deadly therein, it shall not hurt them; they shall lay hands on the sick, and they shall recover." What followed? We read in the last verse of St. Mark's Gospel, from which we extracted the above,—"And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."

I am aware that the unbelieving portion of the church (in miracles) assert that these signs, which followed believers, in the Apostolic age, ceased with the Apostles, by God's appointment. Where do they get their information from? Not from God's Word, I feel assured. If they have no, "thus saith the Lord," for their believing that the power conferred by Jesus on the diciples ceased with the diciples, and was not practiced by those who heard and obeyed the Word, we prefer to believe God's word to the *ipse dixit* of any man, even if he be a "pillar of the church." It is passing strange that brethren will contend for a literal obedience to the command of the Savior, to "believe and be baptized" in order to be

saved, and that the Holy Ghost will immediately follow, although the commission does not so declare. We believe, yea, we know from blessed experience, that it does follow obedience to the commandments of Jesus.

My advice is this: let every member of the church pray for, and believe that God is just as able and willing now as in the days of his incarnation to own and bless his word, by doing that which he has promised shall follow them that believe. I feel assured that by conforming our lives, faith and practices to God's requirements, looking for and expection his divine promises to be verified to us, in demonstration and power, we have nothing to lose, but everything to gain.

For the present I leave the subject, ardently desiring that some one more able than myself will throw more light upon the subject.

Yours in the Lord,

L. J. GROVE,

Baltimore, Md.

For the COMPANION.

Contentment

And be content with such things as ye have. Heb. 13 chap middle claus of 5th verse. In the above scripture is contained not only a wholesome admonition but a positive command. It seems necessary for the promotion of our happiness in life?—for us to be content with our lot: and from the reading of the scripture it is evidently binding upon us as professed christians to endeavor to be resigned to the appointments and trials of life. Dark and gloomy may seem our prospect, our fair hope and expectations all blighted. Those whom we value as our comfort and support, removed by the hand of death, or proven false and faithless to our fond trust? Honor, riches, pleasure and many friends among the things that once were, how often we see the cherished treasures of earth thus pass away. No marvel it the first impulse of the heart be who can bear all this weight of sorrow. And yet how much to be preferred the example of those who, instead of whinning and freting and filling the ears of all around with a rehersel of all their sorrows and disappointments, endeavor to search for the bright side and to cultivate a cheerful contented disposition. I admit that some persons are naturally of a more desponding disposition than others but I am confident that we all (especially those who are assisted by the grace of God) can do much toward cultivating our disposition, I claim there are few persons placed in such adverse circumstances, but that they may better their situation by trying to forget the dark and dwell upon the light side? Some persons think that one who has passed through deep sorrow and yet possesses a bright countenance and cheerful disposition must necessarily possess a hard heart. They probably have little idea of the effort on the part of that person to refrain from despondency and dispair. It is the lot of some to have many more trials and disappointments in life than others, and what ads to their sorrow they are oftimes reproached and evil spoken of by those who imagine themselves well informed on the subject, who in reality are speaking from mere fancy or report. How useless to worry and grieve about those things which injure us in this life only and cannot marr our future happiness, and instead of regarding such persons as enemies, flatter ourselves that they are laboring under mistaken ideas and comfort ourselves by meditating on the many favors and blessings we enjoy above our merits, instead of coveting what our neighbors enjoy above us, and instead of murmuring let thankfulness be our theme.

Trip lightly over trouble,
Trip lightly over wrong,
We only make grief double
By dwelling on it so long.
Why clasp woes, hands so tightly,
Why sigh o'er blossoms dead;
Why cling to forms unsightly
Why not seek for joy instead·

SALLIE TIBBALS.

Franklin Grove, Ill.

For the COMPANION.

A Few Words to Bro., Heckler.

Dear Brother :—I see there is no use in saying anything more on the subject of our controversy, for we are not any more of one opinion now than at the commencement. But I would like to ask you some questions before we close our controversy, and I shall look for you to answer them. You quote the words of the Savior, when he says: "there shall be great distress in the land, and wrath upon this people, and they shall fall by the edge of the sword, and shall be led captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." I understood you to admit that the Gentiles time will be fulfilled when "the Lord shall descend from heaven with the voice of an arch angel, and the dead in Christ shall be raised first, and we which are alive will be caught up with them to meet the Lord in the air." This you must admit is the first resurrection. Well more you admit the gentiles time is fulfilled, and then you say it seems the Lord wanted us to know what was left unfulfilled, and sen and signified it to his servant John on the isle of Patmos. Now let us see what John says: He places one thousand years between the resurrection of the saints, or first resurrection, and the resurrection of the rest of the dead. Now what I want to know is, in what state and condition do you suppose the world will be during the thousand years, when satan will be shut up in the bottomless pit?

John gives us plainly to understand that the universal conflagration will not take place before the thousand years have expired, when the devil will have another chance to use his hurtfull means to deceive the nations which are in the four quarters of the earth, and gather them to gather to battle; the number of whom will be as the sand of the sea; but the devil will be taken and cast into the lake of fire and brimstone, where the beast and false prophets are, and then will the universal conflagration take place, and the rest of the dead raised and brought to judgement, and the new heavens and the new earth created. Now what condition will Jerusalem be during the thousand years, and the world in general? What will be going on? Will there be any religion, and of what kind? Will the city be inhabited? if so, by whom? Or will the gentiles still continue to tread it down, regardless of what the Savior has said? Or do you believe as some do, that the heavens being on fire will be dessolved, its elements melt with fervent heat, and the rest of the dead raised and brought to judgement and the new heavens and new earth created immediately after the saints have been caught up to meet the Lord in the air?

Now brother until you answer these questions I will be in the dark, as to what you really do believe.

MARGARET DEARDORFF.

Christian Family Companion.

DALE CITY, PA., Jan. 19, 1872.

How is This?

D. R. Stutzman informs us, that at a church meeting, in the Sugar Grove branch, Indiana, on the 29th of December last, "some six or eight Bishops met, and expelled thirty seven members, for the simple reason that they would not compell a few sisters to wear caps." Now if this is not true we want such slanderous reporters to be gainsayed. And if it be true, it is a case worthy of serious consideration, and farther investigation. Does the *Companion* circulate in that branch? Who will give us farther information upon the matter?

In Earnest.

One of our correspondents who has failed in getting his Almanac for 1872 says: "Send me the Almanac; if it can't come through without some pilferer nabbing it, have it registered."

We have forwarded another copy, and will continue sending until our patron gets his Almanac.

Brother Henry:—At our last Annual Meeting, it was said that at the next Annual Meeting that all the facts should be brought together, on Monday, and action taken to bring about a reconciliation. In view of that fact would it not be proper for each arm of the church to instruct their elders how to vote on that question, as all the elders are invited to attend? If it should be left to a vote to know whether the majority is to rule, and whether the minority will be satisfied with the majority. Let us know through the *Companion* whether there shall be any action taken at home, and what that action shall be

We think it highly important that every elder should ascertain the sentiment of his congregation, upon the subject, before he goes to the Annual Meeting. And let them decide which would be the most scriptural mode, as well as which is the most ancient order. We shall have something to say upon this subject shortly.—Editor C. F. C.

New Books.

We have added to our stock of Books for sale at this office, a work entitled Theodocia Earnest, or the Heroine of Faith. It affords the strongest arguments on baptism by immersion that we have ever read.—The first volume consists of conversations upon the subject of Baptism and other kindred subjects. The second volume presents the subject in the form of ten days travel in search of the church. The two volumes will be sent together for $3 00, or either volume separately for $1,60.

We have also a few copies of the Book called Grace Truman, which we can send post paid for $1.60. It reasons powerfully in favor of Immersion. Address all orders with the cash, to H. R. Holsinger, Dale City, Somerset county, Pa.

Deaths.

We have intelligence of the death of Elder Jacob Kurtz of Ohio.

Also of the departure of sister Hildebrand, wife of brother David Hildebrand, of Conemaugh congregation, Pa.

Obituary notices, are promised.

The Brethren in Spring Run congregation, Pa, will please take notice that the notice of their proposed series of meetings did not reach us in time to do them any good, consequently was not published. Sister Myers sent it, but it was delayed until the last No. of last year had gone to press.

Brother F. M. Hobbs, of Blue Sulphur, Green Brier county, West Va., wants us to send them a preacher—We have none just at hand, at this time, to whom we can say go and he goeth. When we get a supply we will accommodate him. By the way, would it be wrong for the District Meetings to make provisions for such out of the way places? Say we would all contribute ten cents a piece to our District Treasury for the purpose. We will subscribe for ten poor members on that fund, annually.

Answers to Correspondents.

J. H. Roberts. We think you are mistaken. One thing is true; notices from our neighborhood are received a little earlier than those sent from a distance, but when once they reach the office, all are held equal.—At least we desire so to do, and it seemeth to us we do it.

Amos S. Chamberlin:—We would take pleasure in making a trip to New Jersey, if means and time would permit. We are trying to make arrangements by which we will be enabled to travel a little more.

C. Bucher:—The Almanacs were sent; if they do not reach you let us know.

Phebe Davis:—Brother A. B. had not paid the first subscription.

J. R. Cullen:—What.

Noah Longanecker:—Seventy five cents; including G H. $2.25.

Josiah Gochnour:—They were sent; but we send again.

Wm. N. Clemmer:—The *C. F. C.* was sent regularly to Mrs. A. G. at Reading, Pa., since No. 10 of Vol. 7. We will continue it according to order.

Me:—We received a letter containing $1,50 from some person, with the following instructions: "Please send your paper to me: send it to Poplar, Crawford county, Ohio,"—Who is me?

Jas. A. Sell:—Yours of December 19, and the other of January 9, came to hand tied together with a string, on the 15th inst. Rather slow mails down your way.

V. C. Fisher:—We cannot supply you with No 49 of Vol. 6. Have almost all the other numbers of that volume.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Brother Holsinger :—I will write you a few lines for the *C. F. C.*, hoping they will be interesting to some While thinking what to write about our memory carried us back to the days of our boyhood, when going to school at New Vienna, O., with some of our neighbor school mates; the school superintended by brother Jas. Quinter, and taught by brother Miller and Sister C. A Haas. There brother Landon West and myself, room mates at brother Quinter's would often kneel at our bedside and pray, as we were both young in the church. After going to school awhile brother Landon took sick, and had to leave school. O, how I missed him; How oft I prayed for him; He had a long and serious spell of Typhoid Fever. When school was out I visited him often; when he was almost a skeleton. His physician would allow him to eat but little; but he lingered along and got well. During his sickness his father died with the same disease. Now brother Landon is a worthy Minister in the church. His influences have been different from mine. He lived with a brother laborer and surrounded by the brethren. I came west, and for some time was growing cold, as there was no preaching of our order here, and but few members. Have no organized church yet I took the *C. F. C.* last year, and thanks be to the Lord, it has been a companion to me It has encouraged, and strengthened me in Grace. This year I will take the *Companion* and *Pious Youth*. We would love for brother Landon and others to obey the injunction of the Savior more strictly, when he says go ye therefore and teach *all nations*. We would love to hear his voice again; and do believe that he could do much good here to the cause of Christ.

Yours in Love,
C. G. GARMAN.

On Reading.

Brother Holsinger :—Through the mercy of our Heavenly Father we have again lived to another New year. And therefore we have great reason, to be thankful to him that watches over us daily. We don't feel ourselves tired of reading yet, and we wish the *Companion* to continue. We think it our duty to read the good news and glad tidings, that come before us, supporting the cause of Christ, And we think where our reading interest is, there our hearts are inclined to be also. And we don't find anything in worldly ritings, that is inclined to draw our minds heavenward. I acknowledge that we are too ready to pick up the news of the day or week. But by reading such news, we are not gaining one step on our way heavenward Brethren and sisters let us try, as the poet says: in the 711th hymn.

Thus let us still our course review.
Our real state to learn;
And with redoubled zeal pursue
Our great and chief concern.

We many times read things in our periodicals, that do not correspond with our feelings, but we also can read in the scriptures things that we know we have not been obedient in, and our feelings are not suited. But if we be followers of Christ we must subdue that self-will, and not think that we must have all to correspond with our own feelings. And then when brethren write on different subjects, either tobacco or any other evil habits we are guilty of, we must surrender and confess our guilt, and pray to God for help to be relieved from all such as is not acceptable in his sight.

And now my brethren we have again lived through another year, but we don't know who or which of us will be here through this year.

Let us say with old brother Paul, that we all speak the same thing, and that there be no divisions among us, but that we be perfectly joined together in the same mind and in the same judgment. 1 Cor. 1 : 10. This alone is enough to convince us all, that we are to live for the help of each other's welfare. And for my part I always feel ready and willing to be instructed by the brethren's good admonitions, that come to us through the *Companion*.

JAMES MCBRIDE.
Hazel Dell, Ill.

Brother Henry:—We have been a constant reader of the *Companion*, and it comes a very welcome messenger, with its exhortations and divine instruction to more diligence and perseverance in the work which lies before us; and as each has his work, as we have talents, so let us be faithful to our calling, and try to encourage one another. I have often been cheered by reading correspondence from different parts of the brotherhood, of the progress of zion, and the enlisting of soldiers for Jesus Christ to work in his vineyard.

Our church here in Coventry is a pretty large one; meeting every Sunday; one Sunday in the Coventry or Price's meeting house, and the other at Lawrenceville, where brother Isaac Price is in usual attendance, besides two other places at school houses.—We enjoyed a week's meeting when our loving brethren Grabill Myers and Joseph R. Hanawalt were with us, and so faithfully labored among us, for the encouragement of the people of the Lord, by showing the beauties of that heavenly kingdom which shall subdue every other kingdom.—O, what a tower of strength has he who has declared that all power is vested in him, in heaven and earth. Let us submit ourselves to him, and fully put our trust in him, that we may, as the apostle John in his first epistle 1st Chapt., declares that if we walk in the light as he is in the light, even Jesus Christ, there shall be no darkness at all, and the blood of Jesus will cleanse us from all sin if we make the application on our part by obeying his commands, and so obeying and beleiving on him as the scriptures hath said. Of these things our brethren have labored to put us in remembrance, and knowing the day of the Lord is coming, tried to persuade men to flee the wrath to come. We hope that good may result, that some good seed sown may spring up to everlasting life. May the Lord reward them for their love and interest manifested toward us in this place is my prayer.

JACOB CONNER.
East Coventry, Pa.

H. R. HOLSINGER; *Dear Friend* :—The answer to the Query of D. A. Lichty in last week's *Companion* can be found on record in the 15th verse: and the third chapter in Genesis.

J. LEFFLER.
Myerstown, Pa.

Brother Holsinger: — We moved here from Miami county, Ohio, the 15th of November, and intend to make this our home for some time, if we can enjoy ourselves in this wild community. There are no members of our church within forty miles of us, so you, brethren and sisters, that have lived in the same situation, know the loss of the privilege of going to meeting; but by the grace of God we will try and live as nearly right as we can. Hope and trust when it goes well with you, that you will remember us here among the unbelievers.— We hope, too, that some minister will be moved by the spirit of God to come to this place and try to start a church Jesus says, "Go ye into all the world and preach the Gospel to every creature." Come, brother minister, this is one of the places that the true Gospel of Christ has not been heard. Fill your calling. This is a good, productive country, and easy to farm. Any brother that feels it his duty to come here and preach can write to me, and I will give him instructions how to get here. My address is Independence, Warren county, Ind.

J. B. WARD.

Brother Holsinger:—As it was made known through the *Companion* that our brother Adam Hollinger, of Adams county, Pa., was suffering from a tumor in his side, the brethren and sisters, friends and acquaintances, will no doubt be glad to hear from him, how he is doing, etc. We were to see him a few weeks ago; found him quite sick, his flesh wasted away and back laid open. He is obliged to lie on his back all the time, and has been confined to his bed eleven weeks. His bed sores appear worse to me than his side, although not so dangerous. But I feared it was Gangrene and thought he would never preach for us again. My husband was to see him since and found him a little better, and yesterday we heard he was still growing better.

I have been trying to raise a list of subscribers, and at this late date am obliged to send you a smaller list than I expected.

I thought when I read brother L. J. Grove's letter, how pleasant it is to have the *Companion*. We hear news that we do not expect. We had heard that J. D. Trostle was on a visit to Cumberland county, and thought he would likely pay us a visit on his way home. But when I saw by brother Grove's account that he was going to preach in Baltimore I knew we need not expect him. In brother D. M. Holsinger's letter he speaks of Elder George Long, from whom we were glad to hear, but sorry that he is in delicate health. Hope he may soon be well again, and am glad the Brethren visited him. I often think of the dear brethren and sisters in the West, that have so few visits from the Brethren and seldom any meeting, and often feel sorry for them. We here, in this neighborhood, may well say our lines have fallen in pleasant places. We have meeting-houses within a few miles, and have preaching every Sunday, and for these and all other blessings we have every reason to be thankful.

SUSAN B GILT,

Abbottstown, Pa.

Conemaugh Congregation.

Brother Holsinger:—By your permission I will give your readers a short account of the Conemaugh congregation, in Cambria county, Pa.— I shall not, at this time, go back to the time when it was first organized. I may, however, in some future time, give some account of its progress in earlier days. At the present I will commence with January first, 1871, at which time we started in with from two to four hundred members, seven preachers, and I think fifteen deacons. Said church was then, as it is now, under the supervision of Elder Solomon Benshoff and Samuel Brallier. During the year just passed there were about twenty added to the church by baptism. We had from one to four places of meeting every Sunday, with four Sunday-schools, all superintended by the Brethren.— We built one new meeting-house during the year, and concluded to build a communion meeting-house next summer in place of the old one. If we succeed in this we will then have one large and three smaller meeting-houses. During the year seventy-one cases of sickness and death were within the bounds of the church — Some of our friends were called to try the realities of the other world.— Some of the brethren's children had to pass from time to eternity. I think only two of the members of the church fell victims to the king of terrors, namely, sister Agnes Dimond, and Ann Angus. In the death of those sisters the relatives lost two who were dear to them, the church lost two of her members, and as you will observe the *Companion* lost two of its regular subscribers, and we firmly believe that all those losses put together will not compare with with their eternal gain.

At this time of writing, January 1st, 1872, we start in with the same officers of the church, not knowing whether we shall all live to see this time another year; but one thing we do know, that if we live in the Lord we will die in the Lord, and find rest from our labors.

One thing more and we close. As we have several meeting houses, and are always ready to open them for the brethren to preach in, and as we have quite a number of people here that we think should belong to the church that do not, we will say that suppose some of the ministering brethren come and preach for us a week or ten days, and we will board you free of charge and make up a purse to help pay you for your time.

STEPHEN HILDEBRAND,

Mineral Point, Pa.

Dear Brother Holsinger:—I will here inform you that Jacob Hollinger and I arrived home this evening, from a short visit of Love to the out skirts of the Big Swatara church, Dauphin county, Pa., in the Fishing Creek Valley. The brethren go there only every 24 weeks. I went there the first of last February, there were then only a few members a few miles east of that place. I was also there in the latter part of April. This fall they received 4 members by baptism. We met with brother Jacob Eshelman of the White Oak church, Pa., and also with brother David Etter from the above church who helped us to labor. We had very fine meetings, good turn outs and good attention, and I think I have never seen as many tears shed in a meeting as were last evening. We heard of several that said they had made up their minds to serve the Lord. There was an old lady of 75 years that attended our meeting, and she walked home last night after meeting, a distance of three miles. On our way home we stopped with sister Margenthal at Harrisburg. She would like for brother Grabill Myers to stop with them, and preach at Harrisburg. She says they can get a church (the Beth-

el at any time :) or any other brother that can make it suit to come and preach for them, just so they can have a few days notice. Address friend Levi Margenthal, Harrisburg Pa. They are easy to be found.—Just take the street car at the depot, and stay on it till they come to the end of their track ; then you are, to say, in front of their house. My love to all. From your brother,

JOHN BRINDLE.

Brother Henry :—We wish to let the brethren and sisters know that we are alive, and have had the satisfaction of hearing the Gospel preached in its ancient purity once more. Brother David Brower and family from South English, Keokuk county, Iowa, arrived at Albany, Linn county, Oregon, on the 12th of October.—After visiting some of the brethren in and around Albany, and being present at two Meetings, they made a visit, in company with some of the Linn county brethren, up to Rogue River Valley, Jackson county, Oregon, a distance of two hundred miles or over. Returned to the Linn county brethren, on the 7th of November.

On the 17th, brother and sister Brower, in company with brother David Peebler, came over to our house, near Sublimity, Marion county, and had meeting in our District school house, on the 18th, and 19th, of November. There was three persons immersed, and we believe quite a number more was almost persuded to be christians. Brother Brower and family have gone to Rogue River to make that his home for the present, and we are without a speaker. There is a speaker by the name of Peter S. Garmon, living in Linn county, thirty miles from here. We need a speaker to live with us here. Brethern pray for us, pray that the Lord may send us a speaker, that we may have a church organized, so that we may attend to the ordinances of the house of God DAVID WORKMAN.

Sublimity, Oregon.

Brother Holsinger :—In harmony with previous engagements, I left home on the 22nd of December last, for Fayette county, to hold meetings for the brethren in their Meeting House, at Fairview. We began our meeting on Saturday the 23d, at 11 o'clock, and continued it every evening and part of the time during the day, until Tuesday night, the 2nd of January 1872, when we closed at Fairview. On Wednesday, started for sister Johnston's near Uniontown, where we had an appointment in the school house, but on account of the inclemency of the weather we did not attend, no person turning out. I arrived home safe on Sunday morning, at 6 A. M. the 7th of January, and found all well, but only middling well myself. May the Lord bless the dear brethren and sisters, and friends every where, for their unbounded kindness to me while laboring and visiting a mong them. I feel that I have during my short visit, added many dear names to my circle of friends, whom I hope the Lord will help me never to forget in life.

While I was away, we had quite a serious affair in our little village, the circumstances of which are about as follows :

A number of young folks had collected in town, and after drinking till a little intoxicated, quarreled, when a young man, named Lowery Kirkland, drew a revolver and shot Simon Burket, so he died in less than an hour. Young Kirkland was promptly arrested, and now confined in the Western Penitintary, awaiting his trial, while his unfortunate victim lies asleep in the church-yard, not far from our meeting house.

J. P. HETRIC.

Oakland, Pa.

Non Resistance.

The following is from the columns of a local paper published in Maryland. The correspondent is one of our contributors. It explains itself. We are glad to see our brethren valiently defend the truth, by the sword of the spirit, and would be pleased to have copies of all papers containing such correspondence.

Mr. Editor :—May I claim space in your columns, by virtue of being a subscriber, to repel a misrepresentation occurring in the discourse delivered on Thanksgiving day by the pastor of the Reformed Church, who stepped aside from the broad beaten track of generalities to indulge in a little special misrepresentation to become food for the digestion of unwary souls, who may unconsciously devour it as yea, and amen, to the detriment of those at whom was hurled the invectives of prejudicial hostility. With all due deference to the magnificient attainments in theological lore, and the beauties of formalism looming up before his capacious conception, I feel induced even in my humble capacity, to resent wilful aspersion and odium sought to be cast upon those with whom I fraternize in the bonds of christian fellowship.—Nor would I be characterized an apologist for him whose malignity was hurled even at my most inveterate enemy, when savoring so strongly of misrepresentation.

The assertion I refer to was, "that the Quakers and Tunkers, so called, maliciously ignore civil government." This I must truly confess, developed a new feature in our organic faith quite foreign to the views we at least profess to entertain—the discharge of the broadside salute to the contrary notwithstanding, which has failed to make even the slightest indentation. Feeling fully assured that our most holy faith will never be shipwrecked upon the shoals of wilful malignity and unfounded aspersion, having no foundation in fact. If I were to throw the veil of commiseration over this absurd attempt, I would simply suggest, "I wot through ignorance ye did it ;" which only gives birth to the more suggestive sentiment, that "error, wounded, writhes in pain and dies amid her worshippers." We claim as your text so pertly admonishes us, to "render tribute to whom tribute is due, honor to whom honor, but especially unto God the things that are God's," whose superscription and laws we profess to have written in our minds and enstamped upon our hearts, through an active living faith, by which we have access into his grace wherein we stand and rejoice in the hope of the glory of God, having the love of God shed abroad in our hearts by the Holy Ghost, which is given unto us through the holy exercise of that faith which leads to repentence and baptism for the remission of sins, with a full conception of all the holy benefits he proposes to confer upon us by rendering obedience to his will, in all the fullness of the significance with which he has so wisely ordained it. And at the same time we endorse fully Paul's exhortation to Timothy, that, first of all, supplications, prayers, intercession and giving of thanks be made for all men, for our rulers and all who sway the

sceptre of temporal authority over us, praying that the Lord may so direct and prosper them in their counsels and deliberations that they wisely rule and administer the affairs pertaining to our common nationality, that it may redound to the advancement of the glory of God, the good of the Church, the safety, honor and welfare of all the people, so that we may be enabled to lead quiet and peaceable lives in all godliness and honesty, looking unto Him as the great author and finisher of our faith, the all-wise and supreme arbiter of our eternal destinies.

This is but a portion of our tribute we render unto Cæsar, because Paul, an inspired medium says this is good and acceptable in the sight of God our Savior. If this, a part of our faith and practice, savors of disloyalty or infidelity toward our civil government, I fail to recognize it.—When the word *ignore* is used in its broad, comprehensive sense, as conveyed in this discourse, we must regard it in its lawful and technical sense. In law a jury ignores a presentment when there is no testimony to sustain it; and in that sense I do most equivocally ignore, or set aside, the charge as preferred against us as lacking evidence to sustain it. If it can be shown where we, as a religious body, have failed to sustain any legally enacted law pertaining to our civil government, except in the peculiar sense of non-voting, (which can only be applied in an individual capacity); and as the government has no compulsory laws, neither our church, to that effect, I fail to see where the transgression comes in.—Where there is no law there is no transgression: which will apply as well in a temporal as in a divine sense.

If we are conscientiously opposed to becoming warriors personally, we sustain our fealty to the government by paying the equivalent the laws of war demand; and I am not sure there have not been members of the gentleman's own peculiar fraternity who were glad of an opportunity to avail themselves of the very same thing, as did many others claiming connection with the various church organizations extending over the domain of civil and religious liberty.—A few words in reference to the implication, as applied from the rendering of the word "ignore," as used in close connection with that portion of the subject matter under consideration, impeaching our fidelity to the government. The Quakers and Tunkers, in the estimation of the speaker the law, civil and divine, are not regarded as good citizens; hence, impossible to be good christians. As regards our good citizenship, we submit it to the arbiters of the government; and as to our being fit subjects for the kingdom of our Lord and Savior Jesus Christ, we submit into the hands of the divine Judiciary, whose judgments are all done in righteousness, equity and truth.

SUBSCRIBER.

Reply to Query in Number 50, Volume 7.

"Repent therefore of this thy wickedness, and pray to God if perhaps the thought of thine heart may be forgiven thee." Simon was not rebaptized, nor would Anaias and Saphira have been if their lives had been spared, and all their followers may be thankful if they escape their doom in this life, for "God is not mocked."

NOAH LONGANECKER.

Reply to Brother Moser's Query, Volume 7, Number 50.

This query is of a singular character, and should not be disposed of without serious reflection; and it that demands immediate attention.—My advice in the case is this. Let the body of the believers who are acquainted with the circumstances be interrogated at once; they are no doubt better qualified to decide in the case than any other. As for my part I can see no impropriety, nor inconsistency, in rebaptizing the individual, he having been very young, and as is confessed, did neither believe nor repent. His baptism in my opinion is of no more utility than infant sprinkling; therefore my sentiment is that which is contained in Acts 19: 4.

JACOB BAHR.

Moulton, Iowa.

Brother Holsinger:—We find in *Companion* Vol. 8, page 11, the query: "Where do we read that the seed of the womon shall bruise the serpents head? I have not found those words as they head in the query, but in Genesis 3rd chapter 15th verse, I read words similar, where the Lord said, "And I will put enmity between thee and the woman, and between thy seed and her seed; It shall bruise thy head and thou shalt bruise his heel." In german it heads as follow: "Und ich will Feindschaft setzen zwischen dir und dem weibe und zwischen deinem Samen und ihrem Samen; derselbe soll dir den kopf zertreten und" du wirst ihn in die ferse stechen. If J. A. L, has something else in view, let us have it. We are not too old to learn, and always willing.

THOMAS GRAY.

Brother Holsinger:—I enclose 10 cents for which you will please send a Brethren's Almanac. I am glad for any reading or news of the church as I am so far removed from its companionship. I moved here nearly two years ago, from Frederick county, Maryland, and since then I have not seen a member of our church. If there are any in the State, I never heard of them. I think the ministering brethren forget to travel South.—While every one is moving Westward there are none coming South—There is no danger of the climate, I think, as it is a very healthy country here in Georgia. I am living about four miles from Atlanta, near Kirkwood Station, on the Georgia Rail Road. My Address is Drawer 17, Atlanta, Georgia.

SARAH HAPE.

Brother Henry:—A few days ago brother Emanual Coughnour and I were to visit our brother Adam Hollinger, who was sick and in a suffering condition for a long time, and at his request I will make a short statement of the condition in which we found him. He is still confined to his bed and in a suffering state, attended with much pain when shifting about from one side to another; but from what I could learn I think he is some better, and my opinion is that if it is the Lord's will that he will recover, but it may require a long time yet.

And farther I would say, that the family, (that is) his wife and children are all well again. I can truly say that it made me glad to see them restored to health. There I also met our old and beloved sister Elizabeth Peters (Aunt Bet assy she is called generally,) quite lively and well, seems to be well contented which is a great blessing. JOSEPH MYERS.

East Berlin, Pa.

Church Letting.

The Brethren of the Montgomery Branch of the German Baptist church, intend building a meeting-house, the following Spring and Summer. Dimensions: 40 by 60 feet—14 feet high, with a basement story 20 by 60, 8 feet high;—single planked, with rough lining. Will be open for proposals for building, until Friday February 16th, 1872. at which time the letting will be confirmed. Building material furnished on the ground. For farther particulars address P. Beer. Sec'y. Deckers Point Indiana county, Pa.

By order of the Trustees.

E Brallier,
Mark Minser,
George B. Spicher,
John W. Spicher.
Henry Spicher,
Peter Beer.

MARRIED.

By the undersigned Dec. 24th, 1871, at the residence of the bride's parents Mr. SAAC DETWILER and sister AMANDA J STRAIT, both of Bedford county, Pa. Also on the same day, Mr. DANIEL REPLOGLE and sister SUSAN STRAYER, both of Bedford county Pa.

S A Moore

By the undersigned on the 14th of December, 1871, Mr. JOHN NUNAMAKER and sister ESTHER BURKHOLDER, all of Cumberland county, Pa.

John Brindle.

At accident, Alleghany county, M'd., Dec 24th 1871, by Josiah Beeghly, ELIAS BROWN, from said Co., to CATHARINE SHOEMAKER, daughter of Peter Shoemaker Somerset county, Pa.

Josiah Beeghley.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Manor Congregation, Md., December 10th, very suddenly of Pneumonia sister ELIZABETH EAKLE, aged 78 years 11 month and 26 days. Sister Eakle was a member of the church for over 50 years.—She lived an humole christian and died in the full triumph of faith. She bore her affliction with christian fortitude, waiting patiently till the Lord called. Funeral service by brother David Long, and Joseph Wolf, from 1 Thes. 4: 14, 15.

A Friend.

In the Indian Creek branch, Westmoreland county, Pa., December 24th 1871, MARY LAURA, eldest daughter of friend William L. and sister Sarah SEAL; aged 5 years 8 months and 28 days. Funeral discourse from Thess. 4: 14

D D. Horner.

On the 20th of November, infant son of Samuel, and sister Elizabeth MARTIN, aged 9 days. Also on the 20th of December, JOSEPH ALBERT, son of same parents, aged 2 years and 18 days. The deceased were Grand children of Eld. J M. Wolf.

In the Coventry branch, Chester county, Pa., November 20th, after a few hours illness, our beloved brother, JAMES ELLIS, aged 88 years. He came to this country from Ireland, when a young man. A was very industrious, prospered in life, and when at an advanced age was made to believe in the gospel of salvation; was an earnest, faithful loving brother, and died rejoicing in the hope of a glorious crown of everlasting life. He left a sister, and a loving companion, and dear children, to mourn his loss which we trust is his great gain. Funeral service by brethren. John Umstead and Isaac Price, from 2 Timothy 2: 7, 8. to a large concourse of relatives and friends.

Jacob Conner.

[*Visitor please copy.*]

ANDREW NEARHOOF, of the Warrio's Mark congregation, died Nov 27th 1871, aged 70 years 1 month and 10 days. He was a consistent member of the church for 16 years. He was sick for several weeks, but he stood his affliction with Christian fortitude and patience. Funeral exercises by the writer from Matt. 24: 44. "Therefore be ye also ready."

William H. Quinn.

In Sandy Creek congregation, Preston county, W. Va. Our old and beloved sister HEPSY BAH THOMAS, consort of Eld. Jacob Thomas. She departed this life on the 30th of December, 1871, aged 78 years 5 months and 23 days. She was a very consistent member for many years, much esteemed by all her friends and neighbors. She leaves a sorrowful husband, but not to mourn as those that have no hope. Funeral discourse from Rev. 14: 13, by the writer to a large and attentive congregation

M. J. Thomas.

Visitor, please copy.

Died in the Waterloo congregation Black Hawk county, Iowa December the 21st 1871, EMMA daughter of brother Joseph and sister Mary SAYLOR aged 4 years 4 month and 24 days. Funeral services by the writer and others from John 14 h chatter (1, 2 & 3) verses. Jacob A. Murray.

In the Waterloo congregation, Black Hawk county Iowa, December 14th 1871, WILLIE, son of brother Joseph and sister Mary SAYLOR aged 7 years 11 months 6 days. Funeral services by the writer, and others from 2 Samual 12: 23. Jacob A. Murray

On Tuesday evening December 12th, 1871, between the hours of 7 & 8 o'clock, our nephew, and well respected physician J. A. MILLER, of Westmoreland county Pa. It can truly be said, "In the midst of life we are in death." The sad news concerning Dr. Miller caused general mourning and lamentation among the people of the borough of Legonier, where he was practicing. His friends and relations could hardly realize it, nor sympathize enough with his parents as he was the only one left out of four. Disease Diphtheria. In the short time of six days, the monster death had accomplished his work although there were four physicians in attendance. This will again speak to us, "Be ye also ready; for in such an hour as ye think not, death may come."

D. D. Horner.

Within the bounds of Spring Run congregation, Mifflin county, Pa., JOSEPH H., son of brother George and sister Elizabeth MAGILL, aged 8 years 5 months and 15 days.

Text;—Revelation 2: 12th verse. Funeral occasion improved by the brethren.—Hymns 587 and 574 were sung.

This is the first death in the family of our brother and sister. They had 12 children. Josie died of Typhoid Fever, and an older one was sick with the same at the time of his death.

An old maxim runs thus, "The old must die, but the young may die," and we see the truthfulness of this saying verified in the above instance, as well as upon many occasions.

Solomon W. Bollinger.

LIST OF MONEYS RECEIVED ON SUBSCRIPTION, BOOKS, etc.

O. W. Miller	1 50	A. R. Dilts,	1 5
C Rover,	1 50	D. Auberman,	5 2
C J Showalter,	1 50	Wm. P. Nice,	1 5
F M Miller,	3 00	J. H. Roberts,	3 [illegible]
W J H Bauman,	5 00	M E. Brewbak r	3 [illegible]
Joseph Rupert,	1 50	L. S. Snyder,	3 [illegible]
Elias Younkin.	1 50	Susannah Miller.	1 [illegible]
Peter Sipe,	1 50	John D. Bare,	[illegible]
J. B Ward,	1 50	Soloman Stoner,	6 [illegible]
Isaac Miller,	3 00	Francis Amen.	3 [illegible]
J. C. Ulery	3 10	A. Crumpacker,	1 [illegible]
J. Hildebrand,	16 50	E. J. Meyers,	1 [illegible]
Sam'l Stine,	15 00	David Eshleman	[illegible]
Sam'l Brown,	4 25	Jacob C. Finkle	
D R. Stutzman,	1 60	Isaac Hufford,	1 [illegible]
Isaac Bartow.	9 40	Reuben Graybill	
S. D. Beachly,	1 10	Wm. Taggert,	1 [illegible]
Benj. Beachoff,	13 60	M. O. Keron,	1 [illegible]
J. H. Starkey,	2 00	David Bowers,	6 [illegible]
P. C. Lehman,	3 40	Geo. Meyers,	3 [illegible]
J R. Elenb'rger	1 50	Jno M. Mohler,	4 [illegible]
Mar A Kirksey	1 55	J. Y. King.	1 [illegible]
W. N. Clemmer	12 75	Isaac Fry,	[illegible]
Daniel Hays.	6 75	Jacob Barrick,	1 [illegible]
J. Keim,	1 50	Joseph Klepper	3 [illegible]
Benj. Flory,	5 00	Dr. A Pearson.	2 [illegible]
Jonas Price,	15 60	John Harley,	1 [illegible]
John Mohler.	1 60	R. Arnold,	1 [illegible]
J. L. Kuns,	3 00	Jacob Scott.	1 [illegible]
Dan'l Brower,	5 00	E W. Stoner.	[illegible]
J. C. Wolf,	3 00	J. Harshman,	1 [illegible]
Jonathan Moser (perhaps)	6 00	Levi Hardman	5 [illegible]
John Spindler,	5 35	A.S.Chamberlin	6 [illegible]
J. Fitzawater,	3 00	J. S. Harley,	3 [illegible]
David Merril,	4 60	Margaret Antelberger,	1 [illegible]
F. M. Hobbs,	1 60	Eph. Lichty,	1 [illegible]
R H Sheckells,	1 70	Anthony Daily,	1 [illegible]
C M. Garber,	18 00	P. A Holtz,	1 [illegible]
Adam Brown,	1 50	Jacob I Good,	1 [illegible]
E. L. Yoder,	2 00	E. Plank,	6 [illegible]
F. Meyers,	3 50	J. L. Switzer,	14 [illegible]
Geo Flack,	3 00	Daniel R. Klein,	1 [illegible]
S Brubaker,	1 50	P. Brewbaker.	5 [illegible]
Reb. Wampler,	4 50	James McBride,	2 [illegible]
John Hollinger,	5 25	C. Sheller,	1 [illegible]
Christ. Brookens	1 50	Sam'l. F. Seber,	2 [illegible]
D. Workman	6 00	E. Folkerth,	1 [illegible]
H W Shank,	1 35	A. J. Elder,	1 [illegible]
J. Schriver	1 60	Daniel Summey,	[illegible]
C. Sheller.	1 50	D C. Vroman,	1 [illegible]
Abel Findley,	3 90	Margaret Gehr,	1 [illegible]
Eliz Kessler,	1 50	D. Shaffer,	1 [illegible]
Jos Mishler,	1 50	Isaac Fry,	7 [illegible]
J. M. Whitmor,	6 00	Sus. P. Roberts	4 [illegible]
D. F. Ebie.	1 60	S A. Moore,	52 [illegible]
Sam'l. F. Behm	1 75	Susan Martin,	1 [illegible]
J. S. Gotwals,	1 50	A J. Sterling,	7 [illegible]
T. B. Wenrick,	52	Daniel Wolf,	16 [illegible]
Jacob Foutz,	1 60	M. Harley,	1 [illegible]
J. J. John,	4 30	A. H. Pike,	1 [illegible]
J. C. Miller.	1 50	W. McWhorter,	4 [illegible]
Leah Replogle,	3 00	Thomas Major,	1 [illegible]
H. P. Stickler.	12 10	Isaac S. Hedding	3 [illegible]
A E. Bonesteel	7 00	K. Heckman	1 [illegible]
A. S. Beery,	1 50	Henry Garber,	1 [illegible]
Saml Ulrich,	2 00	J. E. Guagey,	1 [illegible]
J Wineland,	9 10	Henry Herr Sr.	13 [illegible]
D. Heckman	75	Jane Marquis,	34 [illegible]
A B. Wallick,	2 75	Jesse Sellers,	[illegible]
J. Eckerle	6 00	J D. Grossnickle	1 [illegible]
L H Dickey,	21 00	Silas Thomas,	1 [illegible]
E Zimmerman,	1 50	S. Brillinger,	1 [illegible]
John Fitz,	6 75	Henry Koontz,	1 [illegible]
V C. Fisher,	5 00	E. L. Yoder.	1 [illegible]
Abram Hock,	5 00	J K. Cullen,	1 [illegible]
Aaron Cripe,	80	B. C. Musser,	1 [illegible]
S C Bashore,	3 50	M. Swanger,	1 [illegible]
J. Foglesanger,	3 75	Geo W. Grove,	3 [illegible]
B Hershberger,	1 50	Reuben Messer,	1 [illegible]
Nath. Wilson	1 50	Allen Boyer,	7 [illegible]
Harvey D. Fox)	1 50	Sarah Stem,	

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For the *Companion*.

Martha.

Bethany, and the Mount of Olives, are noted in Scripture as being the Savior's resting places; and also, as the place of his assension. At Bethany, his disciples saw him for the last time. There he lifted his hands and blessed them. And in this, his last act upon earth, he was parted from them, and carried up into Heaven.

Amid the shades of Olives, he often rested his weary body, and from there, when his work was finished, he entered into Heavenly rest.

Bethany and Olivet was a favorite retreat during his ministry in Judea. "In the day time he was teaching in the temple; and at night he went out and abode in the mount that is called the Mount of Olives." Leaving the traffic and turmoil of Jerusalem; and the crowds that fill the courts of the temple, and pressed upon him. Some to hear the words of life, and others endeavoring to catch something out of his mouth that they might accuse him, and still others forced their way near him that they might be healed of infirmities—leaving all this tumult, at the close of the day, he wends his way to the quiet village of Bethany at the slope of the Mount of Olives. Thou Bethany art not least among the cities of Judah; for in thee Immanuel oft times found shelter.

At Bethany, Jesus was always certain of repose and welcome; for there dwelt the family who loved him, and whom he loved. There loving, busy Martha was ever ready to serve him. There he would meet his friend Lazarus, and Mary, whose great joy it was to sit at his feet and hear his words.

There is not very much recorded in scripture concerning the little family at Bethany; but what is, brings them so distinctly to view—so marks their characters, that we seem to know them. Martha seems to have been eldest, she was as the housekeeper. Martha recieved him into her house. She bears the distinction of being one whom Jesus loved. There are only two others, besides this family, who are thus mentioned—the beloved disciple and the young ruler. There must have been some congeniality of nature—some unison of feeling between this family and Jesus, that united them in closer bonds of friendship than the other persons that were daily with the Savior. There must also have been something peculiarly loveable about this family, that caused the Savior to bestow upon them his special affction, and often honored them by his presence in their home.

On one occasion, when her Lord visited them, Martha loses the calmness of her spirit, and is cumbered about much serving; and complains to Jesus that her sister had left her to serve alone; She appears to have been a little jealous of Mary, she says: "Lord doest thou not care that my sister has left me to serve alone? bid her therefore that she help me.' Her words are such as we would use in speaking to a familiar friend, and show how intimate the intercourse was between this family and Jesus. The Savior answers her; "Martha, Martha, thou art careful, and troubled about many things; but one thing is needful.' While Mary was feeding her soul, laying up store for future use, Martha was anxious about the meal she was preparing for the Master. Her intentions seemed good and yet the Lord reproved her. It is not probable that the meal she was preparing was much like we often see on tables at the present day. No doubt it was very simple in comparison. The Marthas of our day could not offer so good an excuse for being cumbered as she could have done: for certainly the exalted character of her guest was some excuse for her. How different is a modern meal from that which Abraham set before the three angels. That consisted of bread, meat, butter, and milk. It would make quite a list to enumerate the different dishes of a modern meal. "To serve tables" seems, now, to be the life-work of many women, and like Martha of old, they grow anxious and cumbered about it. Constantly laboring for the body, they forget to to feed the soul. That of which Martha was anxious was only temporal; but the food that many Mary was recieving from the Savior she would but for the glory of God." The symptoms of

carry with her into the eternal world. Such food is worth being anxious about, and laboring for. From the last mention made of Martha, we suppose that after this occasion she needed no more reproof for being cumbered; but that she more earnestly sought that good part.

The sisters apperaed to have had the most entire confidence in the Master's love for them. When Lazarus falls sick Jesus is far away at Bethabara, beyond Jordon. They doubtless very much wished that Jesus was then ministering in Jerusalem, that he might come out and heal their brother.

At last they dispatched a messenger to Bethabara, bearing a message full of hope and trust; "Lord behold he whom thou lovest is sick." We hardly think Martha worded that message, She would have been more likely to have made a direct appeal, and said: "Lord come to us, we are in trouble, come heal our brother." It is such a message, as we would expect Mary to send. We imagine Martha proposed to send to Jesus, and Mary gave the message to be delivered. The message shows how certain they were that Jesus loved them all. They believed that it was only necessary to inform him of their brother's illness, and he would come to them; or heal him while far away, as he had done others. How they must have watched and longed for his appearance as the days wore on, and Lazarus still grew worse. Perhaps the messenger returned and told them he had seen Jesus, but did not know whether he would come, but that he had said: "This sickness is not unto death." Lazarus's disease still increases. They see that he will die; but still they watch, and wait, hoping that he will come yet.

What a test of their faith. How many of us would have said: "I cannot believe that he loves us, or he would come when we are in so much trouble."

Still Jesus tarries, and finally Lazarus dies. They no doubt wonder why he did not come, but they love, and believe in him still. When he *does* come Martha hastens to meet him, certain of receiving his sympathy. There is a shade of reproach in her first words on meeting him. "Lord if thou hadst been here my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." How her faith glowed when she uttered those last words! But directly it flickers and almost dies when she remembers that Lazarus had been in his grave four days already. She seems hardly to have understood the answer Jesus made; but confesses that she believes he is the Christ. And believing that,—she knows whatever he says is true, though she cannot comprehend it. Here is true scriptural faith. No caviling because she cannot understand; but with child-like simplicity she accepts his words as true. The scriptures appeal much more to our faith than to our understanding. There is really no more mystery in the word of God, than there is in the book of nature. But seeing the latter with the natural eye we believe it all without reasoning about it. But, because spiritual things cannot be seen with the natural eye, great minds lay hold of the Bible, and wonder "how can these things be!" and reason upon it until they disbelieve. Martha being blessed with woman's simple faith believed Jesus though she could not understand how one that lived and believed in him should never die. Lazarus was dead and he had believed. That was enough to cause her to doubt.

Presently when Jesus asks for Mary she returns and brings her sister. Mary's first words are exactly the same as her sister's, but she falls weeping at Jesus' feet. And when the Lord sees her weeping he weeps with her: "Jesus wept." How simply, without comment, the apostle states the fact that our Savior wept with those who weep. And how much comfort there is in those two words: "Jesus wept." At the grave of his friend he wept. Oh! mourner restrain not your tears, thinking it sinful to mourn for the dead, Jesus wept, and he sympathizes with you, as he did with Mary, and Martha: "For we have not a high priest that cannot be touched with the feeling of our infirmities."

When Jesus commands the stone to be taken away from the grave, Martha, supposing he wished to see the body of his friend, says: "Lord by this time he is offensive; for he hath been dead four days." These words show that she did not understand Jesus when he spoke of the resurrection of her brother. 'Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?" She makes no reply, but she did see the glory and power of God in the resurrection of her brother.

During the last week of our Savior's ministry we find him again at Bethany : "And there," in the house of Simon the leper, "they made him a supper, and Martha served." But this time she does not appear to be cumbered. She had passed through the deep waters, since the first feast, and looked into the gloomy depths of her brother's tomb. She had realized, that "but one thing is needful." She serves, as was her duty to do, but she does it with patient calmness, and thus furnishes all her sisters, who are cumbered as she had been, with an example worthy of imitation. Neither does she complain of her sister. When others find fault of Mary, for wasteing the precious ointment, her voice is not heard against her.

This is the last mention we have of Martha. Her name is not found among the women mentioned who followed Jesus to Calvary ; or that went, on the first day of the week, to anoint his body. But we think : "and other women," may include her. We hope we have studied the character of Martha, not without profit, but that we will all be more diligent in seeking "that good part which shall not be taken away from us."

E. WILLIAMS.

For the *Companion*.

The Path.

"Jesus saith unto him, I am the way, the truth, and the Life : and no one cometh to the Father but by me." John 14 : 6.

Job speaks of a path which no fowl knoweth ; the vulture's eye hath not seen it ; man knoweth not the price thereof, neither is it found in the land of the living. The depth saith it is not in me ; the sea saith it is not in me. "It cannot be gotten for gold ; it cannot be valued with the gold of Ophir, with the precious onyx or sapphire." "Whence then cometh wisdom ? and where is the place of understanding ? Seeing it is hid from the eyes of all living, and kept close from the fowls of the air. Destruction and death say, we have heard the fame thereof. * * * God understandeth the way thereof ; for he looketh to the ends of the earth he seeth under the whole heaven." See Job 28.

God in his wisdom had prepared "a Path" in which he would be glorified. It was at this time yet unseen, but seems to have been somewhat known to the spirit of darkness. This path is light ; and the light is a terror to darkness, because it comprehendeth not the light. The path is wisdom, not the wisdom of this world, but "the fear of the Lord is that wisdom, and to depart from evil is understanding." Job 28 : 28.

This path is no more kept unknown in the world. In the fullness of time God brought it into light—"a light to lighten the Gentiles and the glory of my people Israel." Luke 2 : 32. The path can be found in the New Testament only ; it is Jesus Christ himself revealed to man ; "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1 : 30. No wonder *Job*, in his prophetic language said of the path, that it is invaluable : there is nothing in the world can compare with it ; "it passeth knowledge," (Eph. 3 : 19,) and "all understanding" (Philippians 4 : 7). And oh, what a consolation to us ! we can have it "without money and without price." "If any of you lack wisdom let him ask of God, that giveth liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing doubting," James 1 : 5. Jesus saith, "Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you." Matth. 7 : 7. Who will not be wise ? Are we not in a dangerous position while we stand outside the path ? The door is open day and night and Jesus is inviting you by his word and the church—"The spirit and the Bride." Oh, what benighted creatures, who are groping their way through this dark world as though there was no light to be found, while so beautiful a path is near by. In the path are many steps which the christian must take heed to ; "for even hereunto were ye called, because Christ also suffered for us, an example that ye should follow in his steps." Peter 2 : 21. The path though incomprehensible in its nature, is illuminated with the glory of the Most High, strewed with the best gifts of Heaven's store, upon which the soul may feast and be joyful ; yet we find by the way some rugged cliffs, bearing thorns and briars, and fierce lions lie in wait to devour us. But on we go, fearing no harm ; for "who is he that will harm you, if ye be followers of that which is good." 1 Peter 3 : 13. Come dear young pilgrims, let me entreat you, when you meet those frightful objects turn not away from them ; don't be frightened ; be courageous, and the lions will flee from before you ; and if they do tear the flesh, it will heal again ; and by and by the path will become level and smooth ; and the enemy will not be so fierce, and soon we will be able to shout Glory to God who giveth us the victory through our Lord—the path.

MARY ROBERTS

For the *Companion*

What I Know About Preaching. Number 3.

In *Companion* Volume 7, page 645, there is an article, written by occasional, headed, "How to have good Meetings," which I do not, and can not altogether endorse, from the fact that he conveys the idea that one speaker should do all the work. This may do very well for those that like to be heard speak, but we have not so learned Christ. But again, he thinks that the speaker should select his text one week before, and study it in all its bearings, and if there is any thing in it that he does not understand he should refer to commentaries, from which I infer that he thinks that the brethren are all very rich, and have nothing to do but study and preach. In this he is mistaken, for I wish him to know that there are brethren in the ministry, that have large families to support by their own labor, and have no commentary to refer to. They must work hard from Tuesday morning until Friday night, and then on Saturday morning start and travel ten fifteen, or perhaps twenty miles to preach, and that not in a buggy but on foot as a general thing, and preach three sermons and get home on Monday evening, tired and worn out, ready to go to work on Tuesday morning. Now under circumstances of this kind, how are we to follow the counsel of Occasional. His counsel will do very well to tickle the ear and the fancy, but I had rather have our speakers enter into their closet and then go to the House of God, and let Occasional and all those that complain of poor meetings, and profess to love the Lord, do as Aaron and Hur did with Moses, hold up their hands by their regular attendance and their earnest prayers to God, in behalf of their poor servants. Perhaps we would have better Meetings and less complaints. Brethren pray for us.

MARK MINSER.

Decker's Point, Pa.

For the COMPANION.

The Lord's Prayer.

In volume 7, page 748, of *Companion*, brother Henry Spicher interrogates: "Would it not be more appropriate in repeating the Lord's Prayer, to say 'thy kingdom has come, may thy will be done on earth'"? In answer to this we say not,—for two reasons: 1st, We discover Christ was speaking of God's kingdom, not his, or the kingdom of grace. 2d. We think God's kingdom is triumphant in the future, and is there to be enjoyed and possessed by the saints, not here on earth. "Then shall the King say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. xxv. 24. Notice after the separation of saint and sinner; the kingdom was delivered for a possession, the coming of which we are to pray for, saying, thy kingdom come. We claim a difference between God's and Christ's kingdom, Christ's kingdom consists of Himself as king, the world his teritory, the disciples his subjects; His commandments his rule of government. God's kingdom will be in the New Jerusalem, an everlasting life.

However, we discover no inconsistencey, in praying thy kingdom come, if Christ meant his kingdom on earth, for his kingdom is continuously coming; and being extended, by men repenting, and being baptized.

DANIEL WHITMER.

South Bend, Ind.

"Agent" for the Companion.

This is something which not every one has the pleasure of being. It is quite a pleasure to go around and call upon brethren and friends, and solicit subscriptions to the C. F. C., and hear their different arguments presented. Brother A. says: Well, I like the *Companion*, it is such a consolation to me to hear of the prosperity of the church, and to read the many instructive lessons contained therein, written by the brethren. I wil lhave it.

Brother B says: I would like it pretty well, but there are some things published in it, which I think should not be; and I think the *Companion* has done more harm than good, so I won't have anything to do with it.—I will not take it any more.

C says; I am too unlearned in the English language to take it; I don't understand it, hence it is of no use to me.

D says: I have no time to read the papers, if I want to read, I will take the Bible or Testament to read in (But he seldom gets to read them either).

E says: I get a Local paper, and I can't afford to get another. Times are pretty dull, and it costs so much everywhere. (He is too poor. If he *is* worth from 2000 to 10,000, and spends 5 or 10 cents a day for Tobacco and Segars).

It is quite soothing too, to one's mind to send off a list of subscribers to the editor, and one out of every three not get his paper, especially when they have paid in advance.—They very soon conceive the idea that the "Agent" forgot to forward their name, and appropriated their subscription money to their own use.

The word "Agent" means something, at least with some people. It sounds high toned to be called an "Agent," and some also thinks it makes money, getting 15 cents from each subscription and we might think so too; if we would get all the money in advance, and have no more trouble about affairs thereafter. But some entertain fears, of being "takeh in," so they want the paper to come first, before they pay; and then it some chance times happens that they forget to pay it at all, and if the Agent has paid their subscription to the Editor or Publisher, he may soon become minus of his commission, besides his time of writing for corrections, &c., &c.

The above may seem a little flat to some, but I have just written what a good many have *thought*. I suppose all will understand me without any further explanations.

LEVI ANDES.

Lincoln, Pa.

THE PRAYING CHILDREN.—An early Reformer, named Melancthon, was once very much distressed and cast down about the cause of God, but one day when taking a walk, he heard some children's voices, and listening, found they were engaged praying for the great work of God.—He at once returned to his brethren and, entering the room, exclaimed, "Brethren, take courage, for the children are praying for us."

LIARS.—We don't see why a man should fall or rise into a passion when he is called a liar. If he is *not* a liar the man who called him such is one *himself*. If he is a liar the truth should make him *ashamed* and not angry.

For the Companion.

Our Brethren.

What they Believe, What they Preach, And what they Pratice.

The above has been suggested to our mind by the frequent calls for more preaching. Many times over have we read in the *Companion*, language like this: "Let some brother or brethren, come and preach in our part, for there are many here who have never heard the Brethren preach." These writers say farther that there is a wide open field there, but no one to improve it; and they realize the truth of that saying, "The harvest truly is great, but the laborers are few." This request has been urged so often, and with such earnestness, (but with what effect we cannot tell,) that our mind has been impressed with this subject, which is certainly one of great moment, both to those who make the request and to those who reciece the call. We wish now to ask every one who may read this: *Are we doing right?*

We will now review our belief, our preaching, and our practice, and then let the reader decide the question for himself.

We believe that the scriptures are the word of God; that the New Testament is the better covenant, that God has made with the world through the person of his Son; that it is the new and the living way, and that those words of eternal life are sufficient to make all men wise unto salvation. We not only believe this promise is made to us, and to our children, but to them also that are afar off, and that this is the last revelation that will ever be made from Heaven to man; that there is no more offering for sin, and that no other place of redemption will be found, so long as the earth remaineth. Is this not our bleief? certainly we belive it.

We preach that the whole world lieth in wickedness; that God is angry with the wicked, and makes no allowance for their sins; that men everywhere should repent and turn to God and live; that for them he has opened a fountain for sins and uncleaness; that the blood of Christ cleanseth from all sin. We preach that the life of Jesus was a perfect living picture of the doctrines he taught; that men should repent of their sins and forsake them; that unless men do repent they will certainly perish, and the faith is so important, that a lack of it, makes it impossible to please God. We preach that after men and women have faith in the Son of God, have repented of their sins, and have been baptized by trine-immersion in water for the remission of sins, they are subjects of another kingdom, and have come from darkness to light, and they have then obtained forgiveness of sins; that hence the christian race begins, that to faith must be added virtue knowledge, &c., until we have in our possesion all those christian graces that are to give us an abundant entrance into the everlasting kingdom of God's dear son. We preach glorious rewards and a brilliant crown that no eye hath seen, and an eternal life at Gods right hand in heaven, which are sure to all the faithful; but everlasting shame and contempt in the regions of darkness, where the worm dieth not and the fire is not quenched, for all those who know not God and obey not the Gospel. We preach that the promise of this life and that which is to come, with all the joys and raptures of the Golden City, are on condition that men hear the sayings of Jesus and do them; and then it is that the house we are building is founded on a *Rock*. Also, that we should not only start right, but *should folllow* our Master in every path of humanity, hour of trial, and even to death itself, rather than surrender one principle of truth that our leader taught. That among these duties are enjoined, prayers for kings, and for all men, visiting and anointing the sick, washing one another's feet, and the holy kiss, or the kiss of charity, and last but not least, charity itself, every sense of the word. In short we believe and preach that "All Scripture is given by inspiration of God," and is very profitable to guide our faith, reprove follies, correct our mistakes, and instruct us in a holy and righteous life, and that all men may be perfect, and are thoroughly furnished for every good work

The reader may now ask, Is not this enough? No, certainly not; for we trust that our brethren preach the *word* We have possessed over one thing that we preach, that we may bring, it before our minds more clearly, so that an impression may be made, or at least some thought be given. We preach and believe that the most important duty enjoined on the people of God, is, to labor for the extension of His kingdom over the world, by peaching the Gospel in all nations, to every creature; that this Gospel must first be preached to all men, or in every nation, and then shall the end come. And our belief and preaching is not built upon one word or command of our Master alone, but we have it in every sermon he preached; he urged it on sea, and on land, in the temple and in the field, that he was the Savior of the world, that he desired all men every where to know that he had come that we might have life and that we might have it more abundantly. Is not this what we believe and preach, with all our heart? And is it not what we love more than anything else? And do we not pray for the same? It certainly is, or we do not love the Savior as we should. For he said "If ye love me, keep my commandments." We love our nation and we are glad to hear of its prosperity, and we rejoice when we learn that liberty's tree is growing in other lands and among other people. And there is no sect or ordor of people anywhere who do not wish their cause to prosper. Well brethren, we have the best of all causes to love and advance, the most excellent of all orders or sects to labor for; and why should we be so slack to go into the vineyard and work for the Masters cause?

Brethren, have we not said enough to make us see that our duties and responsibilities are very great? And should not our zeal be more warm and our labor more extended? Should not our efforts be more constant, at home and abroad, in season and out of season, but always abounding in the work of the Lord, for asmuchas we know our labor is not in vain, in the Lord?" The very nature of our religion teaches us that our labors should be life-long and not to close with a day's work, nor a month's, nor a year, not till we have fought a good fight, and have finished our course. This is just the kind of life we enter when we embrace the christian religion; and we can never say, truly, that we love Jesus and his kingdom, until we labor by some means or other to advance that kingdom by winning soul's to Christ

Well, now for our practice We cannot notice all that is practiced by our brethren: neither do we think it necessary at this time to notice more

than relates to what we have done and are now doing to spread the gospel.

And we wish to say first, that we regret from our heart, that we cannot give a more encouraging report of our Brethren's labors for the advancement of the Master's cause than present facts will allow. In offering these thoughts to the brethren, we do not wish to discourage any one, or to speak lightly of what some brethren (and sisters too) have done, are still doing to advance the cause of that which is nearest to their heart: but we wish to speak to those who have done nothing, as yet, and to those who oppose the efforts now making to push on the great work. That our brethren have not done as much in preaching the gospel throughout the states of our own country as they should have done, all will allow, to say nothing about preaching it in other lands; and considering the advantages a free country affords, and that our brethren have been in this country about 150 years, we think they have not shown the effort nor the desire to proclaim the pure and unadulterated word of God to the nations, that should have been seen in those who claim to be the followers of King Immanuel.

But little has been done in this work, that should have been done, we think, when we take into view the fact that others have done more, and some a great deal more, whose whole life, as religious bodies, does not date back near so far as 150 years. And what we regret most is, that many of our brethren oppose the missionry effort that has at other times been made by our brethren, so that but little has been done in that direction. And some have gone so far that they censure a meeting that would continue longer than one or two days. While a cost of them have fought the Sabbath-school cause, whose whole effort is to try and sow the good seed in the fruitful fields of youthful minds, before those fields are filled with tares and thorns. This certainly is a grand mistake, in Brethren to oppose these efforts, when no duty is more clearly marked out in scripture, than to tell children what God has done for the world, for its people, and for children two. Experience has taught, and scripture teaches that youth is the seed-time of life. And we need not wonder, when we see in a few years our country filled with wicked men women, if we reflect that there has been a gross neglect somewhere in the training of these same people when they were young. All the wicked men and women in our world, who cause so many sorrows and so much trouble to church and state, were once innocent children, and a large majority of them, might have been kept so, if they had received the proper training, and had been instructed from the word of God. It could not have been otherwise, unless we say that Solomon's words have lost their meaning, and that Paul was mistaken when he said, "Evil communications corrupt good manners." Brethren, farewell, for this time.

LANDON WEST,

For the COMPANION.

God Is Love.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not.—1 John 3: 1.

Behold, what manner of love the Father hath bestowed upon us, who have received Christ through faith, and were willing to forsake our sins, and embrace the doctrines and precepts of his holy will. For as many as received him, he has given power to become the sons of God, to become his spiritual children,—adopted into his family, and conformed to his image. "For as we have born the image of the earthly, we shall also bear the image of the heavenly," in both soul and body. "Beloved, now are we the sons of God; and it doth not appear what we shall be, but we know that when he shall appear we shall be like him; for we shall see him as he is." Although, the fullness of our future excellence and bliss can not be known here, yet we can have the hope of being like Christ and seeing him as he is. "And every man that hath this hope in Him, purifieth himself, even as he is pure." He now strives to be pure, perfect and holy, even as Christ is pure. But as we are now in our present, earthly state, we see through a glass darkly; our knowledge of God and divine truth is indirect and obscure, when compared to what it will be in our heavenly state, when we shall see him face to face, clearly, as one looks on the face of another directly in his presence.—Now we only "know in part; but then we shall know even as also we are known."

Brethren and sisters, let us prove faithful to our high calling; let us be more faithful than ever. When trials and temptations rise before us, if we have faith as a grain of mustard seed we shall be able to remove mountains. Then let us lay aside every weight, and the sin which doth so easily beset us, and let us "run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." "For if we suffer with him, we shall also reign with him:" and our light afflictions which are but for a moment work out for us a far more exceeding and eternal weight of glory. And "if God be for us, who can be against us?" Then let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another, to provoke unto love and to good works; that we may all be found faithful at the day of Judgment; for "for it is a fearful thing to fall into the hands of the living God."

LUCINA SHICK.

Crove City, Ill.

For the COMPANION.

Fix Up.

Some may say that there are too many "fix ups" now. We think not. Every church would be more prosperous if more of her members were "fix ups." You ask "Who ought to fix up?" Every Christian, because Christ says the hypocrites are of a sad countenance and disfigure their faces (do not wash their face nor dress their hair) that they appear unto men to fast. A christian is not a hypocrite. When he comes to God in fasting and prayer he will do nothing to attract the notice of men; but he will wash his face and dress his hair that he may appear unto God in supplications for his grace, that he may wash and be clean, that he may be anointed and wholly dedicated to his service. Our appearance may cause some to think that we are christians, yet the all seeing eye of God may know that we have only cleansed the outside of the cup and platter.

But we intended writing about our fixed up meeting-house. The stove flues had been on the sides of the

house. From this cause the smoke annoyed the audience very much.—Last week the brethren took these flues down and put one in the center of the house. And run the pipe from each stove into it. Other repairs were made, the sisters scrubbed, washed and brushed until everything was clean; or in short everything was "fixed up." "Will it pay?" A hundred per cent. On last Sabbath there were morning and evening services in the house. We do not remember a time at our regular appointments when the audience was so large, so attentive and quiet, and the preaching so good as it was at the two services on last Sabbath. Elder Joseph Leedy preached in the morning and evening; In the morning from the words "If ye know these things, happy are ye if ye do them," and in the evening from the words: "Prepare to meet your God."

Brethren if you have dull meetings, *fix up*, and you will have a larger and a more attentive audience, and better preaching.

S. M. MINNICH.

For the COMPANION.

Closing Sunday Schools.

BY J. S. M'FADDEN.

In several *Companions* I have seen expressions like this: "We have closed our school till spring." "Owing to inclement weather we thought it best to close our school till spring, &c."

From the above texts I derive the following questions:

1st. Does the closing of Sunday schools through the winter advance the Sunday school cause?

2d. Does the recess prepare pupils that they may the better receive the truth?

3d. Does the devil through the winter shut himself up in his temple and prepare his batteries for a vigorous summer campaign, or does he think the weather too inclement to work?

Now, my friends of the quill and Sunday school, here are three questions which are somewhat knotty, but I shall answer them all negatively.

Therefore, 1st question. It does not. Practice makes perfect. It is a known maxim that the more we practice a principle the more efficient it becomes, either for good or bad—Theory and no practice is a dead letter; so if the Sunday school theory is not practicable the year round, it is shorn of most its strength. Sunday schools are second to no other way for evangelizing the world, and should be in every community.

2d. It does not. The body must receive daily food to sustain life; so with the mind, except that it will be fed either with good or bad thoughts all the time, and the idea should be to let it have all good and not let it run on in its nature. The mind is always grasping and never satisfied. Were this not the case there would be but little difference between man and the lower animals. Man is constantly devising and gaining more knowledge, but the lower animals make no advance, but have a limit to their instincts, while man's mind is infinite.

3d. He does not, for he goes about as a roaring lion, seeking whom he may devour. His influence is not bounded by zones or times, but he is always vigilant, always active and never fails from "going up and down among the sons of men. He knows his time is short, and therefore works wile it is called to-day. This industry is worthy our following. No, no; the devil is always on the alert and does not sleep or rest, but will when King Jesus comes again, cease his work; but now it requires daily work to counteract his influence.

True it is that we have much inclement weather in our latitude, but we should make a virtue of it and only be the more zealous in the great work of redemption, and use all the means in our power to counteract the evil influences in our land, by gathering the young into schools and instructing them in the way they should go; for if good impressions are made in their youth they will be food for them in mature years, But now as the Sunday schools are closed, would it not be well if parents would give daily instructions from the Bible to their children, for thus are they commanded—talk to them of Jesus—of God—of heaven—have family worship, and God will certainly bless them with you. I speak not of all; some are daily teaching them, but I would stir up others to a sense of their duty.

To you that are holding on in the good cause of Sunday schools, I bid you God speed—go on and God will abundantly reward you. For the giving of a cup of water in the name of Jesus will be rewarded. My heart and hand to all lovers and workers in the cause of Sunday schools.

For the *Companion*.

Christian Deportment.

A haughty, severe, stoical deportment and an unrelenting strictness of opinion in the social and cheerful enjoyments of life, are far from giving a just and true conception of religion to such as are adverse to it and devoted to the pomps and vanities of life. This severity, instead of convincing them of their errors and recalling them to the God of mercy and goodness, may harden their minds still more by representing the worship of God as a system of unceasing hardships and mortification.—Many good but mistaken people too often seek to convert and reform others by exhibiting in their own practice certain acts of self-denial. But it is not in these that true religion consists. When used in moderation they may indeed be innocent and sometimes useful, but God is not to be served only with the word of mouth, or the bending of the knee. It is the pure and upright heart that he requires and with which alone he will be satisfied. With this pure and upright frame of mind we may live in the world and cheerfully conform to its reasonable customs, and yet observe the most strict subjection to our duty to our God. This is true religion and the service of God who made the world and all things in it, and who, although a jealous God, is the God of love, who delights in the happiness of his creatures. All other ways of serving him are but outward forms and empty bubbles founded on ignorance and superstition.

J. P. HORNING.

For the COMPANION.

Design and Mode of Baptism.

After hearing a great many discourses delivered by our Pedo-Baptist friends on the subject of baptism, and seeing with what earnest zeal they endeavor to sustain their position in the last twelve months, we feel as though we have something to say also, by way of encouragement, through the columns of the COMPANION, to our brethren, and more especially to the younger brethren and sisters, who have recently enlisted under the blood stained banner.

In the first place we will notice the design as prefigured by the washing

under the old covenant, with an application to the new; and secondly we will briefly notice the true mode.

In order that we may properly comprehend, we will commence with the origin of types—the time and place.

The first commandment given to the Israelites after they had come out of Egypt, was at Mount Sinai, at the time that God was going to appear on Mount Sinai in the sight of all Israel, and just before the delivering of the law. That commandment was for them to wash their clothes. Ex. 18 : 14. We will notice a few passages of scripture to show that garments were used as symbols. See Rev. 7 : 14, "And have washed their robes." See also 9th verse, "Clothed with white robes." Also 3 : 18, "That thou mayest be clothed and the shame of thy nakedness do not appear." Also 6: 11, "And white robes were given unto every one of them." Again 19 : 13, "And he was clothed with a vesture dipped in blood." Jude 1 : 23, "Hating even the garment spotted by the flesh." Luke 15 : 22, "Bring forth the best robe." All of which, we think, represent the robe of righteousness, Therefore, if garments are used as figures, why not then the washing of clothes be used as a figure? We can see nothing to the contrary; and for this reason we say that the washing of clothes at Mount Sinai had its own prefiguring, which we think was baptism. So the washing of clothes at Mount Sinai was the first washing; and the second washing we find in the book of Numbers 19: 8, "And he that burneth her shall wash his clothes in water and bathe his flesh in water." So here we have the bathing of the flesh with the washing of clothes, and both in connection with the preparation of the water of separation, which is for purification from sin.

Permit us to notice in a few passages the word "wash," which is frequently used in the place of baptism. "And such were some of you; but ye are washed." 1 Cor. 6 : 11. "That he might sanctify and cleanse it with the washing of water by the word." Eph. 5 : 26. "He saved us by the washing of regeneration and renewing of the Holy Ghost." Titus 3 : 5. "Which stood only in meats and drinks and diverse washings." Heb. 9 : 10; and says in the 9th verse, "Which was a figure." See also 10 : 22, "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." We think the last passage quoted is certainly plain enough to convince any rational mind that the sprinkling of water as a baptism is out of place, and was never intended as such by the great head of the Church. The language is too plain for us to misunderstand it; and yet our sprinkling friends will tell us that it is the head which should be sprinkled, while the apostle tells us that it is the heart, and that the body needs no washing in the operation of cleansing, while the apostle tells us in unmistakable language that the body is to be washed, and we think in baptism is what the apostle means.

We will now notice the third washing under the old covenant. Lev. 8 : 6, "And Moses brought Aaron and his sons and washed them with water." So we see in the consecration of the priests it was necessary for them to be washed with water before they could officiate in the office of priesthood. But we see from the 12th verse that he had to be anointed: "And he poured of the anointing oil upon Aaron's head and anointed him to sanctify him."

We have noticed the three principal washings under the old covenant, and will now make the application to the new.

Mark 1 : 4. "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins." We see that God is again about to appear to the children of Israel, and he therefore sends his messenger to prepare the way by the washing with water unto repentance. This being the first washing under the new dispensation, it answers to to the washing of clothes at Mount Sinai.

The second washing under the new order may be found in John 3 : 22, "After these things came Jesus and his disciples into the land of Judea and there he tarried with them and baptized." There appears to have been a stronger attraction in his baptism than that of John's, from the fact that John's disciples said, "All men come to him;" and it was said "that he made and baptized more disciples than John." He had power to forgive sins, which power John did not possess. Consequently there must have been something about his baptism to attract the attention of John's disciples. Then as the washing of clothes and the bathing of the flesh in water, was a prerequisite in the application of the water of separation in the purification for sin, so now the use of water is a prerequisite to the application of the blood of Christ in the purification for sin.

We will now pass to the third washing under the new covenant.—Then Peter said unto them: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The Jews very well knew what Peter meant by repentance. So then as it was necessary to use water in repentance and in the remission of sins, it would naturally follow, that it would be necessary to use water in order to receive the gift of the Holy Spirit; for Peter said, "Repent and be baptized and ye shall receive the gift," &c; as we have noticed that it was necessary, for the priests to be washed before the anointing with the Holy oil, which we think was a figure of the Holy Ghost.

The apostle Paul in his letter to the Roman brethren says: "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—So Paul testified to both Jews and Greeks, repentance toward God and faith in Jesus Christ. So then we have repentance where God has intended it. And do we not see the design in the commission as given us by Matthew fully developed?

"Baptizing them in the name of the Father," unto repentance; and in the name of the "Son" "for the remission of sins;" and in the name "of the Holy Ghost," for the anointing of the same.

We will now proceed to briefly notice, as promised, the true mode.

It is universally acknowledged, I believe, by all denominations, that there is a baptism with water commanded. You may ask the Roman Catholic, the Methodist, the single immersionist, the Presbyterian, with all the Pedo-Baptist fraternity, where

they get the commandment for baptizing ,they will almost unanimously tell you, "In Matthew 28: 19, 20." My beloved and friendly reader there is where I will go. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoevor I have commanded you; and Lo, I am with you alway, even unto the end of the world. Amen."

It is an evident fact, from the reading of the commission as quoted above, when viewed with the scrutinizing principles of language, that it is an elliptical sentence; because the noun "name," being placed there in the singular number, it can only be the representative of Father; and followed by the conjunction "and" and the proposition "of," and specifically designated in the singular "the Son," and still followed by the words "and of the Holy Ghost," shows clearly to the unbiased mind, that we are to be baptized in the name of the Father, and baptized in the name of the Son, and baptized in the name of the Holy Ghost.

The language of the quotation does not tell us to be baptized in the essence of the three in one, but positively declares that we are to be baptized in the three separate names, by saying, "In the name of the Father, and of the Son, and of the Holy Ghost." The word "name," being placed there but once, and in the singular number, only belongs to and is modified by Father, hence it is that the word "name," must be supplied as a modifier for "Son," and in like manner for "Holy Ghost," to make the language plenary, and full.

We will here present an example, which we think, perhaps, may open the understanding of some who do not duly weigh the matter as they should. See Mark 10: 35. "And James and John the sons of Zebedee came unto him."

Here we see James and John are singular names, yet being connected by the conjunction "and," the noun "Sons," their representative, must be a plural noun, according to the rules of syntax. But to say, James and John the *Son* of Zebedee, would be incorrect, and would sound very awkward. So in the language of the quotation under consideration; for if the words Father Son and Holy Ghost are nouns connected by the conjunction "and" then according to the above rule, and according to the principle which requires "Sons" in the example presented to be in the plural and not in the singular, the syntax will be, in the names of the Father Son and Holy Ghost. But as we cannot change name to names, but must leave it as couched in the text, we only read, "name of the Father;" leaving us to supply name before Son, giving the Syntax, "name of the Son;" leaving us to supply name before Holy Ghost, giving the Syntax, "name of the Holy Ghost." It is an evident fact, that we cannot without violating the rules of Syntax, join the words Father, Son and Holy Ghost together, and make them all modify name, for they will not agree with name as the rule requires them to do. So do we not see when examined by the principles of language, that the quotation is an elliptical sentence? And if an elliptical sentence, then it demands an action by baptism in each name of the Holy Trinity.

"Well," says one, "why does your peculiar church dip your members face forward in baptism?" In answer we would say, simply because we are instructed from God's word to do so. For we read in the Apostles letter to the Romans, 6: 5; "For if we have been planted together *in the likeness of his death*, we shall be also in the likeness of his resurrection." Can we be planted together in the church by baptism, in the *likeness* of Christ's *death* by falling backwards in the ordinance of baptism? Nay, verily. How then are we to be placed in a condition so as to be planted together, and be baptized, in the likeness of his death? Answer: By bowing the head forward, and in no other position; for the Lord of Glory, when extended upon the Cross on Calvary, bowed his head and died. So do we, when baptized in the likenes of his death, bow the head in death to sin, as he did in death to the world; and buried in water from light, as he was interred int he tomb from all eyes; and wise to a newness of life as conquerers over sin, the devil and his adherents, as he arose triumphant conqueror over death, hell and the grave. Thus do we imitate the likeness of his death by bowing the head forward as Christ bowed his head and died. Nowhere in sacred writ, do we read of persons going or falling backward in obedience. I think if I mistake not the word backword occurs in the Old and New Testaments about sixteen times, and nearly every instance in disobedience. But in all worship, since the world began even until now, do God's followers fall upon the face, or forward, and worship. We will give a few instances of falling backward.

Isaiah 1: 4; "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backword.

Jeremiah, 7: 24; But they hearkened not, nor inclined their ear, but walked in the councels and in the imagination of their evil heart, and went backward, and not forward.

Lamentations, 1: 8; "Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness; yea, she sigheth, and turneth backward."

John, 18: 6: "As soon then as he had said unto them, I am he, they went backward, and fell to the ground."

Out of the many passages we could find to prove a backward motion disobediance, we have presented but four, which we think sufficient. We will let this suffice for the present, leave it to the earnest consideration of the reader, and pray the Lord to help us with understanding minds and willing hearts, to search and do his will. Oh, that no seeker of the Lord may desire to pursue the way with Naaman of old, who wanted to be cleansed of his leprosy, and yet did not like the prescriptions of Elisha, who had commanded him to wash seven times in Jordan. Naaman said "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage." 2nd Kings, 5: 12. O seeker, who wants to be cleansed from the leprosy of sin, we beseech you therefore in Christ's stead, be reconciled to God; by using the perscriptions of him who can cure a sin sick soul, and his prescriptions are believe and be baptized in the name of the Father, and of the Son, and of the Holy Ghost, with an observance of all he has commanded.

A. STALMKAER.

Christian Family Companion.

DALE CITY, PA., Jan. 23, 1872.

A Word to Customers.

We are doing a pretty large business in the book trade through the mails, and still expect to increase our trade. It looks like a simple and easy task to put up a package of books, write on it the purchaser's name and address correctly, and put it in the post-office. So it would be if all persons who send for books would write plainly and give their address properly. But here lies the difficulty. A good many people do not write plainly; others neglect to give their full address; and some forget even to sign their names to their orders. When we get an order that is obscure or uncertain, we write to the person sending it for an explanation. It frequently happens that an *old customer* will fail to give his proper address, because he supposes he has done enough business with us to have us remember his address; but we must remind our friends that when they send to this office, it is necessary they should write their address in full on every letter. *We receive so many letters every day that it is impossible for us to remember the Post-Office, County, and State where any particular person receives books. No matter how often you write, put on a plain direction where we are to send the answer. Name Post Office, County, and State.*

Still Somewhat Disarranged.

Our office is still somewhat confused and demoralized, in consequence of sickness and a lack of sufficient mechanical aid. Since our last apology, others of our typos have been unable to make full time on account of affliction. Add to this the extra labor attendant upon the change of subscribtion list, and we think a plausible excuse can be manufactured. We ask the indulgence of our patrons a little while longer.

In this connection allow us to remark that in all probability some of the disappointments of our patrons will be blamed upon us that do not at all originate from any fault or mistake in this office. Some have already complained of the non-appearance of their papers, when we know that they have been sent. Postmasters sometimes commit blunders; patrons fail to pre-pay their postage—in which case the conscientious postmaster dare not deliver their mail matter; or they fail in making the proper demand, and giving the necessary information. When you have subscribed for a paper, at once pay the postage and take a receipt, and when you expect it ought to come, ask for the CHRISTIAN FAMILY COMPANION, for which you have paid postage.

Reasons for Separation.

Elder Michael Forney, under date of Hudson, Illinois, 15th instant, says: "In looking over the *Companion* I notice that the types are hard to part, and I will say, you would not have been required to distribute my name, had not the messenger of Death separated my wife and me.—That has broken up my home, and now I am out on a mission, and so cannot subscribe."

Yes, so it is with our unions formed in this transitory world. Even if we could manage to hold a subscriber for life, and have his name cast in a solid block of adamant, and his son, and his son's son should perpetuate his subscription, finally all will pass away as though it had not been. Let us therefore endeavor to cultivate those qualities that will endure forever: Peace and love.

Almanacs.

The Brethren's Almanac, for 1872 may still be had. Price 10cts, 75cts, per dozen, and 40cts, for 6. All postpaid.

The Pious Youth.

There are still a few subscribers coming in for the PIOUS YOUTH, and some even with the money. Will all our patrons please take notice that the YOUTH has been discontinued for the present. The December No. for 1871, will, we hope, be forthcoming shortly.

A Few More.

We are still lacking a few names to make the full number with which we closed the last volume, and we can furnish back numbers to all who subscribe within the next month.—After that time it is not likely that back numbers can be had. Now is the time to subscribe.

Hymn Books.

One box of the long looked for Hymn Books has come to hand, and so far as we could do so the orders on our books have been filled. But the German and English have not yet arrived. Below we give a list of those shipped, for the satisfaction of our customers.

Aaron Berkeybile, (Express) 18; S. W. Bollinger, 6; R. K. Binkly, (Express) 18; Benjamin Shellenberger, 6; N. B. Johnson, 12; Jacob B. Nichola, 6; Mathias Lingenfelter, 3; John Sadler, 1; J. C. Ulery, 1.

Answers to Correspondents.

S. F. WALTON:—We have no knowledge of it.

ISAAC M. GARBER:—The name was John Zigler.

D. S. MCDANNEL:—$1,15 on Vol. 7: including Vol. 8, $2, 65.

J. F. NEHER:—The name of Andrew Neher was not on your list.—What is his address?

S. A. GARBER:—The reference Pocket Bible we keep costs $1.50.—It is gilt-edged, morocco, flexible, tuck—neat and substantial.

S. H. MARTIN:—We keep no prayer book except that which teaches us to "pray with the spirit, and with

the understanding also"—for ourselves, that we enter not into temptation; for Kings and all that are in authority; for our brethren and sisters, and for all good men. This is the best prayer book, because it teaches us what we need, as well as whom to ask, and how to ask.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

To Sister E. R. Stiffler.

Your missive of a recent date was received with joy and gladness; as it always affords me pleasure to hear from the home of my childhood and loved ones far away. You urge me affectionately to write more for our publications, and wonder why the effusions of my pen are so few and far between." It is not for want of inclination to occupy the talent intrusted to me, neither is it absence of love to the general Brotherhood or to the brethren Editors, who send out weekly the *Companion* which makes its way to thousands of homes, like an angel of light to comfort the feeble minded and to support the weak.—But circumstances over which I have no controll, frequently cross my way paralyzing my hand and mind, so that writing for publications is out of the question. Cares without, and sorrows within, besides all, the care of churches, which I find is no small matter.

The passage of scripture you ask me to give my views upon, through the *Companion*, is one on which theologions differ. Romans 14 : 5.—"One man esteemeth one day above another: another esteemeth every day alike; let every man be fully persuaded in his own mind." This is the verse you spoke of being a little difficult in your mind. Those characters that think Paul meant the christian Sabbath, are surely mistaken.

God made the world in six days, and rested on the seventh, but we have no account of that day being kept by the children of men, before the flood. After the Israelites were brought from Egypt, there was a code of laws given them, among which was "remember the seventh day to keep it holy; thou shalt do no servile work therein." But we also notice by referring to the law that the first day of the week was also enjoined upon the people to observe as a holy convocation. Lev. 23 : 5, 7. Thus we see the first and seventh were to be kept for an holy convocation. No work to be done. He that would go out to gather sticks, or that he would fill his pot with manna, was to be stoned to death; but as the law was weak in that it could not make the comers there unto perfect, God sent his son to give the human family "a perfect law of liberty." When he went through the corn field, on the Sabbath, his disciples plucking the ears, he was censured for violating that holy day, but the meek answer was, he was Lord of the Sabbath also. He also "healed the sick on the Sabbath day," but we have no account in all the New Testament where Christ enjoined this law, given by Moses, as to the first and seventh day, to be kept as an holy convocation to the Lord; but the Jews kept the Sabbath as given by Moses, after that Christ had been slain and risen again from the dead; but the disciples coming together at various times and places upon the first day of the week, this day seems to have been set apart by the Christians, at that early age, and it should be a day strictly kept in meditation and prayer, doing no matter of servile work therein. This was the day kept by the first Christians as the Lord's day. "Brown" says: "It is called the Lord's day, and thence the primitive christians met for public worship, and made their collections for the poor." "Still it must not be forgotten that the Jewish Christians payed respect to the ancient Sabbath, for Paul very often took opportunity of preaching on it to the Jews in their assemblies," as we notice in acts 13th chapter. The first day was observed by christians, as their Sabbath, for almost 1600 years, without being called in question. Browns Bible dictionary, word Sabbath."

And this seems to be the voice of all historians on the subject; and as there was no dispute in Paul's day about the sabbath, I am inclined to think that Paul had no allusion to the sabbath; for he does not name any day. There were disputes gotten up; some of the Jewish Brethren thought that the gentile converts "must be circumcised and keep the law of Moses," for which Paul and Barnabas had no small dissention and desputation with them, (Acts 15) It is evident that the days referred to by Paul, were the observance of those festival days, as taught in the law, which some of the Jewish Brethren taught ought to be observed And as this involves no doctrine, Paul says: "Let every one be fully persuaded in his own mind." Whether they observe it or not, it was nothing to Paul. Just like I would say to my brother, that would be conscientious about keeping Christmas to the Lord I certainly would find no fault with him. Not to regard the first day would be going contrary to the practice of the disciples and Apostles

DANIEL D. SELL.

Plattsburg, Mo

The District Meeting of Southren Indiana, will be held in the Northern part of Wildcat Creek congregation, in the meeting-house eight miles South of Delphi, on the 28th day of March. Those coming from the East will stop off at Delphi, those from the West at Bush Creek. For farther information address the undersigned.

JOHN SHIVELY.

Pyrmont, Ind.

Middle District of Indiana,

The District Meeting will be held in the Pipe Creek congregation, in the Brethren's meeting-house, 6 miles South West of Peru, on the 12th day of April, 1872. It is desired that every congregation in the District will be represented. All the Brethren coming by Rail Road, will stop off at Peru and Bunker Hill the day before meeting, and they will find conveyance out to meeting.

DAVID BECHLEHEIMER.

Visitor please Copy.

The District Meeting of West Virginia, for 1872, will be held in the Beaver Run Meeting-house, Mineral county, on the last Friday and Saturday (26th and 27th) in April. Those coming by Rail Road will stop off at New Creek Station, which is abou 14 miles from place of meeting, and conveyance will be furnished, by giving timely notice, to Brother Daniel B. Arnold, Burlington, Mineral county, West Va.

By order of the Church,

WILLIAM LEATHERMAN.

Brother Henry :—Some of our brethren from Miami county, not far from where our elder Peter Nead resides, are with us, conducting a protracted meeting for the edification of the church and conversion of sinners. We feel very much disappointed because we cannot be with them this evening. However we have some reasons to rejoice. A few have got tired of sin and are going to be baptized "for the remission of sins." We don't wonder at them at all; but we do wonder at those who resist, and with Felix of old say "go for this time and when I have a convenient time I will call for thee." Why? Because to reject the counsels of the blessed Jesus, is rejecting a home in Heaven at the price of His own precious blood.

Being so busily engaged in teaching, I could not attend as much as I wished, but they have my well wishes. I was with them last evening and thought of handing brother A. Detrick, the following text: "Lord why cannot I follow Thee now." John 13: 37. But fearing that some might not view the act as consistent, I declined; but I must confess, the words struck our mind very forcibly, and perhaps some minister who reads those lines and whose heart bleeds for the unhappy sinner, will give our text its due consideration. As yet, it is unknown what the precise fruits of our brethren's labor will be; but we are truly glad to see them manifest so much zeal. We thought those brethren had become opposed to protracted effort, they being vindicators of the old order; but now I see that they as well as the young writer see the importance and propriety of protracted meetings. Yes the writer wishes to see a revival, not only among us here in Ohio; but he hopes to hear of hundreds coming forth from the beggardly elements of a vain world, and accept the gospel of Christ. I wish to see the day come when all will have access to the gospel as preached by the brethren. Christ has said: "go ye into all the world." to preach his mighty power to save. And shall his command be in vain. Great God, thou who hast created man in thine own immage so divinely fair, and hast given him such a comprehensive mind that he can both behold thee in thy dazzling throne, in thy word and thy tender pity, will not thou reveal through thy holy spirit to those whom thou hast chozen for thy ministers, the great necessity of promulgating thy everlasting, thy saving gospel to the children of men, in the four quarters of a sin-polluted, a deceived world, that all may know and realize the blessings of undefiled religion. F. M. Snyder.

Dear Brother :—The branch now, in Fayette county, has been of late much encouraged with frequent additions. Through the tender mercies of our Lord, we have been spared to enjoy life, health and strength, temporally, for which we try to be very thankful to God our Savior. The faith of the Brotherhood is growing stronger. The Lord has deemed it good to send our brother-beloved, J. P. Hetrick, of Oakland, Armstrong county, Pa., to labor with us in the cause of our risen *Savior*. He spake wholesome words, and the community took knowledge of him that he had been with Jesus;" the order and attention were very good. After his second interview they began to come. On the 3rd of December 17 souls were added by immersion. On New Year's day 10 more entered the deep; and the day following 2 more, leaving 4 others who were not prepared for baptism. Of course this is not all that have become sober and reflecting. There are still others pressing into the kingdom; and we pray the Lord to send forth his good Spirit, that the word may be spoken in all truth and power, knowing that this work is the "Lord's doing, and it is marvelous in our eyes." May the annointed one see himself in those dear followers of his, and keep them in his loving embrace, that they fall not away to renew the former sins; neither should we, who are farther advanced in the divine life, set them examples of unchristian fellowship.—These are evil days—very evil, continually; and we watch and pray so that temptations of evil overcome us not. May the Lord aid our beloved brother's labors to do good wherever he may go. God be thanked for his zeal, and may all our beloved colabors take courage to "go and preach the gospel to every creature." May the churches be alive to their duty, and the spirit of the living God defend his own cause; and may the hearts of the true believers be active in reading the Scriptue, and resigned to carry the cross daily in obedience to our Savior's command. Here is the place, I think, brethren, we all fail. Therefore let us hear Paul what he says to his beloved brethren: "Give no offence to the Jew, neither the Gentile, nor to the church of *God*. I have not written this to boast but rather to comfort the churches; knowing very well that there is danger on every hand– even this, that "many are called but few are chosen;" but even the "called according to his purpose" we beg leave to abide.

Sunday evening, January 7th, 4 more were baptized, 33 in all in the week, 60 for the year. May God's blessing still follow. May faith be pure and unmixed, and love be unfeigned till death comes, is our prayer.

Jos I. Cover.

Brother Henry :—Not long since as I was reading the *C. F. C.*, Vol 5, No. 5, Page 75, third column I found the cheering words, "When such as are in straitened circumstances, desire the paper but cannot pay for it immediately, we gladly take their promise of payment during the year." Now dear brother I felt rejoiced when I read those lines for I have so long desired to have the dear *Companion* and *Phrenological Journal*. Then began a course of study, to find where the needful, would come from. I soon came to the conclusion to deny myself of coffee, and tea, and thus save enough to pay for the papers. I then spoke to husband about the matter; he readily agreed to my proposal. We have now tried the plan a week and find no inconvenience arising from it. If you will send the papers, I will see that you get the pay if I live. Perhaps you wonder why I am writing for the paper while husbandsays nothing. My husband is a paralytic. Has been afflicted for something more than three years He can not read nor write, so any one can get the understanding of it, although a good scholar prior to his sickness;) but I can read to him and thus cheer and comfort him

I love the *Companion* and the precious truths it teaches. There are but few members in this neighborhood, and we only have meeting every eight weeks and don't often get away to distant places to hear the *word* expounded and we dearly love to hear what the *Companion* says.—I have read them all the year by bor-

rowing of brother Marr's but he thinks he will take the *Visitor* next year as he likes to support both C. and V., but does'nt feel able to take both at once, and has not time to read so much.

Now dear brother we bid you God speed in your labor of love and pray that you may not only receive plenty of this world's goods but that you may win *precious souls* to Christ that they may be as stars in your crown of rejoicing forever.

Yours in bonds of Love,
GEORGE & DELIA E. BOLIN.

Report of Expenses, &c., of the Annual Meeting of 1871.

Wheat 100 Bushels.
Oats, 200 do.
Beef, 4706 pounds.
Butter, 404 do.
Coffee, 100 do.
Sugar, 170 do.
Rice, 60 do.
Tea, 5 do.
Pepper, 2 do.
Apple butter, 84 gallons.
Milk, 40 do.
Salt, 1 sack.
Nails, 1 Keg.
Paper, 60 sheets.

The above figures show the amounts actually consumed. The aggregate cost being $1519.00.

JOHN E. MERKY, Treasurer.
BENJ. BALSBAUGH, Clerk.
ELIAS P. ZIGLER, Asst. Clerk.

At the request of some brethren immediately concerned I will add a few remarks:

Included in the above amounts are the losses sustained in buying and selling boards for the tent, which was covered with boards, and large enough to hold about 400 persons at one sitting; and on some of the foregoing articles, of which an undue proportion was laid in, which had to be sold afterwards at a loss, such as butter, wheat, &c.

We notice that Eld. D P. Saylor has cast some very unpleasant reflections on the brethren composing the committee of arrangements, and that most severely, with regard to the provision made for the standing committee. Well, their quarters may not have been all that might be desired, yet they were selected by an elder from a distance, who has frequently been on standing committees, and his advice acted upon, and carried out.

ys to the distance from railroad, the brethren say they took the example in Aughwick, 1855; Washington county, Maryland, 1857; Antietam, 1866; and other places, when the *distance*, or the *hills* were more, and greater, and no means of conveyance provided, at least not sufficient, which left the brethren but one alternative—*walk it*; while in 1871, they had two, *walk* or pay.

This was written by request, as I was not on the committee of arrangements, and consequently not hurt by the said reflections. More than that I thought they were unnecessarily severe. S. R. ZUG.

Home Again.

Dear Brethren and Sisters:—Through the tender mercies of God I am enabled to announce our arrival at home, or where we call home, on the second instant. My last regular report was dated at Goshen, December 2nd. I attended five more public, and three church meetings in said county.

In the Elklick branch, Somerset county, Pa., I attended five meetings. Thence to the Berlin branch, where we attended five appointments.—From there were conveyed by Elder Jacob Blough across the Alleghany mountain, to the Dunnings Creek branch, Bedford county, where we attended four more appointments, and thus the labors of a long, tedious and somewhat perplexing mission closed.

On the 2nd, of January, brother C. S. Holsinger conveyed us home; that we once more met our family connections, after an absence of six months and a half. What the result of the mission will prove to be, time must declare. At present things look rather gloomy, but I still hope the Lord of the harvest will dispel the gloom, and cause sunshine to cheer and revive the drooping plant. Some have demanded a full report, which I do not feel justified to give through the press; but am prepared to report to the authority that sent me. My address now is Clover Creek, Blair county, Pa.

DANIEL M. HOLSINGER.
January, 11th, 1872.

Brother Henry:—Inasmuch as I have had the pleasure of reading church news from various parts of the brotherhood, which I do love to read very much, and have been a reader of the *C. F. C.* for several years, I thought a little news from the Union City District, near Union City, Indiana, might be encouraging. Our church is progressing slowly.—We add from ten to fifteen some years. Last year we received ten by baptism, and seven by letter; and we are glad to see the ark of the Lord moving, and sinners coming to the Savior, willing to learn of him, and thus prepare themselves for the eternal world.

In conclusion I would say to Ministering brethren, whether traveling East or West, when coming by way of Union City, Indiana, to stop, if they can, and help us a little by way of preaching, as we have a good house for that purpose, one and one half miles from Union City. May the Lord bless the labor's of the ministering brethren, or servants.

T. B. HENRICK.
Union City, Ind.

Dear Brother:—I am an advocate of our periodicals. I think there can be much good done with them. But keep love and charity in view at all times, and the good cause. I have thought you might enlarge your circulation a great deal by sending the *Companion* to the north, and south, to different post-offices, and get them to distribute them, and act as agents. I have thought that there might be a great deal of good done in this way, and souls might be brought to the true light, and might cry, and say, "Sirs, what must I do to saved." Was there ever any sent to Maine, to see after those inquiring souls? It is great to be feared that we are not discharging our duty according to the greatly commission of our Savior. But we all think we have enough to do. But the Lord's ways are not our ways. If we would study his ways more, we would be more ready to go into the work. We are still increasing slowly in our arm of the church. I think the feeling towards the brethren is growing more favorable. The people are reading more in our country. Yours in brotherly love.

SAM'L. H. MYERS.
New Market, Va.

Brother Holsinger:—By reading over my report I noticed several mistakes. Please correct. In the 2nd column 5th line from bottom, i

ought to read, "was handled," instead of handed. In the 4th column and 12th line from the top, read send instead of set. Same column 15th line from the top, read condemned instead of "concerned." Same column, 21st and 22nd line, read, *how could I have felt to bless them*, instead "For I would have felt to bless them." Same column, 28th line, from bottom, omit the word "the."

DANIEL KELLER.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Nodaway county, Mo., August 22nd, 1871, AMANDA E. infant daughter of friend W. A. and sister Malinda A. FISHER aged 1 year 7 months and 28 days. The little babe is taken from the embraces and cares of its fond parents. Weep not parents little Amanda is not dead but gone to him who has freed her from sin and death. "Of such is the kingdom of heaven." Funeral services by brethren Daniel Glick and J. B. Bashor, from Matthew 19 : 14.

S. C. Bashor.

Visitor, please copy.

In the bounds of the Beaverdam congregation, Frederick county Md., November 2nd, 1871, of Typhoid Fever, our beloved brother JOHN HAMMOND, aged 49 years. Brother John was loved by all who knew him, both in and out of the church he was a kind and affectionate husband, and we believe a christian. When his physician told him he must die he said he was prepared.—He leaves a sorrowing widow, a sister in the church, and many friends to mourn their loss. D. R. Stitely.

In Westmoreland county, Pa, January 5th, HENRIETA, daughter of friend C. and M. GRIFFITH, aged 2 years 10 months 18 days. Funeral services by the writer, in the Lutheran church, at Bakersville, Somerset county, Pa.

D. D. Horner.

In the bounds of the Pipe Creek congregation, Md., January 4th, LYDIA ELLEN STAR aged 22 years and 4 days, beloved wife of brother, J. Thadeus Star, and daughter of our much beloved brother and sister Jacob and Hannah YON. Many prayers were offered to God the preserver of life, by our young brother and bereaved parents, and surviving sisters, that she might recover from her affliction ; the most skilled physician was called to their assistance to keep the king of terrors from accomplishing the work of death, but all of no avail.

On the 5th we received a message to come and assist the ministering brethren, at Pipe Creek in the funeral services. We arrived at the house of brother Yon at the appointed time, where our young brother, and his companion had lived since their marriage which was not quite one year ago. The first one that met us at the door was the weeping mother, with tears rolling down her cheeks, exclaimed "O how different now to when you were here before. From what we learned from her father she had not accepted the means that God has devised to constitute her a member of the church, but she was a very obedient daughter, seldom going into the way of sinners, and taking delight in reading the word of God. May all our young friends who read this notice, prepare for death, and not put off for to-morrow what can and ought to be done to-day.

In Pine Creek congregation, St Joseph county, Indiana, November 16th, 1871, LYDIA ANN, wife of friend Jacob REINHART, and daughter of brother H and sister C. GEARHART; aged 20 years 3 months and 4 days.

Also, December 27th, brother HENRY GEARHART, aged 45 years 6 months and 14 days.

Also same family, December 30th, NANCY GEARHART, aged, 18 years 13 days, leaving the sister and three children to mourn their loss. Funeral services by Jacob Hildebrand and George Barnhart.

David Clem.

In the Elklick branch, Somerset county, Pa., January 9th of enlargement of the Liver brother SAMUEL HOCHSTETLER, of Greenville Township, aged 69 years 1 month and 18 days. Occasion improved by Ephraim Cober of Berlin District, and C. Berkly, from Proverbs 14th chapter latter clause of the 32 verse.

C. G. Lint.

MICHAEL SHAULIS, was born on the 25 th day of March, 1784 died January 12th, 1872, aged 87 years 9 months and 17 days.—Funeral improved by Elder C. G. Lint, from Job. 19 : 25. 26. Michael Shaulis was born in Brother's Valley Township, Somerset Co., Pa. He spent all his life in Some set county, and left ten children, all living yet, 56 grand children, and 62 great grand children.

In the Snake Spring Valley congregation, January 13th, ROBERT son of brother Jacob and sister Emily OAKES, aged 5 years and 6 months. Funeral occasion improved by the Brethren. from 18 : 3.

Also in same congregation, November the 16th, 1871. WILLIAM son of John and sister DEBERT, aged 7 years 10 months and 13 days. Funeral occasion improved by A. Snowberger, and H. Clapper. from Mark 10 : 13. S. A. Moore.

On the 28th day of December, 1871, in Union Township, Logan county, Ohio. OLIVE BELL, daughter of friend Rudy and Elizabeth YODER aged 5 years and 28 days.—Disease Diptheria. Funeral preached by Elder David Murry of Montgomery county, Ohio, being with us at the time, and J. L. Frantz, and friend John King, minister of the Omish Church.

J. L. Frantz.

Died in the Conemaugh church, October 4th, 1871, sister AGNES DIMAND aged 69 years 11 months and 17 days. She bore her afflictions like Job of old. She was confined to her bed 5 years nine months and some days. She lived and died in single life, a virgin indeed. Funeral occasion improved by the brethren. Text, Revelation 14 : 13.

Solomon Benshoff.

In the Palestine branch, Darke county, Ohio, January 5th, sister SARAH FLORY, wife of Emanuel FLORY, aged 35 years 9 months and 17 days. She leaves a sorrowing husband, one daughter, and many friends to mourn her departure, which undoubtedly is her great gain, as sister Sarah was an exemplary sister, and loved by all who knew her. Disease Palsy. Funeral occasion improved by brethren Baker, Kreider, and the writer, from Rev. 14th chapter.

Thomas B. Wenrick.

[*Visitor please copy.*]

In the Black River church, Medina county, Ohio, December 17th, 1871; SUSAN BOLLINGER, daughter of brother Gideon and sister Lydia BOLLINGER, aged 13 years 10 months and 4 days. Funeral services by brethren Hildebrand and Garver.

D. J. Myers.

In the Waterloo congregation, Black Hawk county, Iowa, Sister ELIZABETH FIKE, daughter of brother Jacob and sister FIKE, aged 18 years and 10 days.

Gone home to her rest, where parting will be no more, LOVINA, daughter of brother Solomon and sister Elizabeth BALDWIN, aged 2 months 1 day Funeral occasion improved by brother Solomon Benshoff.

Benj. Benshoff.

Of Heart Disease in the Sugar Creek congregation, Sangamon county, Ill., on the 15th day of October, 1871, brother MICHAEL BEEGHLEY, in the 34th year of his age. He emigrated here from Ohio in March 1871. He was a brother that was loved and respected by all around him. He leaves a wife and three children to mourn their loss, which we hope is his great gain. Funeral discourse by the brethren, from Hosea 13, 14, to a large and attentive congregation.

Daniel Vaniman.

Died in the South Santeam congregation, Linn county, Oregon, brother NOAH OVERHOLSER, aged 44 years 3 months and 22 days He leaves a wife and eight children to mourn their loss. In his death the church has lost a true and faithful brother, the family a kind and affectionate husband and father ; but we hope our loss is his great gain. The deceased moved from Delphi, Carroll county, Indiana, to Oregon, August 8th 1870. Funeral service by brother Peter S. Garman, from Psalms, 103. 1 Peter 1 : 24 15.,

Aaron H. Baltimore.

In the Lost Creek branch, Juniata county, November 27th 1871, of Diptheria, son of brother Joseph and sister SAUSMAN, aged 6 years 11 months and 14 days. Funeral improved by brethren Ezra Smith, and Solomon Seiber.

Also, December 1st, 1871, of the same parents, JACOB WALDER SAUSMAN ; aged 6 months and 22 days. Funeral improved by brethren Ezra Smith, and Wm. Kauffman.

Also, December 3rd, 1871, of the same parents. JOHN LEWIS SAUSMAN, aged 2 years 8 months and 25 days. Funeral improved by Ezra Smith.

Also, December the 6th, 1871, of the same parents, JOSEPH E. SAUSMAN, aged 4 years and 8 days. Funeral improved, by Ezra Smith.

Thus sleep the four little angel forms side by side. Nothing is left but the little mounds to remind the fond parents that they have four little angels in heaven.

Ephraim Myers.

In Rome District, Wynndott county, Ohio, October 15th, 1871, of consumption, HEZEKIAH GREEN, aged, 34 years 2 months and 23 days. The deceased had long been persuaded of his duty, but waited for a convenient season, until brought upon his deathbed. He then sent for the writer and others of whom he requested to be received into the church; but as he could not be moved his request could not be complied with. This is another solemn warning not to put off our duty toward God for a more convenient time. Funeral occasion improved by the writer.

Also in same church, Haucock county, Ohio, October, 14th, sister ANNA wife of brother Solomon SWIHART, aged 51 years

3 months and 9 days. Funeral services by the writer and others from Rev. 22 : 14, to a large concourse of people.

L. H. Dickey.

Visitor, please copy.

In Wayne county, O., Elder JACOB KURTZ, aged 75 years 11 months and 12 days. On the 4th of December last, he was thrown from his buggy, and had a leg broken, and died of the injury January 6th.—On the 9th his remains were placed in the Paradise burying ground. Funeral services by Elder J. Wise, of Pa., in English, and Elder J. B. Shoemaker, in German. Text, Rev. 14 : 13.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

Geo Holsopple,	3 00	Wm G Lint,	20 75
Noah T Blough,	1 50	James A Sell,	2 40
J I Cover,	1 50	D Bechtelhimer	10 50
Charity,	1 25	Katie K Sprinkel	1 50
Isaac Price,	1 50	Stephen Yoder,	2 00
M J Huffman,	1 50	George Levan,	1 50
Philip Boyle,	3 00	S. A. Moore,	75
J U Slingluff,	7 00	Elizabeth Landis	150
Jim S Plummer	13 75	Daniel Ebie,	1 50
John A Miller,	1 50	I H Riddlesbarger,	1 50
Jo I Shively,	10 00	A H Fike,	50
L G Stoner,	1 50	Sophie Casselberry,	1 50
George Wise,	1 60	Sam'l J Fike,	1 50
Eliza Fike,	5 25	Polly Witter,	1 00
M T Bear,	11 00	Perry A Fisher,	2 00
S A Moore,	1 50	J. L. Glass	9 85
John Harlacher,	60	S R Holsinger,	4 00
J B Dilling,	1 50	Levi Andes,	16 54
D Hildabrand,	5 00	Lewis W Teeter	11 00
H A Snyder	4 00	Daniel Oaks,	1 50
S W Bollinger,	5 00	D R Stitely	1 50
John Hauger,	1 50	David Bosely,	7 50
G B Wenrick	1 50	S J Livengood	8 35
D. H. Hauger	1 50	Jacob Kintner,	1 50
J K Smith,	9 00	S M Foltz,	75
John Smith,	1 50	E Miller,	1 50
H Montgomery,	8 25	P R Wrightsman	1 50
Daniel Kingery,	1 60	S A Garber,	4 70
Martin Bowers,	5 00	J P Horning,	55
A R Dehoff,	5 00		
Marg Deadorff,	1 50		
George Schrock,	2 00		

Pittsburg and Connellsville R. R.

TIME TABLE.

Commencing on Monday, October 10th, 1871, at 2 o'clock, P. M.

EASTWARD.		STATIONS.	WESTWARD.	
Cum Mail	Bait Exp.		Cin. Exp.	Cum Mail
A. M	P. M.		A. M.	P. M
6 30	8 00	Pittsburg	10 15	6 10
10 21	9 57	Bradford	8 05	3 30
10 35	10 10	Connellsville	8 00	2 25
1 20	11 55	Mineral Point	5 52	11 22
1 40	12 15	Garret	5 38	11 02
157	1228	DALE CITY	523	1045
3 16	1 28	Bridgeport	4 15	9 25
4 00	2 00	Cumberland	3 40	8 40
P M.	A M.		M.P.	A.M

Advertisements.

WE will admit a limited number of select advertisements at the following rates

One insertion, 20 cents a line.

Each subsequent insertion 15 cents a line.

Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

Job Printing

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LETTER HEADS,
CHECKS,
ENVELOPES,
CARDS,
VENDUE BILLS,
&c., &c., &c.,
&c., &c., &c.,

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VOLUME VIII. DALE CITY, PA., TUESDAY, JAN. 30, 1872. NUMBER 5.

The Gospel Market.

Why stand you here idle, my friends all the day,
Your moments are fleeting they'll soon pass away;
The market is open, the stores you may see,
Then come take in welcome, all things here are free;
Here are all things provided for sinners undone,
And your'e all invited and welcome to come.

Here's mercy and pardon, here's love and free grace,
Here's strong consolation, here's great joy and peace;
Here's hope for the hopeless, the weary find rest;
Here are all things in plenty for the poor and distressed.
And the market is open, the stores you may see,
Then come take in welcome, all things here are free.

Here's clothes for the naked, here all may be clad;
Here's bread for the hungry, your souls may be fed;
Here's Manna from heaven, this food is divine,
Fat things full of marrow, and wine well refined.
And the market is open, the stores you may see;
Then come take in welcome, all things here are free.

Here's oil, milk and honey, a plenty in store,
Sufficient for thousands, yea, millions and more;
Here's balm for the wounded, here's strength for the weak,
Here cordials divine are prepared for the sick.
And the market is open, the stores you may see.
Then come take in welcome, all things here are free.

Here's med'cine for healing, all given out free,
Here's eye-salve for eyes for to make them to see;
Here cripples are healed, the lame made to walk,
The deaf made to hear and the dumb made to talk.
And the market is open, the stores you may see.
Then come take in welcome, all things here are free

Here the lepers are cleansed, and purged from their sores,
Here sinners are pardoned, and souls are made pure;
Here bond-slaves are ransom'd and free'd from their chains,
Here all that are willing are eas'd of their pains.
And the market is open, the stores you may see.
Then come take in welcome, all things here are free.

Here's armor and weapons for soldiers to wield,
A breastplate, a hemlet, a sword and a shield,
The poor receive riches, a crown for the head,
Eternal salvation and life from the dead.
And the market is open, the stores you may see.
The come take in welcome, all things here are free.

Then come all ye needy, ye poor and distressed.
Come and receive freely and be ever blessed;
O come without money to Jesus and buy:
Then love him and praise him forever on high.
Here are all things provided for sinners undone,
And you're all invited and welcome to come.

AMOS R. WELLS.

For the *Companion*.

To a Family in "the Valley of Achor."

BY C. H. BALSBAUGH

I am feeble and attenuated, and writing is a task, but I feel as if the Lord wanted me to "stir up your pure minds by way of remembrance." I knew a man, many years ago, who, in a state of intense excitement, was anxiously seeking an article which he thought he had lost. He was told that the object which he was in such hot pursuit of, *was in his hand*. So we sometimes need be reminded, when the enemies of God "breathe out threatenings and slaughter," and "gnash" on the righteous "with their teeth," that "God is our refuge and strength, a *very present* help in trouble," and that "the Lord is *nigh* unto all them that call upon Him in truth." "Lo, *I am with you always*."

I rejoice that you are not ashamed of "the reproach of the cross," "contending earnestly for the faith which was once delivered unto the saints," despite "the blasphemy of them which say they are christians, and are not, but are the synagouge of Satan." Every object in nature, every event in providence, every circumstance in life, which Christ employed as vehicles of His wisdom and love in unfolding the scheme of redemption, the arch-fiend can wield as instruments of his malice in harrassing saints and luring sinners into endless perdition. The very Tree which God specified as the test of man's fealty, and the turning-point of his destiny, is the easy means of his Satanic Princeship to effect his ruin. The crowing of the cock can be the signal for some diabolic act, as well as the call of God to repentance. "The messenger of Satan" is not always "a thorn in the flesh," but may come in the form of objects dear as our own life. It "a man's foes shall be they of his own household," no marvel if our man-converted, man-worshipping neighbors turn into swords and spears.

Sectarianism is one of the ugliest, most relentless devils that confronts the church of God. Just as certainly as the brethren adhere to the principles of the Gospel, presenting the truth in

its naked severity, holding the torch of Heaven into the face of the "mother of harlots," we will be "defamed and made as the filth of the world, and the offscouring of all things." Antichrist is full of heads and horns—ingenious in devices and unscrupulous in their execution—and "full of names of blasphemy." Every head, every horn, and every name are leagued together for the discomfiture of the "little flock," and thirst for the blood of those who know but "one Lord, one faith, one baptism." Whosoever "believes man rather than God," is hitched to the devil's car, holds loose the reins of pride and prejudice, drives with the fury of Jehu and the ruthlessness of an Arab, and paves his way with those "whose names are written in the Lamb's Book of Life."

But God can draw a camel through the eye of a needle. The "faithful saying, and worthy of all acceptation," includes those who "persecute the church of God, and waste it." Saul, the "chief of sinners," and the most malignant persecutor, may become Paul the chief apostle. Out of the foulest pool the sun can raise a dew drop as "clear as crystal." Out of the foulest clay the Great Potter can mould a "vessel unto honor" for the palace of His glory. The murderers of the Lord of Life and Glory were to have the first offers of reconciliation. "Beginning at Jerusalem." When your enemies spit their venom at you, return the affront with "milk and honey." When they spill their gall, show them the blood that embodies the patience and long-suffering of God, and demonstrates the power and glory of the cross in returning good for evil. Kindness kills more promptly than poison. Be just as bold as a good conscience and a righteous cause will allow; and as humble and self-sacrificing and pacific as only a follower of the crucified can be. If you can drive a splinter of the wood of Calvary into the quick of some persecutor, the whole cross may follow, enmity will be slain, and Christ will "see of the travail of His soul and be satisfied." Be not disheartened. To Zion is published the "good tidings," "*thy God reigneth.*" "Fear not, thou worm Jacob * * * * I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel." Eighteen centuries have not made Christ decrepit. He is still the "Wonderful," "the Mighty God," the depositary of "all power in Heaven and in earth." In Him is still garnered "all the fullness of the Godhead bodily." His heart is still warm with sympathy for those who are bone of His bone, flesh of His flesh, and spirit of His spirit. His arm is sinewed with omnipotence for the preservation of His elect. "*Fear not,*" is His message of comfort. "*I will help thee,*" is His gracious promise. "*Saith the Lord, thy Redeemer,*" is the guarantee that "*all his promises are yea and amen.*" "BELIEVEST THOU THIS"? When your burdens are heaviest, and your trials most harrassing, and you are greeted with scowls and hisses and taunts when you go abroad, put Christ to the proof, and see whether He is not as good as His word. "Said I not unto thee, that if thou wouldest *believe,* thou shouldest see the glory of God." Go forward, and "roll away the stone" at His bidding, no matter how much corruption may be uncovered by your fidelity. "Take hold of his strength," and hesitate not to undertake *great* things for Him when you have only the means of doing a *little.* Hand the loaves and fishes to *Him,* and He will return them with a benediction that will work wonders. *Worms* may become the executors of the Divine behest, *sparrows* the expositors of the Divine goodness, *ravens* the almoners of the Divine beneficence, and *pitchers, lamps,* and *trumpets,* the media of Divine power, and the instruments of deliverance to the Israel of God. Jonah 4 : 7. Matth. 10 : 29. 1 Kings 17 : 6. Judges 7 : 20. Not more certainly will a wheel turn when placed under a waterfall, than the soul will become "mighty to the pulling down of strongholds" when placed in "the way of righteousness." Be in the Divine order, and you will be in the Divine movement. You will be in the all-comprehending economy as "a wheel in the middle of a wheel." Ezekiel 1 : 16. "Whithersoever the spirit is to go, you go." God will be in your impulses, in your aspirations, your wrestlings, self-sacrifices, self-searchings, and holy endeavors, by His spirit, as He is in the sunrise by the laws of nature. Stand in the princely rank of God's begotten, exhibit the true nobility of an heir of the Most High, pluck out your eyes and cut off your hands and feet to maintain your position, and you will be "more than conquerous through Him that loved you. Study "the good word of God" diligently, and give

yourselves anew to Jesus every day. Be "in nothing terrified by your adversaries." To *them* your serenity and steadfastness may be the "evident token of perdition," but to "*you* of salvation and of God." NEVER STRIKE YOUR COLORS. Lift up "Christ Jesus, and Him crucified," though earth and hell combine to intimidate you. Let the dear Name Emmanuel glow in letters of living light on your foreheads, that angels and men my know that you "are sealed unto the day of redemption." Keep your altar ever smoking, your lamps ever trimmed and burning, and await with patience the coming of the Bridegroom, and the glorious day of your coronation.

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Treatment of the Bible.

Infidels strike their penknife through this Book, because they say that *it is cruel and indecent.* There are things in Ezekiel and Solomon's Songs that they don't want it read in their families. Ah ! if the Bible is so pernicious, just show me somebody that has been spoiled by it. A thousand dollars reward if you will show me a man who has been made cruel or obscene or reckless by the Bible ! While you are trying in vain to pick out such an one, I will show you five hundred men in this audience who have by it been tamed out of rudeness and lifted up out of sin, and enriched with innumerable virtues.—*De Witt Talmadge.*

The Bible should be endeared to us not only because of its inspired contents, which have been the support and comfort of so many on their way to eternity, and of ourselves also, but because it has passed through and triumphantly emerged from so many conflicts with enemies of the truth and righteousness. How numerous, fierce, determined, and mighty have been the efforts made to destroy it !

When we sit down in the quiet of our homes to read the dear old Bible, we little think of the struggle that was made to bring treasure to light, and break the clasp and remove the seals imposed by priests and Popes. Precious treasure ! It is the story of shed blood ; its history is written in blood.

More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If knowing God, they lift not hands of prayer
Both for themselves and those who call them friend ?
For so the whole round earth is every way
Bound by gold chains about the feet of God.—*Tennyson*

No Home.

There are thousands who know nothing of the blessed influences of a comfortable home, merely from the want of thrift or from dissipated habits. Youth was spent in frivolous amusements and demoralizing associations, leaving them at middle age, when the intellectual and the physical man should be in its greatest vigor enervated and without one laudable ambition. Friends long since lost, confidence gone, and nothing to look to in old age but a mere toleration in the community where they should be ornaments. No home to fly to when wearied with the struggles incident to life ; no wife to cheer them in their despondency ; no children to amuse them, and no virtuous household to give zest to the joys of life. All is blank and there is no hope or succor except that which is given out by the hands of public or private charities. When the family of an industrious and sober citizen gathers around the cheerful fire of a wintry day, the homeless man is seeking shelter in the station-house, or begging for a night's rest in the outbuilding of one who started in life at the same time, with no greater advantages ; but honesty and industry built up that house, while dissipation destroyed the other.—*The Golden Censer.*

NOT ALL ALIKE.—We shall find it very useful to ourselves to remember this lesson. We must not expect all believers in Christ to be exactly alike one another. We must not set down others as having no grace because their experience does not entirely tally with our own. The sheep in the Lord's flock have severally their own peculiarities. The trees in the Lord's garden are not all precisely alike. All true servants of God agree in the principal things of religion. All feel their sins, and all trust in Christ. But in minor matters they often differ widely. Let not one despise another on this account. There will be Marthas and there will be Marys in the church till the Lord comes.—*Ryle.*

For the COMPANION.

Great is the Mystery of Godliness

"God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16.

The unity existing between God and Jesus Christ is in such close connection that it is hard to distinguish or to separate them. That Jesus Christ is the unoriginated and eternal God cannot be proven by the scriptures. Christ is termed the Son of God. Son supposes Father, and generation and time—antecedant. Consequently the man Christ had a beginning. The term son was not applied to the divinity of Jesus Christ, but to his humanity. If we make the distinction between the divine and human nature of Christ, there will not be much difficulty in the way.

Jesus never desired to impose upon the Jews that his fleshly body was the great God. There was the mystery. The Jews did not understand him. But in him that is in the human body of Jesus dwelleth the fullness of the Godhead bodily. Col. 2: 9. And if the body of Jesus Christ is to be understood as God, where was our God while Jesus was in the tomb? Had the divine nature of Jesus remained with him, all the powers of hell could not have put him to death. Hear humanity cry out upon the cross: "My God, why hast thou forsaken me?" Here you discover that God, the divine essence, had fled, and left Jesus in the hands of his murderers; but the third day that divine power returned, and Christ rose triumphant out of the tomb. The glorified body of Christ is represented as sitting at the right hand of the Father, making intercession for the saints. But, says Jesus, "I and my Father are one;" one in essence, one in the great plan of redemption.—"God was in Christ reconciling the world unto himself." Here again is the distinction between the Father and the Son, that is the glorified body of Jesus. The term Son cannot be applied to the divine nature of Jesus Christ with any propriety whatever. That Jesus Christ was the eternal, unoriginated God is absurd. He was, as regards his birth, conceived by the Holy Ghost and born of the Virgin Mary. The person of Christ was not the eternal God. The scriptures inform us that Christ shall reign until he has put all his enemies under his feet and the last enemy shall be death; then he shall deliver up the kingdom to the Father, that God may be all in all. Then the Son will be subject to the Father.—Here again you see the distinction between the Father and the Son.

ELDER HENRY KOONTZ.

For the COMPANION.

Universalism not of God.

There are men in the world, who have attached themselves to a society, or fraternity, known by the name of Universalists; who claim that they believe all mankind will be made happy in heaven, and made to bask in the sunshine of eternal felicity with the power of an endless life; though they repent not. And to the great grief, and sorrow of the unworthy writer, he has near relatives who are strong advocates of the doctrine.

There was sometime since a minister of the fraternity in our vicinity, and tried to preach a few sermons as they call it; and, we fear, has sown some seed which may terminate in the utter destruction of some poor soul, should no remedy be applied. This fact causes serious thoughts to roll across our mind, and upon these considerations we feel like penning a few thoughts upon an investigation of the subject, though with some delicacy, for we do not like to differ with any one; but we feel that we should vindicate the truth upon all occasions and at all times.

Universalism has all the marks of being the doctrine of Satan, which attended the temptation in Eden. Its purpose, and its result are the same.

Universalism answers very well to the false teaching, which in the days of the Apostles and prophets seduced men from the path of truth to the way of death. In no way can Universalism be so well described as by reading carefully, with the scrutinizing principles of obedience, the prophets and all the Epistolary writings of the apostles. It fulfils the prediction of the apostles in respect to the errors of the latter times.—For such are "false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Universalism makes the Bible an unmeaning, a deceptive book.

If Universalism be true, the Bible has misled the great mass of mankind; the most devoted students, for over eighteen hundred years; and even Martyrs at the stake have died in defence of sentiments which were false.

Universalism is disproved by the Bible, that death is the penalty of sin, which men may escape by repentance. The penalty is not natural death; from that no man can escape, though he does repent. The penalty is not spirtual death; for that is the crime. It is eternal death. When God said to our first parents: "In the day that thou eatest thereof thou shalt surely die," the term death, does not mean annihilated or extinct: but simply to be separated, for the righteous die a natural death as well as the wicked; hence the spirit is separated from the body, for a short season. But the spirit of the righteous never dies, because it is never separated for God dwells in the righteous, while tabernacling in the flesh. We are taught by the apostle that if we have not the spirit of Christ we are none of his; hence it is that if we have not his Spirit here in the flesh, there is a separation to take place, beyond the tomb, when it shall be said by the great Judge of the quick and dead: "Depart from me, for I never knew you."

Universalism is computed by the large class of texts which run through the entire Bible, and which compare this life to a race, or warfare; which presents conditions to salvation which leaves the event doubtful, and the danger certain.

Universalism is contrary to the repeated declarations of Christ, in respect to the certainty, nature, and endless duration of future punishment, as found in the first sermon, and in the entire record of his teachings.

We will first notice briefly, some of the Savior's warnings in his sermon referred to, and his teachings generally.

In that sermon he describes the class of men who are blessed and accepted of God, and during his teaching here on earth, he adverts to the broad way through which the thronging multitudes go down to death, and points out the narrow way, in which few travelers are found.

He mentions sins, the commission of which exposes men to hell fire; a

fire which shall never be quenched.—He urges men to lay up for themselves treasures in heaven, for so only can they have inheritance there. He very plainly teaches that all who heed not his words, will, in the last day, resemble the foolish man who built his house upon the sand, and was ruined in the hour of tempest, and storm. He further tells his followers not to fear them who can kill the body, but are not able to kill the soul; but rather fear him who can destroy both soul and body in hell.—"But I will forewarn you whom ye shall fear. Fear him which after he hath killed, hath power to cast into hell; yea I say unto you, fear him."

We will now notice for a few moments, the rich man, and Lazarus. Luke 16: 19–23, "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain begger named Lazarus, which was laid at his gate, full of sores.—And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried. And in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom." Nowhere in the holy Scriptures is this circumstance, recited by the Savior, called a parable. Neither was it explained, as was the parable of the wheat and tares, in the 13th chaptar of Matthew. If there is no punishment beyond death, why did the Savior present the circumstance, of the rich man and Lazarus, to the children of men, as a warning for them, to escape a something after death? And not only so, but he presents it as literally so. He says: "they both died, but Lazarus was comforted, and the rich man tormented. In the whole recital, is there one word which intimates that it was an allegory? Or a word to justify the interpretation of universalists? Does inspiration in any place come to their aid? Not one passage that I can see. will justify this doctrine, instituted by Satan, and practiced by his captives.

I think no man can rise from an honest investigation of the subject without the firmest convictions that universalism is net of God. It does violence to the plainest teachings of scripture, and makes the inspired penman either incompetant or dishonest. It demands the sacrifice of the faith of the church; the piety and learning of eighteen centuries; it invites you to mock at sin, to laugh at the judgement, and scoff at threatened danger.

It is not our purpose to slip around, and select out a few passages to try to condemn the doctrine, but we maintain, that the Savior, in all his teachings, does positively condemn it.

Suffer us here to give another quotation of the Savior, as recorded by Matthew 7: 21: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Here we have positive language, dropped from the lips of him, who is able to kill, and to make alive, that all men should not enter there—only "they who do the will of his Father which is in heaven.

Come friendly universalist, take council from him who descended from heaven with his Father's will, and do that will for if we do not his will, we can never enter the kingdom. The language is plain, and explicit, and his promise sure. He came down from heaven to set up his kingdom, to establish his church; and left the solemn words, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

A. STALNAKER.

(To be Continued.)

Selected by PHEBE ZOOK.

Providing for Children.

"I do not mean that *my* children shall ever have to work as I have done," says some prosperous father or mother, while planning for the ease and comfort of those they love

But do you know who it is that has appointed that man should work? Do you know that it is not the result of chance or of circumstances, but the special and direct appointment of Almighty God? Now, what will you do about it! He has said, "In the sweat of thy face, shalt thou eat thy bread," and six thousand years of twisting, and turning, and contriving, and inventing, have not been able to change the decree or evade its execution. Thousands of men have said, "I *will not* work for a living," and they *have* worked ten times as hard to get it without work as they would have worked to earn it, and finally have come to the penitentiary with its toil and poverty, and had hard work no pay, and poor keeping, as their reward.

It is hard to change the course of nature or the decree of God. God says man *shall work*. How are you going to help yourself? And if you cannot help yourself, how will you help your children?

You may work yourself to death to leave them rich, and they may be glad when you are dead and out of the way. But do riches abide? Do rich people have no care and labor? Do not lazy folks take most pains, and idlers feel the most weariness? Pleasures are laborious. The nobleman who follows the chase all day, works harder than the ditcher under the hedge. The gay lady wearies herself more in the ball-room than the servant does at the wash-tub. So, also, where food is rich, appetite is often poor, and where food is plain, hunger always makes it taste sweet. A hard bed gives soft sleep to a laboring man, whether he eat little or much; but no couch of down ever affords sweet repose to a person jaded by indulgence in lust, luxury, and vice.

It is true you may spare your children some of the hardships you have endured. Perhaps you might have escaped them yourself if you had not *wanted* more than you *needed*, and exhausted your strength to feed your covetous desires. But you will benefit your children, not by gratifying every desire, but by teaching them temperance, frugality, and self-restraint: not by freeing them from the necessity of laboring, but by training them in such habits of diligence that labor will be to them a joy and not a hardship, a pleasure rather than an irksome toil

The surest way to degrade your children to the depths of poverty, shame, and crime, is to bring them up in idleness, and teach them that they are too good to do hard, dirty work. Thus trained, adversity will find them without trades, without thrift, economy or skill, and in the scramble for daily food, they will be crowded to the wall by their hardier compeers, who have been trained to fight their own battles and earn thier own bread.

God loves man. He cursed the ground for his sake: sowed it with thorns and thistles: and thus gave

man something to do to keep him out of mischief. Do not rebel against God. The allotment of work is the best thing He could do for man under existing circumstances. Idleness breeds mischief, crime, feebleness, poverty, sickness, death. Do not covet such heritage for your children. God's only begotten and well-beloved Son was a carpenter, a humble working man. I asked no better lot for my children. Their ancestors, thank God, have been working men, and none of their descendants are too good to earn their bread. The Savior worked with his hands; let our children follow his example and be blessed.

For the COMPANION.

Death of Dear Friends.

Death has again visited the land, and has called one of its inmates away; one that was near to us, and very dear to her friends; but though she has left a husband to mourn her loss, and four dear little children to miss their mother's care; though her departure will be mourned by many; yet their loss is her gain. She has gone to meet her sainted Mother in a world of glory, to sing praise to the Lamb of God. Cruel Death. Who of the readers of the *Companion* have not had death visit their dwellings, to take in its cold embrace some of its inmates. Who has not seen the grave hide from view some beloved object? Some one that has been near and dear to them. I have stood by the grave side of a dear brother, who was called from time to eternity in a moment's time, without a last good-bye, without a parting word!

Who could withhold to say when the cold clods, which sound so dreadful to the mourner's ear, fell on the coffin which held his dear body fast; Cruel, Cruel Death! Go to the palace, Death enters unceremoniously there, and with rude hands drags some of its wealthy inmates to the grave. Go to the humble cottage, Death enters there, and tears asunder the dearest of our sympathies. Go to the cities, every year breaks up its families, and we see the society of earlier days fast passing away. But what though afflictions repeated and overwhelming lie along our path.—Is it not the path marked out for us by the wisdom that cannot err? It is a belief of mine that while traveling through the scenes of time afflictions are the means which our Heavenly Father uses to recover us from the influences of sin; that our sufferings in this world are just, and they are designed for our good, to promote our usefulness here, and our happiness hereafter.

Often do we go into a house and see a vacant chair. Some familiar face in that family group is missed; some smiling face is gone.

I once knew a little girl who was very dear to me. When I would go to her house she was the first one to meet me; always with a smiling countenance and a hearty welcome. Often did she fold her dear arms around my neck and tell me she loved me. I was absent a long time, and when I returned again other dear little children welcomed me; but ah! one face was not there; one chair was vacant. And when the little voices joined in singing, one voice was not there, one voice was hushed. Death had been there and had taken one of their tender branches. Mattie had fled; she never could welcome me again in this world; but she has joined the bright angelic band. There, with my darling little sister, a bud which blossomed on earth to bloom in heaven, she can join the sweet choiristers in Heaven's garden, and suffer no more the pains of sickness. Thank God that the hope is given us to meet them again.

Few indeed, who have not been called by the inscrutable Providence of God to part with dear friends. But if they have left evidence behind that they loved Jesus, consider for a moment the happy change which they have experienced, and you will realize their gain. When a weeping mother asks in her agony, "where is my child?" nature only answers deback the question, with a more spairing emphasis. But turn to the word of God, Revelation replies: "it is well with the child."

I have stood by the bedside of a young man in the bloom of youth, who was dear to his parents and friends. Imagination can not reveal, neither can pen describe his sufferings; but, though his body suffered great pain, his mind was centered in heaven; he had laid up his treasure there, and in a dying hour he could say to his weeping friends: "Meet me in Heaven."

Dear brethren and sisters, may we all meet those dear ones gone before, in that mansion above, where parting will be no more, and where we can praise God forever.

LOVINE H. BURKHART.

Mineral Point, Pa.

Selected by Phebe Zook.

A Grand old Poem.

Who shall judge a man from manners!
Who shall know him by his dress?
Paupers may be fit for princes,
Princes fit for something less.
Crumpled shirt and dirty jacket
May beclothe the golden ore
Of the deepest thoughts and feelings—
Satin vests could do no more.

There are springs of crystal nectar
Ever welling out of stone;
There are purple buds and golden.
Hidden crushed and overgrown;
God, who counts by souls, not dresses,
Loves and prospers you and me,
While he values thrones, the highest,
But as pebbles in the sea.

Man, upraised above his fellows,
Oft forgets his fellows then,
Masters, rulers, lords, remember
That your meanest kinds of men,
Men by labor, men by feeling,
Men by thought, and men by fame,
Claiming equal rights to sunshine,
In a man's ennobling name.

There are foam-embroidered oceans,
There are little weed-clad rills,
There are feeble inch high saplings,
There are cedars on the hills;
God, who counts by souls not stations,
Loves and prospers you and me;
For, to Him, all vain distinctions
Are as pebbles in the sea.

Toiling hands alone are builders
Of a nations wealth or fame:
Tilted laziness is pensioned,
Fed and fattened on the same;
By the sweat of other's foreheads,
Living only to rejoice,
While the poor man's outraged freedom
Vainly lifted up its voice.

Truth and justice are eternal,
Born with loveliness and light;
Secret wrongs shall never prosper,
While there is a sunny right:
God, whose world-heard voice is singing
Boundless love to you and me,
Sinks oppression with its titles,
As the pebbles in the sea,

For the COMPANION.

On Repentance.

"O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity." Hosea 14; 1st.

When God created man and placed them in a beautiful garden, eastward in Eden, they were holy beings while in this primitive state. Their labors were light, their wants were all supplied. They had privileges in which they were to use their righteous judgment, and which they could enjoy to their mutual satisfaction. They were living in full favor and friendship with their Creator. Their home was one of heavenly felicity, a place where their God met with them to converse together face to face. But their happiness soon ended. They partook of the forbidden fruit and were driven out of their beautiful home.

When the children of Israel were traveling to the promised land, by their disobedience they were forty years on their journey, and but two souls were permitted to enter the promised land. Moses their faithful leader could stand upon the mount and view the promised land, could behold the hallowed and much longed for place, but could not enter.

Through the disobedience of the prophet, he was slain by a lion; a striking proof of God's judgments upon the unfaithful.

Through the disobedience of Ananias and Sapphira, they fell dead and were buried. Thus in every instance all acts of disobedience and neglect of duty, a punishment followed. "If every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation." By our iniquity we have fallen; but in the text we have an exhortation of repentance.—"O Israel, return unto the Lord thy God: for thou hast fallen by thine iniquity." If we repent of our sins, the Lord will pardon us. If we approach him in faith, believing, he will grant us our requests. Hark what he says to poor sin-stricken Israel.—They were rejected for their sin, but they repented and the Lord says: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them, and ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God." Behold the promises of God. Sinner, return to thy God and live. "O Israel, thou hast destroyed thyself, but in me is thine help"—The Lord offers his help. When we were in our infancy we knew no sin, but as we reached maturity we destroyed ourselves, by riotous living, and now the language is applicable to us: "return to thy God and live." When the prodigal Son returned he found his father ready to receive him. The Savior says: "he that cometh unto me, him will I in nowise cast out." Then we have nothing to fear, if we put our whole trust in God.—"The Lord is my helper, I shall not want" says David.

Then, kind reader, let us all return unto God. Our time may be near to a close; death may soon ensue, and we soon may fall—some by accident, some by protracted illness, some by epidemics which ravage our country, and others may fall by reason of old age. Soon we must appear before the judge of the quick and dead, there to "receive the things done in our bodies, according to that we have done, whether it be good or bad." O may we all be of that number that will hear that welcome voice of our Savior. "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

O sinner turn to God,
Why longer live in sin?
The Lord lifts up his chastning rod
To scourge you by your crimes.

He kindly asks you now
To join the christian band;
O come, and at the altar bow
And give to him your hand.

O seek that pard'ning grace
Which God alone can give:
O come and Christ will plead your case.
Repent and thou shalt live.

S. T. ROSSERMAN.

Dunkirk, Ohio.

Self-Will.

It is not safe for us to always have our own way. If we do, we become obstinate and self-willed, and incapable of bearing contradiction. When we get into such a state, we are all well nigh incurable. For what is really a very great vice, we then esteem a great virtue. Our self-will wears, in our own eyes, the guise of zeal for God. Submission to the judgment of others. As spiritual as ourselves even where no principle is involved, and where the peace and welfare of a whole society may be at stake, looks to us like compromising; and so we dare not yield. To yield, because of the evil consequences that are almost certain to result from our rash actions, has, in our eyes, the appearance of distrusting God. No one is always right. The judgment of the very best is liable to be swayed by ignorance or prejudice. Here we know only in part. Our understanding is imperfect, and our knowledge limited. We should not, then, in matters where others are as much interested as ourselves, insist upon having our way. We should learn to yield fully and gracefully. The Divine rule is, submitting yourselves one to another in the fear of God. This does not mean that everybody must submit to us. The submission is to be mutual. We ourselves must sometimes yield. The earth attracts the moon, but the moon at the same time attracts the earth just as much in proportion to its size. This is the cause of tides. So we must make toward others as well as require them to make toward us. The backbone supports the body. It is not rigid and inflexible, but is full of joints. If it would not bend, it could not keep straight. A loss of flexibility produces deformity. A symmetrical Christian can keep straight alone and do his duty even when others do not concur his in opinion. Peter did not leave the church because the advice of James was followed.—*Herald of Christian.*

CAN girls stand a college course of study? Mrs. Stanton thinks they can, and says: "I would like you to take thirteen hundred young men and lace them up, and hang ten to twenty pounds weight of clothes on their waists, perch them up on three-inch heels, cover their heads with ripples, chignons, rats and mice, and stick ten thousand hair-pins into their scalps; if they stand all this they will stand a little Latin and Greek."

For the Companion.

The Power of God's Word.

God is the word. Under all circumstances and conditions of mankind the word is the creative power; for it is a savor of life unto life or of death unto death. It falls in with every transaction as a saving or destructive power. In this fast age the power of the press is really a despotic king of kings, who carries much before his breath, and rules with a kind of an iron hand. But the demoralizing effects as well as the nobler capabilities of the press, are governed by the power that is in the word of God. As a "savor of life unto life," its power in the destruction of wickedness cannot be computed, and as a "savor of death unto death," in dragging the guilty to punishment its influence is equally potent. "There is no power but of God. The power of God permits men to work. There is a line which divides all the transactions of men into two powers, the one for evil and the other for good.

The great elevation to which the power of man has, by God's permission, arisen in our day, can and will soon bring an awful destruction—the very "great and notable day of the Lord"– if its influence be for evil.

Under the present system of educational facilities—journalism, telegraph and railroad operations, the immaterial nature of nearly all the children in the world can be utterly disqualified for usefulness—"salt of the earth" before they reach the age of twelve years.

In nearly every household the crime and immorality of whole nations may be almost daily reported.—Reports make impressions upon the mind. The appetite grows with what it feeds on,and its inclination to relish detailed narration of wickedness makes the future condition of the earth look fearfully dark. Yet when looking upon the other side of the picture, it will be seen at a glance that the power given to men can be as readily applied to working reform as to demoralization.

If all the evil deeds and the circumstances connected with them were suddenly entirely forgotten, and thus not reported any more; if correctness of doctrine and purity of life only were memorized and consequently as rapidly and firmly spread over the world as truth and error mixed now are, then the prospect for reformation would indeed be very bright. But it is not so. There is, however, a great responsibility resting upon every soul. There is salvation proclaimed, salvation from the natural and lawful consequences of a condition too awfully desperate to be described or fully comprehended. In this great salvation the power of God is plainly manifest, for there is no system of truth resulting from human experiment and speculation that could ever save one soul from the power of the tide of wickedness that now prevails. But Gud has communicated a system of truth—a plan or sceme of redemption which is far above the power or products of human resoning, yet it offers its credentials to the scrutiny of reason, and is in harmony with the profoundest philosophy. It proves its power and its authenticity to all who handle it with a pure motive.

A proper understanding and appreciation of the creative and destructive power of God's word will invariable cause the creature to behold it with awe, fear and reverence, which restrains him from the many excesses that the irreverent or ungodly man will surely fall into.

God's word will endure forever.—When ages after ages shall have passed it will still be the creative, destructive and enduring power. It has always been so, and so it will always continue to be the same unchangeable power. Surely they to whom it is a savor of life unto life" are very happy. But dreadful is the condition of those to whom it is a "savor of death unto death."

J. B. Garver.

Shirleysburg, Pa.

For the Companion.

Man the Image of God.

The apostle Paul, in one of his letters to the Corinthians, informs us that man is the image of God. And Moses informs us that in the beginning "God made man in his own image; male and female created he them." From this we infer that we, both as rational and human beings, are the image of God. "Yet it does not appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." If man is the image of God, he is an exact and complete copy of God. Now man is a being possessing body, parts or passions; and we learn from scripture that God is a being possessing all these parts. First we learn from St. John that he is love: "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." And again he says: "He that loveth not knoweth not God; for God is love." Here we learn that one of his attributes is love; and love is a passion of the soul. But we also see him possessing the passion of hatred. "The foolish shall not stand in thy sight; thou hatest all workers of iniquity. The Lord trieth the righteous, but the wicked and him that loveth violence his soul hateth." Here we also see that hatred is a passion of the soul, and is one of his attributes. Farther, we learn that he possesses the passion of anger: "God is angry with the wicked every day," and his "fierce anger" is against them. He also possesses the passion of jealousy: "For the Lord, whose name is Jealous, is a jealous God; for I the Lord thy God am a jealous God." But we alsa find that he is possessed with the passion of sympathy; for the apostle Peter tells us that "he is not slack concerning his promises.... but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance and live." Not only does he possess the passion of sympathy, but also of revenge; for it is said of him that "Vengeance belongeth unto me, I will recompense saith the Lord." He also possesses grief: "Forty years long was I grieved with this generation, and said I it is a people that do err in their heart and they have not known my ways." Not only does he possess grief, but also the passion of joy: "For the joy of the Lord is your strength. Enter thou into the joy of thy Lord." Hence we see that the God whom we worship is a God of passion, and that these are some of the constituent elements of his being.

Not only does God possess passions, but he is also in possession of senses; such as hearing, seeing and smelling. "They eyes of the Lord are in every place, beholding the evil and the good." His eye seeth every precious thing. His eyes are upon the ways of man and he seeth all his things." "He heareth the cry of the afflicted. The rightoous cry and the

Lord heareth. This poor man cried and the Lord heard him." "The Lord smelled a sweet savor." Hence from the above we see that the Lord is in possession of senses.

But we learn that the Lord has a mind; for the son of an Israelitish woman was put in ward that the mind of the Lord might be showed him, and the man that strove with him for blaspheming the name of the Lord. From this we see that the Lord has a mind. Farther, we learn that the Lord has a faculty for retaining things in his mind, called memory; for he remembered Noah and every living thing, and all the cattle that was with him in the ark. "And it came to pass when God destroyed the cities of the plain, that God remembered Abraham and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt." Hence we see that the Lord had memory. Not only has he memory, but also the faculty of speech; for when Habakkuk, the prophet, prayed upon Shigionoth, he said: "O Lord, I have heard thy speech."—"There went up a smoke out of his nostrils." "His lips are full of indignation and his tongue as a devouring fire." Hence we discover that the Lord possesses the faculty of speech and the organs of speech.

But farther, we learn that the Lord has form, and features and members. St. John, while in the Isle of Patmos, informs us that he was in the Spirit on the Lord's day, and he heard a voice speaking to him as it were the voice of a trumpet; and being turned to see the voice which spake to him, he saw one whose "head and hairs were white like wool, as white as snow, and his eyes were as a flame of fire." And again we learn that "the eyes of the Lord are over the righteous, and his ears are open unto their prayers, but the face of the Lord is against them that do evil." "Thou hast a mighty arm, strong is thy hand and high is thy right hand." The Psalmist informs us that the heavens are the work of God's fingers. "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." "I will show them the back and not the face in the days of their calamity." "He bowed the heavens also and came down and there was darkness under his feet." Hence we discover that the Lord has a head and hair, eyes, ears and face, arms, hands, fingers and feet. Therefore we conclude that he has a body.

Now from the above we see in what way man is the image of God. Man is in possession of passions and so is God. Man has senses and faculties, so has God. Man has a body composed of many members and so has God, "for the body is not one member, but many."

JOSEPH J. HOOVER

Marlboro, Ohio.

For the COMPANION.

Evidences of Christianity.

There is a great deal said upon the evidence of Christianity, as well as upon many other subjects of the same nature, where and when sins are pardoned, and the evidence thereof; the reception of the holy spirit, etc. The Brethren are working occasionally upon the subject, and censuring other sects for preaching the evinence of pardon and reception of the Holy Spirit, without or previous to baptism, and trying to convince them that they are wrong. I must say that such brethren are laboring in the wrong house, or rather at the wrong end. We consider it very foolish in trying to repair a house that has no foundation, nor is it profitable if it requires so much repairing at a house that has a foundation. One might ask the question! But what reason have we to assert that such denominations have no foundation? Why, Christ said himself: "Whosoever cometh unto me, and heareth my sayings, and doeth them, I will show you to whom he is like." "He is like a man which built an house, and digged deep, and laid the foundation on a rock," Luke, 6: 47 48. "The storms and the floods could not shake that house: for it was founded on a rock." "But he that heareth and doeth not is like a man that, *without a foundation*, built a house upon the earth." Luke 6: 49. This convinces us at once that in order to dig and come upon the rock, it requires the commandments of Christ Jesus, and any sect that pretends to come upon the rock *Jesus Christ* without, or previous to the commandments that are set forth in order to come thereupon, is sufficient evidence that such a sect has no foundation at all.

But I am exceedingly sorry to say, that there are ministering brethren, that have departed from the faith, and given heed to seducing spirits, and deceiving many innocent brethren by their new doctrines, preaching and consenting to erroneous doctrines, and making the word of God of none effect. The same doctrines that outsiders are censured with, by some of the brethren, are taught by some of the ministering brethern in different branches of the brotherhood, and where the majority of the brethren are under the influence of that deceiving spirit; but this is expressly and clearly foretold, that some shall depart from the faith, and by false doctrines and polished words obtain power and influence of men. This is where the brethren aught to guard.

If the brethren would be of one mind, preaching the same faith, I beleive that God would work miracles through the instrumentality of the Brethren, and convince many, of there errors, and cause many to become obedient to the faith that was once delivered unto saints.

The word says, faith cometh by hearing, and hearing by the word of God. Now if some preach the word and others do not, it makes a great confusion. Is it not like the confusion of tongues at Babel? The time is fast approaching, and already is, that our faith will be tried; the fiery trials are already drifting many away, and no wonder; because that animal feeling, (the idol, which is acknowledged as Christ Jusus) is so admirable to human nature, which is prone to grasp at the forbidden fruit.

But let us not be discouraged, but be strong in the faith of our Lord Jesus Christ; let us be confident that what Christ has promised, he is able also to perform. The obedience of faith is the evidence of christianity. "Faith is the substance of things hoped for, the evidence of things not seen." "Whosoever loveth me keepeth my commandments."

BENJ. F. MASTERSON.

Mastersonville, Pa.

BE TRUE.—One essential point in our dealing with children is to be true ourselves. Every other interest should be sacrificed to that of truth. When we in any way deceive a child, we not only show it a pernicious example, but we also lose our influence over it forever. Teachers, be true.

Christian Family Companion.

DALE CITY, PA., Jan. 30, 1872

Who are Brethren.

In to-days paper will be found a communication accusing us of calling those brethren who are not Brethren. We have been told the same thing before, and we doubt not we have been guilty. When a person addresses us as brother, we of course suppose that person to be a member of the church; else why should he so address us.—There are other courteous titles that could be used. We think it would be quite proper where members are disowned, who are generally known in the Brotherhood, to have them published in the *Companion*, so that all may know that they are no longer members of the church. Let nothing be done secretly; for there is nothing hid that shall not be made known. We think the expose made by the correspondent referred to is entirely in place. We might have a friendly discussion upon this subject. What have you to say, brethren and sisters?

Brethren's Publishing House.

We have now christened our printing establishment, as the Brethren's Publishing House, and intend to have it chartered as such. Those of our customers who prefer can address simply: Brethren'sPublishing House, Dale City, Somerset Co., Penna.

We have facilities for doing almost any amount, and any variety of printing our Brethren may demand. We have two presses run by steam, so that our facilities for presswork are all that could be desired. Our assortment of type is as good as is commonly found in country offices, though we are constantly adding fonts. One fact is worthy of note; our type is all in good order, and of the latest and best style.

Should any of our wealthy friends feel magnanimous we should be pleased to receive an endowment of a few hundred dollars to liquidate the indebtedness incurred in furnishing the establishment.—It would be exceedingly acceptable, and the blessing would undoubtedly be mutual, as it would enable us to increase our circulation, and thus extend the borders of our influence. We invite the attention of our moneyed brethren to this suggestion.

Other houses, less worthty, in the estimation of our friends, have received large donations, which enabled them to circulated their papers and books all over the country, and it seems to us, since our cause is a better one that our brethren should not be found a step behind the most benevolent in the way of supporting the cause. All donations will remain perpetually in the institution, and only the interest will be consumed. We shall have more to say by and by, in regard to this matter. Meanwhile we will see what our patrons may have to say.

That Will Do.

Several weeks ago, we offered to exchange for a few copies of last year's Almanacs, as we were in need of a few. We have now been fully supplied. Some did not understand us, and sent us copies that had been used and soiled. We wanted only clean and whole copies. We intend to preserve them, and have a series of ten years bound into a book.

Obituaries.

A kind brother says in a private note: "There is not that attention given to obituaries that many of your subscribers would desire. I have induced some to take the C. F. C., because they wished some notice of the death of relatives. And some have refused to contine it, on the grounds that their notice, had been slighted. It will be to your advantage to give this subject special attention, as some are very particular in this matter."

We will give all reasonable attention to this department of our paper; but there are some little fancies that we cannot indulge.

We are quite sure that we deal entirely impartial to our patrons, and that we think is all that can be claimed; but if we knew exactly in what the grievance consist we would certainly take it into consideration. We ask forbearance.

The Manufacturer and Builder.

This excelent scientific monthly begins the new year with an unusually good number. As a presage of its future excellence, it appears in a new and beautiful dress, which can not fail to be admired by every one. We are glad to notice the continued success of this valuable magazine, and recommend all of our readers interested in scientific or industrial matters to subscribe to it, as its pages always contain practical information regarding the newest and most useful discoveries and inventions in science and art. Amoung the articles in the present issue we notice those on "Ready-Made Houses," "International Societies," "New Rotary Drilling-Machine," "The Selden Double-Action Plunger Pump," "Floral Fountains," "Manufacture of Russia Iron," "New Sources of Supply for Paper," "Fallacious Theories of Boiler Explosions", besides many others, all admirably illustrated.

The connection of Western & Co, with the publication of the Manufacturer and Builder ceased January 1, 1872. The Magazine will hereafter be published at the same address by its proprietors, THE ENGINEER'S AND MANUFACTURES' PUBLISHING Co. All communications relating to the concern should be addressed, and all remittances made, to Austin BLACK, Secretary and Treasurer, 37 Park Row, New York, P. O. Box, 4379.

The Little Corporal for January makes his salute in a handsome new uniform, having laid aside his military dress and donned the garb of peace. We are pleased to note this new departure, and deem it timely and proper. The illustrations are fine, and not excelled by any other similar periodical in the land. While parents and children are looking for something nice for the New Year let us suggest a trial of *The Little Corporal*. TERMS—$1.50 a year.

JOHN E MILLER, Publisher,
Chicago, Illinois.

The Christian Statesman is the organ of the movement to secure a Religious Amendment to the constitution of the United Sates. At the same time it is devoted to the maintainance of all Christian features now existing in our government, in particular, Laws against the Desecration of the Sabbath, the Christian Law of Marriage and Divorce, and the use of the Bible in the Public Schools.—Prof. Tayly Lewis has said: "In no paper in our land do we find so full and clear a discussion of the great principles which must underlie our own and all other political systems." The numbers for February will contain a full report of the National Convention at Cincinnati. Terms: $1.00 a year. Address,

THE CHRISTIAN STATESMAN,
1405 North 18th St., Phila'da.

Answers to Correspondents.

JACOB MOHLER:—The names of Jacob Russel, E. R. Hildebrand, and Lucy Wagner, were not on the list. We are now sending according to directions.

I. H. CRIST:—Not quite correct, you charge 15 per cent, instead of 10.

W. E. FADELY: Your paper is paid for last volume and the current.

J. RESSLER:—We have put the $1.50 to your credit for this year.—You will please pay last years subscription to the agent who sent in your name, as we do not remember.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

In the Companion of Jan. 2nd, 1872, D. A. Lichty asks: "Where do we read, the seed of the woman shall bruise the serpents head? Who can tell? Let him turn to the 3rd chapter of Genesis, verse 15 and there he has it in full. "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head," &c. This last sentence contains all D. A. L aks for, "It shall bruise thy head.—

Here God is speaking to the serpent, and when he says, "I will put enmity between thy seed and her seed," the words "Thy seed" fully represents, "The serpents seed," and her seed, likewise represents, "The woman's seed," or "The seed of the woman;" and in the sentence: "It shall bruise thy head" the personal pronoun "It" represents "her seed," or "the seed of the woman," and the possessive pronoun "Thy" represents "The serpents." So we have the whole sentence asked for fully expressed: "It, (the woman's seed, or the seed of the woman) shall bruise thy (the serpents) head.

D. J. SPEICHER.
Leester Center, Iowa.

Dear Brethren:—I was raised in Virginia. My mother belonged to the United Brethren and farther was raised with the Dunkards. Grandfather and Grand-mother were members, and they would often talk to me until I would almost resolve to do better. But then I was afraid somebody would laugh at me, and thus I put it off. After a while I was married and moved to Iowa, where I had no friends. Then I began to think that if I had no friends—no father nor mother to go to here, there was a Father in heaven to whom I could go. So I gave myself up to my heavenly Father, and am willing to humble myself to all his commandments. I am no more ashamed of this plain way of dress, that so many people are talking about. Some think they are nobody unless they are up with the fashion. Perhaps not. They forget that such things are an abomination in the sight of God.

MARY A. CULP.

Cure for a Terrible Disease of the Mouth.

It is commonly called slander, and is apt to touch the tongues of a good many persons. Like a good many patent medicines, if it does no good (the cure) it may do no harm. Take good nature one ounce; of an herb called by the Indians mind your own business, one ounce; mix this with a little charity for others, and two or three sprigs of keep your toungue between your teeth; simmer them in a vessel called circumspection, for a short time, and it will be fit for use.

I will here give the symptoms of this disease. They are violent itchings in the tongue, and roof of the mouth, which it invariable takes when you are in company with a species of animals call gossips. When you feel a fit of it coming on take a teaspoonfull of the mixture, hold it in your mouth, which you will keep closely shut until you get home, and you will find a complete cure. Should you apprehend a relapse keep a small bottle full about you, and on the slightest symptoms repeat the dose.

S. A RITTER.
Bangor, Mich.

Answer to Query.

In answer to brother Moser's query, in volume 7, Number 50, I will refer you to Acts 2: 38, "Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Now if this young man had neither repented nor believed, how could you expect him to have received a gift of the Holy Ghost? Also, Acts 19: 5, 6, Here it appears that it was necessary to be baptized again to receive the Holy Ghost. Also, Mark 16: 16, "He that believeth and is baptized, shall be saved, but he that believeth not shall be damned." Now would baptism, without faith and repentance, save him from this damnation? Answer, no. Therefore I would consider that if he had never believed nor repented until now, it would be necessary to baptize him, that he might have a right to a gift of the Holy Ghost. This is my opinion, and if I am wrong correct me. We are all well, and well satisfied with this country, and still determined, by the grace of God, to make heaven our final home. ALEX KINTNER.
Woodberry, Iowa.

Dear Brethren:—I wish, when you go West by Railroad, on business or visits, you would stop with us. You can write to brother Peter Sipe, or Benjamin Blough, to Connellsville, Fayette county, Pa. They live within two miles of Connellsville. Either one of them will meet you with conveyance.

Dear Companion:—This pleasant Lord's day I seat myself to pen a few lines for your columns. It is the last day of this year, 1871. Some time ago I had the pleasure of seeing some of our dear brethren and sisters at Dale City, and also at Somerset, in Somerset county, Pa. I was glad to find them well in body, and I think they enjoy spiritual health. They all received me very kindly. I was happy while among them. I do not have the privilege nor the means to travel much, but I enjoy the society of the brethren and sisters very much. If I had the opportunity and means I would love to be with them often.

Some said they had seen some of my pieces in print, and it had done them much good. One brother said to me: "Why don't you write more." I told him I thought there were so many among us that are so much abler than I am, I will let them write. He said, "Then you will bury your talent with you." No, brethren and sisters; no, my Lord, I will try to improve my one talent, that I also may hear the plaudit, "Well done, enter thou into the joys of the Lord." And now I will write again. I want to gain another one, or more if I can. I would not like my Lord to take my talent and give to him that hath ten. We can read, "To whom much is given of him much will be required."

I will here state what I saw at one of our meetings: There were three young sisters, so mild and pleasant, sat together, and before meeting began they sang so sweetly. Oh! I thought, will we be so happy as to meet together in heaven? We will, if we are faithful. I thought if all the young people would do as these young sisters, what a happy time there would be. Dear sisters, I shall often think of you. Oh, will we all meet in heaven,

"In that happy land far, far away,
Where saints in glory stand bright, bright as day."

My husband is in Ohio, where he has gone to preach to sinners, not only to preach to them, but to try to persuade them to forsake their sins and turn to God.

We are as the flowers of the field. How soon we sow them cut down and withered, and their bright colors fade away. It seems but a few days since we saw the buds of the flowers open to bloom awaile; but sow soon the blasting wind blew upon them? They faded, they dropped to rise no more. But man must rise again in the resurrection morning, then to give an account for the deeds done in the body. Oh think, young friends, how soon God can call you to his bar, there to give an account for your sins. Oh, sinners, try to make your peace with God, before you at his bar appear—before you meet God on the judgment day. If you do not, he will say, "I know you not, depart from me all you that work iniquity." Again, "Depart, accursed, into everlasting fire, prepared for the devil and his angels." O, poor sinner, turn to God, and he will have mercy upon you; to our God and he will abundantly pardon. Brethren and sisters pray for me, that I may hold out faithful unto the end. Amen.

NANCY WISE.

Scenery Hills, Pa.

A Letter From the South West.

As this is a new year, eighteen hundred and seventy-two, and having heard of some brethren in the Northern and Eastern States, stating the extreme cold weather, and so much snow, I thought probably it would be a little interestiog to hear from this part of the country.

We have had a very mild winter, so far, with the exception of a few cold snaps, or northerners, as the old settlers here call them. This was caused by the wind changing and whirling up from the North, of the deep snows. It made it tolerably pinching for a day or two. The only snow we have had, fell on the 19th of November, and that did not exceed three inches deep. There have been few days that people could not work in their shirt sleeves. We have had some rain, but the roads kept good. On Saturday the 29th of December, we had a heavy rain, with considerable thunder and lightning; but it cleared off in a day or so, leaving the roads nice and solid. On Saturday night before New year's, we had another heavy rain. The dark clouds commenced gathering in the West, and of course moved on slowly, and nearer. The bright flashes of lightning that illuminated the forests, and prairie, with heavy jolts of thunder that shook the earth, sent us the signal ahead that there was a storm approaching; yet the cloud passed over with some wind, a heavy rain, and some hail. But since then it has the appearance of nice weather again.—When we see the bright flashes of lightning streaming across the clouds, and the loud jolts of thunder that makes the earth tremble, it reminds us of the great change that took place when Christ will make his appearance in the clouds of heaven, and fire will rain, and all things shall be changed in the twinkle of an eye.—Then will hear such thundering and lightning, as never was known. Yet we should not fear as, those that have no hope; for we are commanded to be ready and watch, for we know not what hour the Son of man cometh.—Then let us be careful that we may gain that promise of our father, which is in heaven, for they that keep his commandments, and endure unto the end, will be caught up to meet the Lord in the air, and forever be with him. ———Yours,

N. DICE.

Newtonia, Mo.

Dear Brethren and Sisters:—Don't forget to pray for the editors of our papers, that the Lord may give them grace, and wisdom, and a heart full of love; that they might do the work, whereto the Lord hath called them aright, honestly, and with joy; that they may do the work to the honor of God, and the welfare of mortal man; for there is great responsibility resting upon them.

And don't you forget to pray for the elders of the church, that the Lord might stand by them, and give them a watchful mind, to watch over the flock, that no wolves creep in and kill the lambs; and also keep the vineyard well bound, and not let so many little faxes get in, which spoil the vines. Oh, yes, there rests a great responsibility upon our Elders. Think of this ye Angels of the churches; be ye faithful.

And don't you forget to pray for the preachers, which stand between God and men, to declare the will of God to men, that the Lord may give them wisdom, and strength to preach the word in its purity and simplicity.

Pray also for the deacons, and all the members; for kings and rulers, and for your enemies; and pray also for your children, and for your neighbors, and for everybody.

G. ASHENBRENNER.

Burk, Iowa.

Dear Companion :—I see some brethren's names who are disowned, addressed by you as brethren, in the *Christian Family Companion*. One of them is C. Shank and the other brother R. Now I take brother R. to be Joseph Rothrock, but if I should be mistaken I hope there will be no harm done. By the request of some brethren I will give through the *Companion* a statement of what was done among us. Joseph W. Hopping, Jacob Caub, Joseph Rothrock, and their wives, Benjamin Shields, William Shields, and their wives, George Shank, his mother and sister by the name of Thompson, and Barbar Baily, met tog ether in council, unknown to the Elder and the rest of the Church (I will here say the Elder and a few others heard of it a day or two before it took place). At that private council they appointed a communion meeting, which took place in about two weeks after in secret meeting. This also reached the ears of several members a day or two before it took place. The above list may not all have been present at their council, but they endorsed what was done. This is the charge against them, for having this meeting unknown to the church. On next day at our regular meeting, a council meeting was appointed by the church, to take place in three weeks. Next the annual visit went round, which had not been done yet, and the following Elders were called to assist the Church : William Gish, Christian Holler, Daniel Pretty, John Bower's, Daniel Barnhart, Jacob Negly, and Isaac Hershey. At this council the above members were disowned as they justified themselves and would make no acknowledgement.

Now I hear they raise the whim that they were disowned on account of feet-washing, as they were advocates for the single mode. They are now going on for themselves, holding meetings, &c. Joseph W. Hopping and Jacob Coub, were speakers in the second degree, and Joseph Rothrock, was a deacon. This took place in the Pleasant Grove congregation, Jacob Coub and wife lived in the Eight Mile congregation. By their request they were tried here. C. Shank was disowned some time before this. I think his note to you for publication "without giving name or place" was a misrepresentation of the District Meeting. The District Meeting sat aside what a part of the Pleasant Grove branch had done behind the Elder's back. It was this restoring C. Shank when they knew he was unreconciled with several members. The District Meeting made out a report to this effect, saying that C. Shank stood just where he did before the church last took him up. When this report was laid before the arm of the church we received it. Hence the roaring of these over much apostles.

JAMES E. WILKEY.

Holling, Kansas.

Brother Holsinger :—On the Lord's day, the first after New Year's, 1872. I was reading from John 20 : 13. Many thoughts came to my mind of the glorious scene of the resurrection of our Lord Jesus. What an awakening scene of mind it must have been to Mary Magdalene. So early, "when it was yet dark," coming to the sepulchre, where her Lord was laid, and was not there. Methinks I can see that dear sister Mary weeping. Oh, how great her love ! It pressed her to the tomb, where her Lord was laid. What a glorious example we have here ! How we should not forget our first love, with purity of heart, and holiness of life to God, devoted to endless praises "in the everlasting kingdom of our Lord and Savior Jesus Christ." We hear more of Mary. When she turned herself back, and saw Jesus standing. Jesus saith unto her, "woman, why weepest thou? Whom seekest thou ?" Jesus saith unto her, "Mary ;" she turned herself and saith unto him, "Master !" Dear brethren and sisters, can we with such a full purpose of heart, truly call our Lord, *Master*, as Mary did ? Jesus by his death, hath set open the gates of immortality to the sons of men, *and by his word, spirit, and example*, all is offered to make us meet for the glorious rewards in the kingdom of God, and to conduct us into the inheritance of saints in light.

Let us therefore, remember, that being born of God, by his gospel, we have, from our earliest years, engaged the best means of securing our salvation, and that favor of God, which is life, and that loving kindness, which is better than life. Dear reader, the gospel teaches us that we are made for eternity, and our present life is to our future experience only as time is to eternity. Oh with what manner of love we should seek, in all things, to do God's holy will. Blessed are we if we hear his word, and keep it ; blessed are we if we have love for one another ; blessed are we if we keep all his sayings ; for it maketh us wholly to aspire after God through the Lord Jesus,—inflames every emotion of the heart to glorify our God, and the Lord Jusus Christ ; giving praises to our God at all times ; yea our spirit is full of the divine love, our soul is enabled to magnify the Lord our God, with holiness of mind. Therefore we offer encouragenent to the sinner to come to Christ. The religion of Jesus is the perfection of human nature, it gives us pleasure and a "promise of the life that now is, and of that which is to come." It is the voice of reason ; it is also, the language of scripture. "The ways of wisdom are the ways of pleasantness, and all her paths are paths of peace." And our Savior himself assures us, that his precepts are easy, and the burden of his yoke is light.

PETER STOUFFER.

STANTON'S MILLS, PA., }
January, 21st, 1872. }

Dear Brethren : Our series of meetings is over, and we could sing with truth :

"How loth I've been to leave the place,
Where Jesus shows his smiling face."

The first meeting commenced December 23d, 1871, in the meeting-house, near Sipesville, and continued 11 days. We had meeting day and night. The brethren that labored for us were C. G. Lint, Ephraim Cover, Tobias Myers, Valentine Blough, John Cover, and William Sivits. Ten souls were buried with Christ, in Baptism. Our second meeting commenced, January 13th, in the meeting-house near Stanton's Mills. We closed to day the 21st, by singing the 684th, hymn. We had a season of refreshing, and hope impressions were made that will not be forgotten. The brethren that labored for us were Jacob Blough, Stephen Hildebrand, Ephraim Cover, Valentine Blough, Tobias Myers, and George Shrock. At this meeting four souls were added to the church, through baptism. In the past nine months 24 souls were added to the church. Our Quema-

boning Branch is prospering, notwithstanding the report that a coldness is growing among us. Yours in the bonds of charity.

TOBIAS BLOUGH.

Brother Holsinger:—I believe that that C. F. C, has been the means of doing much good throughout the Brotherhood, and I think brethren, we that have been readers of the *Companion*, ought to try and get as many of the brethren and sisters to become interested in reading it. I find so many good admonitions and instructions given to us, that it is worth more than twice the amount it cost. It causes us to become more acquainted with the order of the Brethren, and by reading it we become more acquainted with the teachings of our blessed master, for through it we are always cited to the Bible. Faternally your, K. HECKMAN.

Brother Holsinger:—I enclose 10 cents for which please send a Brethren's Almanac. I am glad for any news or reading of the church. We are so isolated from the Brethren.—There are only six of us, sisters, here at Elliotts, and no brother. The Pipe Creek brethren, to which we belong, come to preach for us every four weeks, for which we are very thankful. I subscribed for the *Companion* the first of the present year, and. I have already received three numbers, and am very much pleased with them.

LIZZIE MADDOX.

Elliott's City, Md.

Brother Henry:—I am still getting the *Companion*, and it is received as a welcome vistor. It brings us a vast amount of spiritual food, and good news from the brotherhood; and especially to us who have not the pleasant opportunity of going to meeting and hearing the true gospel expounded. Eld. G. W. Baker, preached to us three sermons about a year ago, and had rather promised to preach every fifth Lord's day. We then had some five or six members in the Neighbor-hood; but it happened that he never came since. But the brethren have gone west, and left us by ourselves again. My wife does not wish to go any farther west. She is talking strongly of going back again. In all probability we will arrive at Dale City, some day not for in the future.

W. E. FADELY.

Colfax, Iowa.

Brother Holsinger:—Please give notice in the C. F. C., that the Brethren of the Seneca Branch, Seneca county, Ohio. Intend, the Lord willing, to commence at their meeting-house, near Honey creek, on the 17th day of February next, and continue one week or more; and that a pressing invitation is given to all ministering brethren who can make it suit to be with us. S. A. WALKER.

Bloomville, Ohio.

Queries.

Brother Henry:—Will you, or some other brother or sister, say who those two witnesses are that we read of in the Revelation, chapter eleven, third verse, and so on. "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." WM. SCHROCK.

Is it right for a brother to take ten per cent interest? The reason I ask the question is this, a rich brother wants ten per cent, and by taking it, he causes a poorer brother to pay the same.

NOAH B. BLOUGH.

MARRIED.

By the undersigned, at the residence of the bride's parents, Upper Cumberland branch, HARRY W. SHENK, and Miss HALLIE M. COOVER, both of Cumberland county, Pa.

Adam Beelman.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Lower Conawaga brach, York Co. Pa., sister — — STOUFFER, of old age. Services by the Brethren. Text, Matt. 25: 6. Adam Beelman.

In the Sugarcreek branch, Allen county, Ohio, December 19th, 1870, MARY, daughter of John and sister Betty PATTERSON, aged 10 years.

In the same family, December the 28th, second daughter of the above, aged 4 years 5 months and 2 days. Disease, above Diptheria. Occasion improved by the brethren. D. Brown.

Died in the Maumee congregation, Defiance county, Ohio, January 13th, sister REBECCA LINTZ, wife of brother Benjamin Lintz, aged 66 years 9 months and 5 days.—She was indeed a mother in Israel; a Deaconess in the church, and a light to the world. Her walk and conduct was such as becomes women professing Godliness. She left an aged and infirm husband, and six children to mourn their loss. Shortly before she died she called for the Elders of the church and was anointed with oil in the name of the Lord. Funeral service by the Brethren and the writer, from John 5: 25 to 30. Jacob Kintner.

[*Visitor please copy.*]

In the Poplar Ridge congregation, Defiance county, Ohio, January 8th, sister ELIZABETH LEHMAN, daughter of Elder Jacob and sister Bena LEHMAN, aged 24 years 6 months and 4 days. The subject of this notice was taken with a swelling on right arm, about the elbow, which all medical aid failed to reduce. She bore her sickness with christian fortitude, being away from home over a year; under medical treatment. She joined with the people of God when quite young, was truly humble. A few minutes before she died she called father, mother, brother's and sisters to her dying couch, admonished them all how to live, and thanked her father for bringing her in the right way, Funeral discourse by E. Abraham Stutzman. and the writer, from 1st Peter 1: 24.

Aaron Berkeybile.

Visitor, please copy.

Near Port Jefferson, Shelby county, Ohio, on the 23 day of November, 1871, our beloved brother JONAS HARSHBEGER, aged 71 years 1 month and 8 days. He was a deacon of the church for many years. He leaves a kind companion, a sister, and several children to mourn their loss, but we hope their loss is his great gain. Funeral by brethren J. L. Frantz, B. Kirer, and Peter Stroubbel, from 2 Timothy 4: 6, 7, 8. to a large concourse of people.

Also in the Logan branch, Logan county, Ohio, on the 30th day of November, 1871, our friend ISAAC PICKERING, aged about 38 years. He leaves a kind companion, a sister in the church, and four small children to mourn their loss. Funeral preached by brethren J. M. Kauffman; J. L. Frantz, and M. Swoungur, from Matthew 24: 44.

In the same congregation, on the 7th day of October 1871, ANDREW, infant son of friend Samuel and Elizabeth MILLER; aged 1 year 1 month and 15 days. Funeral preached by brethren J. L. Frantz, and Michael Swongur, from Matthew 18: 3.

In the same county, on the 21st day of November, 1871, Infant daughter of friend OLIVER KAYLOR. His wife died only a few weeks previous to the death of the child.—Funeral preached J. L. Frantz, from Luke 18: 16. J. L. Frantz.

In the Sandy Creek, congregation, Selbysport, Md., sister SARAH ELLEN HOOK; wife of brother Ezra B. HOOK, aged 28 years 7 months and 18 days. Disease Consumption. She bore her sufferings with patience until the last. She leaves a husband and two small daughters to mourn their loss, Two days before she died she was anointed. Funeral occasion improved by brother Jacob M. Thomas, from Revelation 14; 13. Her daughter CORA ALLICE, aged 19 days, died about 5 hours before her. They were both buried in the same coffin.

Samuel K. Hook.

Visitor please copy.

JONAS J. RINGER, son of brother Josiah and Sarah Jane RINGER, at the New Lexington, Somerset county, on Tuesday January 9th, aged 19 years 6 months and 15 days. His was a peculiar case. He left home on

Saturday December 30th, in order to spend the following Sabbath and New Year's day at his Uncle's at New Lexington. Sunday passed pleasantly with his relatives and friends. Sometime before day on Monday, he was taken ill very suddenly with what was supposed to be colic. Medical aid was promptly procured but to no avail. After the most intense suffering of nine days he departed this life. He received all the kind care and attention from the friends and neighbors that was possible for love and friendship to betsow. He was entered at St. Paul's Evangelical church, on Thursday, January 11th, followed to his last resting place by the largest concourse of people ever assembled on any occasion in the community in which he was reared. Funeral services by Joseph W. Beer and P. Green, Text Jermiah 22 : 10.

Religiously he had been an intense Bib'e Student for the last three years. He believed in immersion and his chief trouble seemed to be whether to join the Brethren or the Disciples. He expressed regret that he had not obeyed the Savior in all things, and vowed that if he got well again he would live in the service of the Master.

In the Tulpehocken church, Lebanon county, Pa., December 30th, 1871, sister MARGARETTA ZUG,—consort of Elder John Zug, aged 76 years 2 months, and 7 days. She was afflicted with Rheumatism, more or less, for years ; and for the last six months, she was frequently taken with apoplectic fits ; the last spell of which she had two and a half days before her death, in which time she was deprived of mind and strength. Lived about 53 years in Wedlock. They were blessed with three daughters and five sons. Three daughters and two sons died after grown up. Three sons and father survive to mourn, but not as those having no hope. Funeral occasion improved by the Brethren. Text John's Gospel, 14 : 1, 6.

Visitor please copy.

In the Montgomery branch, Indiana county, Pa., December 24th 1871, MARY BRILLHART, only child of brother J C. and Fannie BRILLHART, aged 4 years 3 months and 15 days. Funeral services by brother Mark Minser, from Isaiah 40th chapter first two clauses of the 11th verse.

Peter Beer.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

Lewis W Teeter	1 50	J D Gans,	5 00
Sallie C Fronman	3 25	Ella Williams,	35 00
W B Shane,	50	J B Sharretts	7 50
J A Studebaker,	2 75	Jno Studebaker,	12 75
David P Keefer,	60	Isaac H Crist,	6 65
A Berkeybile,	75	D B Puterbaugh,	2 00
Wm A Pecht.	1 50	Adam Phell,	4 50
E Clark,	1 50	John G Neher,	85
Geo Gerlack,	6 00	Jacob D Miller,	1 50
Jacob Bahr,	1 00	Christen a Royer	1 25
I M C Nead,	1 00	Simon Oaks,	1 50
A Hutchison,	1 50	J E Plan ts,	3 65
Abram H Cassel	3 20	Geo She ler,	1 50
Isaiah Harley,	5 00	Cal F Moomaw,	6 00
W Leatherman	10 80	H M Good speed	3 00
Henry Keller,	6 75	A Burkhol der,	1 50
A M Zug,	1 60	G W Horn,	75
J D Shueey,	4 50	F B Weimer,	1 60
P S Newcomer.	1 54	Lucinda Ranck,	60
Evan Nearhoof,	15 00	H Musselman,	1 40
W J H Bauman,	5 25	Abraham Sell,	1 50
H H Folck,	1 00	Samuel Book,	1 50
J W Ressler,	1 60	Abraham Grove	1 50

Pittsburg and Connellsville R. R.

TIME TABLE.

Commencing on Monday, October 10th, 1871, at 2 o'clock, P. M.

EASTWARD.			WESTWARD.	
Cum Mail	Balt Exp.	STATIONS	Cin. Exp.	Cum Mail
A. M	P. M.		A. M.	P. M
6 50	8 00	Pittsburg	10 15	6 10
10 21	9 57	Bradford	8 05	2 30
10 35	10 10	Connellsville	8 00	2 25
1 20	11 55	Mineral Point	5 52	11 22
1 40	12 15	Garret	5 38	11 02
157	1328	DALE CITY	526	1045
3 16	1 28	Bridgeport	4 15	9 25
4 00	2 00	Cumberland	3 40	8 40
P. M.	A. M.		M.P.	A.M

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8-3-2t*

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VOLUME VIII. DALE CITY, PA., TUESDAY, FEB. 6, 1872. NUMBER 6.

For the *Companion*.

Ashamed of Jesus.

"Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark 8 : 38.

The above words were uttered by Jesus himself. And why should mortal man be ashamed of one that is divine ? But in the first place we will try and notice what gave rise to the above sentence.

We find in the 34th verse, that he said : "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." So we can see that the natural man cannot follow him, without first denying himself ; and then he must follow him in his words and actions. And in the 35th verse we read : "Whosoever will save his life shall lose it ; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it." Now I understand that we must lose our natural lives sooner than not follow Christ, that we may gain that "Eternal life." For I do believe, that we must follow Christ in all his commands, and if the whole world is against us. But I shall now notice how we could be "ashamed of him."

In the first place, we might be ashamed of him, by not denying ourselves enough in our apparel ; for we learn that he was humble, and therefore we should be humble too.

We may be ashamed to pray in public ; and we learn that he prayed much, and therefore we must pray too, both in private and public if we are called upon ; for we shall let our light shine before the world, that we are not ashamed of him who died for us that we might live.

Again some might be ashamed to follow him in baptism ; for we learn that he went into the river of Jordan, and when he was baptized came up out of the water. So we must at once conclude that he was immersed. But some will tell us that it is immaterial whether we are sprinkled or immersed, and thus deny him in baptism, and consequently are ashamed of him.

But again, we must believe that same one ashamed to wash the Saint's feet, and by not complying with that command they deny his words and actions, and therefore are ashamed to comply with such an humble command—to stoop so low as to wash the Saint's feet. But remember the words of Jesus, "If you are ashamed of me and of my words I will also be ashamed of you, when I come to gather the faithful home to heaven."

But, dear reader, it may seem a cross to you to be a follower of Jesus. But I assure you, if you would once resolve to follow him, it would not be much of a cross—not nearly as great as our Jesus had to endure, to open the way for us by which we can come to him, if we only will. But I can assure you, whoever you are, that, if you love Jesus as you ought to, you will readily comply with all his commands.

It is sometimes said, by some, "I would join the dunkards, if they would not practice feet-washing and greet one another with a kiss." Now to such I will say : If you are ashamed to wash the feet of your brethren or sisters, you are ashamed of Jesus ; for it is his will that we should do so. And as to the kiss it is just the same.

But some one might say : "Jesus did not directly enjoin it on his followers that they shall kiss each other." To such I would say, that the apostles cammanded it five times, to the churches, that they should observe it. And farther, we learn that Judas betrayed Jesus with a kiss. That is, he told the officers, that the one he would kiss is he. So I think it ought to be plain enough, to every candid mind, that Jesus and his Apostles practiced the holy kiss among them. No wonder then that Paul told the Roman brethren that he was not ashamed of the gospel of Christ. And he exhorted Timothy not to be ashamed of the testimony of our Lord, nor of him, his prisoner.

In conclusion I will yet say : Be not ashamed to do his whole will ; for as sure as you are, so sure he will be ashamed of you, when he comes with the holy angels.

NOAH B. BLOUGH.

For the Companion.

The Lord's Supper.

Into what an ecstasy of joy we are thrown, when we look around the tables at our Love-feasts and see them well filled, and a goodly number of young brethren and sisters being interested in that supper. But we should be very careful to examine ourselves thoroughly, to know whether we are worthy of eating this supper and communion. Paul says, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." Then certainly it is necessary for us to be very careful. We should remember that every joy which we are to experience throughout eternity has been bought with the agony, bloody sweat, and dying groans of our Saviour. While we are enjoying this blessed feast of the Lord, how often our pleasure is marred, and our hearts made to feel sad and wounded, when we look around and see many dear ones standing outside of Christ's fold, whom we would dearly love to see labor for the salvation of their precious souls. Oh, how gloomy must be their prospects for eternity! How unspeakably dreadful their condition! How can we be satisfied unless we try to win their precious souls, and add some jewels to our Redeemer's crown? We should ever breathe their names in our prayers, that our heavenly Father may not suffer them to wait too long. Think of the joy there is in heaven whenever a sinner is brought into the kingdom of grace. And would we not labor to be instrumental in adding to the joys of heaven? As everlasting life or everlasting death is to be our portion, we must be very careful while laboring for the salvation of others, that we do not neglect our own souls. In the journey which is before us there are powerful enemies with which we have a great warfare—enemies who have slain thousands, who set out with fair prospects for heaven; especially young soldiers of the cross. There are many allurements to entice and draw our minds from heavenly things; but among our foes there is none more powerful than pride. If pride should ever threaten to gain the mastery over us, let us pause, and take such a view of it as a dying bed, as the last struggle, as the coffin and the grave are calculated to give. Let us ask God that the last filament of pride may be torn from our bosoms; for we know how prone we are to err in these respects. We must be on our guard lest these sins should get the victory over us. Young soldiers, be faithful. May God help us to grieve him no more; and may he conduct us in safety to that heavenly world.

EMMA A. GROSSNICKLE.

Boonsboro, Md.

For the Companion.

Morality.

In our travels and conversation with men, we sometimes meet with those who seem to put their hopes of eternal happiness in morality alone. They reason thus: "If I am moral in all my conversation, deal justly, am kind and benevolent, then God, in his mercy, will surely save me." Now, while all these traits are, so far as they go, very commendable, yet we conclude, and we draw our conclusion from the word of God, that they *alone* will not suffice to save us.

We might in the first place cite you to the case of Cornelius, (Acts 10), who in connection with the above good traits is said to have "prayed to God always," yet it was necessary for him to send for one of God's messengers, who was to tell him what he "ought to do." The carnal mind, you remember, is enmity to God, is not subject to the law of God, neither indeed can be. Hence the necessity that we be "born again." And although, friendly reader, all our transactions with our fellow men may be strictly right and just, yet God speaks, he spake to you, me, and all the intelligences on earth, saying, "Ye must be born again." This, together with all other injunctions of the "Author and finisher of our faith," is obligatory on us.

I do not write to dissuade or reprove the moralist; no, I would to God that it did abound even much more, or to a much greater extent than it does in this our day; but as morality is essential to it—and indeed there can be no christian character without it,—we desire to encourage morality, and to admonish the mere moralist. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Yea, it is highly necessary that you awake, come to yourself, see yourself in the light in which God sees you; then there will be room for hope, at least, that you may, by the grace of God, "go on unto perfection;" adding unto your morality all the christian graces enjoined on us in

the word of God. Then, too, your influence would stand in favor of the cause of the Master. We say, then, "Come up to the help of the Lord against the mighty." Come *now;* enlist under the blood-stained banner. If need be, suffer with Christ, that you may also reign with him.

L. M. KOB.

Franklin, Iowa.

For the COMPANION.

The first gray hair. Meditations.

BY J. S. FLORY.

What meanest thou, silver, silken cord? Hair art thou! Why changest thou thy color? Why so odd from millions of thy companions? White as the driven snow—lone star—and what thy mission? Why hast thou been singled out from amid a host of others to give a gleaming streak that seems to claim a prominence by thy wonderful contrast? Well, we will hear thee. If it were an angel that touched thee and bid thee change, we hope the self same angel gave thee power to speak in language, though silent as the grave, yet powerful as the voice of eternity.

"Listen! oh man, I have a message for thee. Yes, I will speak in silence, but thou canst hear and understand. I am but the *first* of thousands that will follow me. I am the pioneer of an army of silver shreds that is to crown thee with a hoary crown—the first freak of the frost of age—a monitor that tells thee *winter is coming.* I come to tell thee, that, by and by, thy summer will be over, thy harvest ended—to tell thee thou art ripening for the Scythe of Time. Soon thou art to be gather ed into Time's store-house—laid away until the trump shall sound. I come to tell thee, that time is wafting thee on—thy life is passing as a vapor. I am but the first shred of bloom that is to adorn thy head and cause it to bloom for the grave. As a warning I come to bid you be wise, and as you pass down the declivity of life, to keep your feet upon the Rock, and cling to the cross. Step by step you go down the rugged steep, but just beyond lies the pleasant plane. There the "Rose of Sharon" blooms forever; there the harpers play upon instruments of a thousand strings; there the melody of heaven enlivens a world of peace, joy, and eternal happiness."

"I hear thy voice, silver, twining monitor. Oh, shall I be ashamed of thee, honorable as thou art? Nay, nay, I shall not pluck thee out. Color thee? God forgive the thought; as thou art thou shall be let alone. When I cease to love flowers, then perchance I shall be ashamed of thee. When I forget God, nature, and heaven, then it may be I will with unhallowed hand pluck thee out. Honor to thee, first born of thy kind! Honor to thy mission!! Thrice honor to thy impressive teachings!!! May we live together, and together go to the grave.

True.

A good woman never grows old. Years may pass over her head, but if benevolence and virtue dwell in her heart, she is as cheerful as when the spring of life first opened to her view. When we look upon a good woman, we never think of her age—she looks as charming as when the rose of youth first bloomed upon her cheek. That rose has not faded yet; it will never fade. In her neighborhood she is the friend and benefactor—in the church the devout worshiper and exemplary Christian. Who does not love and respect the woman who has passed her days in acts of kindness and mercy—who has been the friend of man and God—whose whole life has been a scene of kindness and love, a devotion of love and religion? We repeat, such a woman can not grow old. She will always be fresh and buoyant in spirits, and active in humble deeds of mercy and benevolence. If the young lady desires to retain the bloom and beauty of youth, let her not yield to the sway of fashion and folly; let her love truth and virtue; and to the close of life she will retain those feelings which now make life appear a garden of sweets—ever fresh and ever new.

HUMBLENESS EXALTED.—I observe that God hath chosen the vine, a low plant that creeps upon the helpless wall; of all beasts, the soft, and patient lamb; of all birds, the mild and guileless dove. Christ is the rose of the field and the lily of the valley. When God appeared to Moses it was not in the lofty cedar, nor the sturdy oak, nor the spreading palm, but in a bush—an humble, slender, abject bush. As if he would by these selections check the conceited arrogance of man.—*Feltham.*

Is the fruit of your spirit love, joy, peace, long-suffering, gentleness, goodness, faith?

For the Companion.

Reflections on John 2 : 1:

"And the third day there was a marriage in Cora of Galilee, and the mother of Jesus was there.

In the writings of Mark, we have set forth the office and labors of John the baptist ; introducing him as a messenger, sent into the world to prepare the minds of the people for the reception of one that was to come after him. His voice was heard in the wilderness, "prepare ye the way of the Lord, make his paths straight." In John 1 : 6, we read : "There was a man sent from God whose name was John." From this we infer that he was sent by one who had authority to send him ; and what he said and did was by the authority of God. It is also written in Mark 1 : 4, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." This created such a sensation, that there went out unto him from all the land of Judea and Jerusalem and were baptized of him in the river of Jordan, confessing their sins." In those days came Jesus from Nazareth of Galilee, and was also baptized in Jordan. But immediately the spirit driveth him into the wilderness, to undergo the temptations necessary to fit him to fulfil the mission assigned him.

From our observations of the scriptures we are led to believe that John and Christ were not personally acquainted before his baptism ; but there was a sign given by which he might know who that person was that the people should receive. That sign was, the descent of the Holy Spirit in the form of a dove, and lighting upon the subject then under his immediate care and control, and the voice from heaven saying, "This is my beloved Son in whom I am well pleased." Thus the fact was demonstrated, and the evidence was sufficient to satisfy John that this was the promised Messiah, who had the qualification necessary to baptize with the Holy Ghost, and with fire, (the good with the Holy Ghost, and the bad with fire).

The suddenness by which he was driven away from them is a little remarkable ; but it was necessary that he should for a little while be in company with devils and foul fiends in order to come out conqueror over all the hosts of the infernal regions, the better to qualify him to sympathize with our infirmities. Upon his return to the vicinity where John was, the eye of John fell upon him, and he exclaimed : "Behold the Lamb of God, which taketh away the sin of the world." He well remembered what he saw a short time before ; and no doubt looked upon him with solemn awe. Being overheard by some of his fervent disciples, who were ever willing to see and learn, hearing that sublime expression from the one whom they trusted in, followed him. When Jesus saw them following, he turned and said unto them, "Whom seek ye ? They say, Rabbi, which by interpretion is, Master, where dwellest thou. He saith, Come and see."

The eloquence of John created such a sensation among the people, that they mused in their hearts whether he were not the Christ. The anxiety became so great, that they could not be satisfied until they sent priests and Levites to inquire who he was. We see him honestly confessing that he was not the Christ, but was sent before him. This occurred the day before Christ's return from the wilderness, as stated in John 1 : 28, 29. "The next day John seeth Jesus coming to him," we understand, from the wilderness. In the 35th verse we read again, "The next day after, John stood and two of his disciples," which would make the second day. "And the third day there was a marriage in Cana of Galilee. Now we have the key to the expression contained in the text above, which clearly shows to us that on the third day after his return from the wilderness of temptation, he began to manifest himself to the world by the miraculous powers he exhibited on that occasion, of turning water into wine.

It is very peculiar that this should occur on the third day, and no other. We may learn something from this incident, if we properly consider it, that is of vast importance. The numeral three occurs often in the sacred scriptures. When God commanded Noah to build an ark, it was to be three stories high, a window in the upper story to let light into the ark. That Noah was in the third story, adjacent to the window, is evident. Jesus says, "I am come a light into the world," and the nearer we get to the window, the clearer the light. It is also said, men loved darkness rather than light, because their deeds were evil ; neither came to the light lest their deeds may be made manifest." This, observation proves every day. In Matthew 4 :

3, we read, "And when the tempter came to him, he said, If thou be the Son of God command that these stones be made bread," Next he "taketh him up into the Holy City, and setteth him on the Pinnacle of the temple," Third and last, he "taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ; and saith unto him all these things will I give thee, if thou wilt fall down and worship me."

What a master temptation this last was ! How men have hazarded their lives to obtain such glory as was here presented before the Son of God ! yet he did not accept it. When the devil had put forth all his wisdom and energy without avail, he left him, and "angels came and ministered unto him. Then he came down, and after three days he was ready to commence the work of his ministry, when the brilliancy of the light began to shine forth with effulgent glory.

Jonah was three days and three nights in the whale's belly, before he satisfied Divine justice for refusing to go and preach to the Ninevites. He then began to proclaim the message to the people with fervency and zeal ; and it had the desired effect ; for they clothed themselves in sack cloth and ashes, from the King upon his throne to the beggar on the dung-hill ; and God had mercy on them and spared the city. The Son of man was three days and three nights in the heart of the earth ; then arose triumphant, broke the bars of death ; was first seen by Mary Magdalene, to whom he said, "Touch me not, for I am not yet ascended to my Father ; but go to my brethren and say unto them, I ascend unto my Father, and to my God and your God. Mary Magdalene was so over-joyed at seeing her Lord, that she hastened to make it manifest to the disciples, and said with joy in her heart, "I have seen the Lord, and he spake these things unto me." Matth. 28 : 7, And the angel said to Mary, "Go quickly, and tell his disciples, that he is risen from the dead ; and, behold, he goeth before you into Galilee : there shall ye see him. Lo, I have told you." 16th verse, "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them ; and when they saw him they worshipped him ; but some doubted. And Jesus came and spake unto them saying, All power is given to me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This is now the crowning point to this essay, where we all may learn wisdom. If we read, and understand, when we are baptized in the name of the Father, we honor him ; when we are baptized in the name of the Son, we honor him ; when we are baptized in the name of the Holy Ghost, we honor him ; and that brings us into close relationship with the three persons in the Godhead, giving them equal honor ; for they are equally interested in our salvation. There are three persons in the Godhead, and they are one ; therefore, when we honor all three in our baptism, it is one baptism, and will accomplish one thing, that is our salvation, if the prerequisites are attended to according to Gospel order, and will bring us into such close affinity with God the Father, and God the Son, and God the Holy Ghost, that a halo will encircle our life and conduct, which will be in brilliancy like the starry firmament. Very little danger of us falling away, or going back, to the weak and beggarly elements of the world, as many do. The grand reason why this is the fact, is, because in their initiation into the family of God, they are left so far from the window that they can scarcely see the light. If Noah had been in the first story of the ark the light would not have shone so brilliantly as it did where he was. So with us ; if we are initiated, by the numeral three, into Christ who is come a light into the world for us, then the light will be so clear that we shall be able to see objects divine with precision and will begin to travel toward the heavenly Canaan ; making rapid strides to enjoy the bliss there in store for us ; for Paul says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that the Lord hath prepared for them that love him." Again, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, and for correction, and instruction in righteousness, that the man of God may become perfect, throughly furnished unto all good works."

In conclusion we would advise you, dear reader, to pay close attention to to the reading of God's word, and never become wiser than God, and begin to dictate, for by so doing you will dishonor the Godhead who has so wisely made arrangements for our eternal salvation, so that if we do not accept the offers we have, we will be doomed to everlasting destruction from the presence of the Lord and from the glory of his power.

GEORGE WORST.

Obedience vs. Disobedience.

"For as by one man's disobedience, many were made sinners; so by the obedience of one shall many be made righteous." Romans 5 : 19.

In the scripture before us, we desire to place obedience, in close proximity, with its opposition. Upon the one, has been set the seal of cendemnation; to the other, the germ upon which are predicated the promises, looking toward the salvation of the immortal soul. The one, we find in its insufficiency, away back in the dim vista of the past, in the garden of Eden. The other is originated and matured in Christ our living head, who has sanctified and hallowed it with his own precious blood, it being exemplified in the mysterious personification of divinity and humanity, from whom originates the whole plan of redemption.

Obedience in its simplified significance implies the act of obeying; submission to authority; disobedience, neglect or refusal to obey. Hence we discover the volition was first placed before Adam our progenitor. It was here that man was first endowed with a free will agency, the exercise of which through him has been extended unto the whole human family, his posterity. We find that Adam, in his creation, was pronounced good, and very good; but for some cause through the predeterminate fore-counsel of God, which is best known unto hinself, as it is not expedient for us to dive into all the mysteries through which his fore knowledge was to abound; for "Known unto God are all his works from the beginning." Hence we will not pretend to insult his infinite wisdom by elaborating upon the mystery of his wonderful works. Suffice it to say it is enough to fathom the effects of his divine love, produced by them, and to profit by accepting in all their efficiency, the saving efficacies made accessible to no through the obedience of his son Jesus Christ, our Lord, who was obedient unto death of the cross, all of which was induced by the disobedience of our first parents.

We find the trees of life and of good and evil planted in the midst of the garden of Eden—because being invested with the power and dignity of free will, God wished to give Adam the means of testing his obedience to the divine behests. Hence was set before him the tree of Life and the tree of Knowledge of good and evil; the tree of life, so called because it had that inherent quality in it that man, by eating the fruit of it would have been preserved in a constant state of health, vigor, and strength, and would not have died at all

The tree of knowledge could not communicate any real wisdom to man; but by eating of its forbidden fruit he dearly purchased the knowledge of evil to which, before, he was a stranger.

The sublety of the devil in the form of a serpent, exercised his first volition as the tempter, which has also been entailed upon us even unto the latest generation. We perceive how cunningly he seies upon the weaker vessel and decoys her into becoming the instrumentality in his hands, desiring to attain unto the wisdom proposed. She holds up the luscious fruit to beguile her unwary husband. She succeeds; he too, becomes partaker with her, and here disobedience obtains its birth, and through it man falls from his primeval state, his original purity, and sin is entailed upon the whole human race; the extinction of which could only be obliterated by the blood of Jesus, our second Adam, by whose obedience many were to be made righteous.

As we have been endeavoring to get before you disobedience in its incipiency, we shall now attempt to place before your mind the act of obedience, and the great source from which it first germinated, and was sanctified by the atoning blood of the Lamb slain before the foundation of the world, for redemption from our fallen condition. I trust we have endeavored to develop disobedience with the seal of condemnation confirmed, and obedience with the seal of sanctification stamped upon it in the exemplification of it in his own personage. This in itself should be enough to hallow it as the great available means through which we have access by faith into his grace wherein we stand, and rejoice in the bright hope of that glory we anticpate enjoying in the regions of eternal bliss.

Therefore as by the offence of one Judgment came upon all, to condemnation, even so by the righteousness of one the free gift came upon all men into justication of life. For if the first covenant had been faultless, then should no place have been sought for the second. For this is the covenant I will make with the house of Iseral in those days, saith the Lord. I will put my law into their minds, and in their hearts will I write them, and I will be to them a God and they shall be to me a people, for I will be merciful to the righteousness, and their sins and iniquities will I remember no more. Then all things being perfected in him through obedience, by virtue of which through his Sonship he became the author of eternal salvation to all who obey. Hence the same obedience that characterized his submission to the will of the Father in heaven, has been made the sanctified means by which we are to bow in holy submission to the divine authority with which he has been invested. Faith in the atoning of his blood is the great propelling power that is to set our poor fallen humanity in motion, looking to Jesus as the great pioneer of souls, to land us safely into that heaven of eternal rest, all those who obey from the heart that form of doctrine once delivered to the saints. I would here suggest, after having attained thus far on our trip heaven-ward, that it is of the most profound importance that we keep close vigilence upon the many weaknesses our mortality is heir to, looking out for breakers upon which we are liable to be wrecked on our voyage; and if any fears seem to be looming up before us, as regards our safety, it will be well to cling closely to the helm, the rock of our salvation; the stone which is a tried stone, that has become the head of the corner, whose foundation is sure—is God.

He has never been found wanting in any thing that Christian perfection aspires to. Through implicit obedience, to his will we have his promise to guide us into the way of all truth. He that doeth my will shall know of the doctrine. He is the life, the truth, and the way. Just let our implicit faith be like that of old father Abraham, who is the father of us all, as pertaining to the righteousness of faith, who staggered not at the promises of God, believing that whatsoever he promised He was also able to perform. For all the promises in Him are Yea and Amen. The offering up of Isaac upon the sacrificial altar, in my opinion prefigured very beautifully the offering up by God the Father of his only begotten Son, to make reconcili-

ation for Adam's disobedience. In Abraham's sacrifice was the last great, and final test of his obedience. Hence we discover that this living faith that was generated in him has been extended to all who desire to accept of the means of grace made susceptible to us through faith, repentance and baptism for the remission of sins, by which we are inducted into the church militant, clothed with the garb of a soldier in Christ. Our warfare has now just begun. But on therefore the whole armor of God that ye may be able to stand against the wiles of the Devil.

Now by way of application, as we are ambassadors for Christ, as though God did beseech you by us, let me, in my weakness, vividly impress upon your minds that we pray you, in Christ's stead, be ye reconciled to God, for he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him; for he has said: "I have heard thee in a time accepted and in the day of salvation have I succored thee. Behold now is the day of salvation; if ye hear his voice harden not your hearts."

I have attempted to place before you life and death, which in time past was set before our progenitors. The same volition is now given you; it is your prerogative to exercise the same free-will agency which had its birthright in him. Let me now implore you in the fear of God, choose ye between obedience and disobedience with its seal of eternal condemnation, with all the horrors of the curling flames of perdition looming up before your fertile imagination; but waiting to claim you as its unhappy victim, from whose pangs of misery and woe, you will know no release. I would feign spread the vail of commisertion over this awful picture by which you can realize but a faint conception of your eternal doom; but let God be true and every man a liar.

However, thanks be to God who giveth us the victory! We have the remedy in which is virtue enough and to spare, if the application is properly made to your sin-sick souls.—You have in the very opposite term obedience with the signet of sanctification indelibly enstamped upon it by the all atoning blood of Jeses, who became poor that we through his poverty might be made rich toward God, who would have all men come to a knowledge of the truth as it is in him, and become partakers of that spiritual life, to fit, qualify, and sanctify us for that glorious immortality, beyond the narrow confines of hell, death, and the grave. It is not all of life to live nor all of death to die; but after death the judgment; for the time is come that judgment must begin at the house of God; and if it first begin at us what shall the end of those be who obey not the gospel of God. If the righteous scarcely be saved, where shall the ungodly and sinner appear? These are thoughts, my dear unconverted friends, only declaratory in reference your position, which solemnly require your most mature reflection. Knowing therefore the terror of the law, we use our best endeavors to persuade you to turn in with the overtures of mercy and be saved, accept through implicit faith and obedience his authoritative plan of redemption. "Say not in thine heart, Who shall ascend, into heaven? that is to bring Christ down; or who shall descend into the deep? that is to bring up Christ again from the dead." The righteouaness which is of faith, what saith it? "The word is nigh thee, even in thy mouth, and in thy heart, that is the word of faith which we preach; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

May God in the infinitude of his wisdom and mercy, in connection with the assistance of the convicting influences of the Holy Spirit, keep you, roll these truths of such import, as sweet morsels under your tongues, until you are induced to obey from the heart that form of doctrine once delivered to the saints, that your obedience may be sanctified through the obedience of Christ toward that righteousness for which it was so divinely designed. PETER S. NEWCOMER.

Stick to It.

During the great rebellion, after the Union armies had suffered many defeats, and when the cause of liberty looked dark and uncertain, and many a faint heart began to despair, a gentleman called upon President Lincoln, and asked him what he thought of the situation. The president expressed himself cheerfully and hopefully. "But how do you expect to conquer a rebellion of such vast magnitude, when our experience has been so unfavorable, and the history of all like conflicts are against our success?"

Mr. Lincoln replied, "I expect to conquer by sticking to it!" And so he did! simply by sticking to it. We all remember well the long and wearisome weeks, months and years of the terrible war. We remember the frequent requisitions for "more men"—"*more men*"—wherewith to meet and *wear out* this determined and desperate foe. We remember the sad partings, as regiment after regiment of our young men filed into the ranks and marched to the defence of our country, and with what anxiety we read over the list of killed and wounded after a battle.

After years of desperate struggle, such as the world had seldom before witnessed, liberty was triumphant, truth and justice prevailed, "Righteousness and peace kissed each other."

Now, in the great battle of life, many persons fail to accomplish what they might and what they would, and what they ought to, because they will not "stick to it." A young man starts in the legal profession. He meets discouragements in the form of poverty, hard work, or nothing to do (which is the worst of all.) He falters, looks back, and finally fails in his purpose. Many a good mechanic conceives of some valuable improvement in the science of machinery, which would insure him a fortune and give him a reputation; but he lacks the energy to develop it.

So in the Christian life, which is frequently called in the Scriptures "a warfare," we fail to come off conquerors over the great enemy of truth, because we weary of the conflict.

We gain many victories, and like Mark Antony, march triumphantly over all opposition for a season; but like him we are conquered at last; not for want of courage or strength, not for want of ability, but simply for want of endurance.

Many will fail to carry the palms of of victory or wear the crown of glory, because thay will not "Endure hardness like good soldiers." When our Saviour taught His disciples privately upon the Mount of Olives He told them of the trials, the conflicts, "the discouragement which they would meet, but He gave them this comforting assurance, "But he that endureth to the end the same shall be saved." (Mat. xxiv. 13.)

Memory.

The problem of memory is closely connected with the question of the mechanical relation between thought and structure. How intimate is the alliance of memory with the material condition of the brain, is shown by the effect of age, of disease, of a blow, of intoxication. We have known an aged person repeat the same question five, six, or seven times, during the same brief visit. An eminent surgeon was once asked to see a woman who had just been injured in the street. On coming to herself, "Where am I?—what has happened?" she asked. "Knocked down by a horse ma'am—stunned a little—that is all." A pause, while one with moderate haste might count a hundred—and then again, "Where am I?—what has happened?" "Knocked down by a horse, ma'am—stunned a little—that is all." Another pause, and the same question again, and so on during the whole time I was with her. The same tendency to repeat a question indefinitely has been observed in returning memories of those worshiping assemblies whose favorite hymn is, "We won't go home till morning."

Is memory, then material record? Are the brains like the rocks of the Sinaitic valley, written all over with inscriptions, left by the long caravans of thought, as they have passed year after year through their mysterious recesses? When we see a distant railway train sliding by us, in the same line, day after day, we infer the existence of a track which guides it. So, when some dear old friend begins that story we remember so well, turning off at the accustomed point of digression, coming to a dead stop at the puzzling question of chronology, off the track on the matter of its being first or second cousin of somebody's aunt; set on it again by the patient, listening wife, who knows it all as she knows her well-worn wedding ring; how can we doubt that there is a track laid down for the story in some disposition of the thinking marrow? We need not say that no microscope can find the tablet inscribed with the names of early loves, the stains left by tears of sorrow, or contrition, the rent where the thunderbolt of passion has fallen, or any legible token that such experiences have formed a part of the life of the mortal, the vacant temple of whose thoughts it is exploring.

Brieflets.

HUMILITY is the solid foundation of all the virtues.

GRIEF knits two hearts in closer bonds than happiness ever can; and common suffering is a far stronger link than common joy.

OVER THE HILL TO THE POOR HOUSE.

By Will M. Carleton.

OVER the hill to the poor house I'm trudgin' my weary way—
I, a woman of seventy, and only a trifle gray—
I, who am smart an' chipper, for all the years I've told,
As many another woman that's only half as old.

Over the hill to the poor house—I can't quite make it clear!
Over the hill to the poor house—it seems so horrid queer!
Many a step I've taken a toilin' to and fro,
But this is a sort of a journey I never thought to go.

What is the use of heapin' on me a pauper's shame?
Am I lazy or crazy? am I blind or lame?
True, I am not so supple, nor yet so awful stout;
But charity ain't no favor, if one can live without.

I am willin' an' anxious an' ready any day
To work for a decent livin' an' pay my honest way;
For I can earn my victuals, an' more, too, I'll be bound,
If anybody only is willin' to have me round.

Once I was young an' han'some—I was, upon my soul—
Once my cheeks was roses, my eyes as black as coal;
And I can't remember, in them days, of hearin' people say,
For any kind of reason, that I was in their way.

'Taint no use of boastin', or talkin' over free,
But many a house an' home was open then for me;
Many a han'some offer I had from likely men,
And nobody ever hinted that I was a burden then.

And when to John I was married, sure he was good and smart,
But he and all other neighbors would own I done my part;
For life was all before me, an' I was young an' strong,
And I worked the best that I could in tryin' to get along.

And so we worked together; and life was hard, but gay,
With now and then a baby for to cheer us on our way;
Till we had half a dozen, an' all growed clean and neat,
An' went to school like others, an' had enough to eat.

So we worked for the child'rn, and raised them every one,
Work'd for 'em summer and winter, just as we ought to've done,
Only perhaps we humored 'em, which some good folks condemn,
But every couple's child'rn's a heap the best to them.

Strange how much we think of our blessod little ones!—
I'd have died for my daughters, I'd have died for my sons;
And God he made the rule of love, but when we're old and gray,
I've noticed it sometimes somehow fails to work the other way.

Strange, another thing: when our boys and girls was grown,
And when, exceptin' Charlie, they'd left us there alone;
When John, he nearer an' nearer come, and dearer seemed to be,
The Lord of Hosts He came one day an' took him away from me.

Still I was bound to struggle, an' never to cringe or fall—
Still I worked for Charley, for Charley was now my all;
And Charley was pretty good to me, with scarce a word or frown,
Till at last he went a-courtin', and brought a wife from town.

She was somewhat dressy, an' hadn't a pleasant smile—
She was quite conceity, an' carried a heap o' style;
But if ever I tried to be friends, I did with her, I know.
But she was hard and proud, an' I couldn't make it go.

She had an edication, and that was good for her;
But when she twitted me on mine, 'twas carrying things too fur;
An' I told her once, 'fore company, (an' it almost made her sick)
That I never swallowed a grammar, or et a 'rithmetic.

So 'twas only a few days before the thing was done—
They was a family of themselves, and I another one;
And a very little cottage one family will do,
But I never have seen a house that was big enough for two.

An' I never could speak to suit her, never could please her eye,
An' it made me independent, an' then I didn't try:
But I was terribly staggered, an' felt it like a blow,
When Charley turned agin me, and told me I could go.

I went to live with Susan, but Susan's house was small.
And she was always a hintin' how snug it would be for us all,
And what with her husband's sisters, and what with children three,
'Twas easy to discover there wasn't room for me.

An' then I went to Thomas's, the oldest son I've got,
For Thomas's buildings 'd cover the half of an acre lot:
But all the child'rn was on me—I couldn't stand their sauce—
And Thomas said I needn't think I was comin' there to boss.

An' then I wrote to Rebecca, my girl who lives out west,
And to Isaac, not far from her—some twenty miles at best;
And one of 'em said 'twas too warm there for any one so old,
And t'other had the opinion the climate was too cold.

So they have shirked and slighted me, an' shifted me about—
So they have well nigh soured me, an' worn my old heart out;
But still I've borne up pretty well, an' wasn't much put down,
Till Charley went to the poor house an' put me on the town.

Over the hill to the poor house—my child'rn dear, good-by!
Many a night I've watched you when only God was nigh;
And God 'll be judge between us; but I will always pray
That you shall never suffer the half I do to-day.

—*Harper's Weekly.*

THE shadows of the mind are like those of the body. In the morning of life they lie behind us; at noon we trample them under our feet; and in the evening they stretch long and deepening shadows before us.

FOUNDATIONS are hidden. It is not the apparent virtues that give stability to character. It is not what a man appears to be, but what he is in the foundations.

IT is said that when one asked Augustine "What is the first article in the Christian religion?" he replied. "Humility." "And what is the second?" "Humility." "And what the third?" "Humility."

BEAUTY, like the flowering blossoms, soon fades; but the divine excelence of the mind, like the medical virtues of the plant, remains in it, when all those charms are withered.

Acceptable Prayer.

See here, my brother, do you remember how often it has occurred to you, when you warmed up in prayer, threw off your embarrassment, and had an easy, happy flow of language, that you were now doing very finely in your petitions, and that God was giving special audience to your unfettered utterance. Now, just take a second thought, and remember that all one's easy, happy flow of language usually indicates but little, and that in itself it is nothing in the hearing of God. Remember that it is the honest heart, the upright and obedient life, that are essential to acceptable prayer. If your heart and life are right, your most stammering utterance shall prevail with God. If your heart and life are wrong in God's sight, your tongue of eloquence will be only babbling and mockery in the ears of the Almighty. Never, then, congratulate yourself upon liberty in prayer till you are convinced that that prayer went from a heart honest, sincere, and wholly given up to love and serve the Lord.

Counsel for Parents.

Nervous children suffer untold agonies from fear when put to bed alone. No tongue can tell the horrors of a lonesome room to such children. A little delicate boy whom his parents were drilling to sleep alone, used to cry violently every night, and his father would come in and whip him. He mistook his pertinacity for obstinacy, and he thought it his duty to conquer the child's will. One night he said:—"Why do you always scream so, when you know you will be punished?" "Oh father, father!" said the little fellow; "I don't mind you whipping me, if you only stay with me." The father's eyes were opened from that moment. He saw that a human being cannot be governed by dead rules, like a plant or an animal.

To Make Home Happy.

To make home truly happy, there should be no concealments; for they are the canker worms. Let a woman tell her troubles and tales freely to her husband, and he will assist her out of them. He is her other self, and not her judge and master. If a man confide in his wife, her penetration and quick wit will often see things that escape him. We are in the world all day; our minds are occupied by many details; but she sits at home, often alone, or with but an infant companion. She thinks over what her husband has told her, and sees it in many lights; she has had the time which he wanted. The discovery that there has been a secret excites jealousy, and loosens the ties of affection on either side.

Christian Family Companion.

DALE CITY, PA., Feb. 6, 1872

Help Wanted.

We are in need of help in the type setting department of our office. A steady, industrious hand can obtain a permanent situation. One or two apprentices, boys or girls, would also be employed. None but such as are fully competent need apply. Boys must be under eighteen years of age, and must be good in orthography, reading, and English grammar. No application will be noticed unless written by the applicant himself, or herself.

Brother Henry:—We would like if you would pay us a visit next spring, going to or coming from the Annual Meeting. We would be glad to see you in our midst once more.—If you can comply, give us some notice in due time, and we will gladly make farther arrangements.

ERED. W. KOHLER.

New Middletown, Ohio.

If we are spared we shall certainly try very hard to stop off for a few days with the brethren of the old Columbiana congregation, and revive some of our acquaintances that are getting a little dim. This will we do if God wills.

Brethren's Tune and Hymn Book.

We take pleasure in announcing to our anxious readers that the Tune and Hymn Book is under way. We have also the assurance that it will be prosecuted as rapidly as possible. We once more ask the patience of the friends of this work. No doubt they cannot see why there should be so much delay; nor can we, but it is so, and could not well be prevented.

We hope in a short time to ascertain the price of the Book. when we shall be ready to receive orders.

"*Brother Holsinger:*—You have been sending me the COMPANION for some time when I had not paid for it. This is a charity that I did appreciate very much. We are so very lonesome since they stopped.—My wife (a sister) complains often that we cannot hear from the Brotherhood any more. She says, ask brother Holsinger to send us the COMPANION again; but I told her we did owe him already, and I did not like to impose upon the good nature of brother Holsinger; but I do wish some one of our brethren or sisters who have enough and to spare would send us the COMPANION. Now, dear brother, if I get able to work I will get you that money which we owe you, and if not, God will reward you."

The above is an extract of a letter from a brother who has been an occasional contributor to the COMPANION, and who has been reduced to poverty by disease. Imagine, dear brethren and sisters, that you are a witness to the scene when the conversation in regard to sending for the C. F. C., occurred. The sister, longing to hear of the Brotherhood, and in the simplicity of her heart, perhaps not thinking of the cost, asks her husband to send for the COMPANION. The husband, conscious of his indebtedness, and sensitive upon the measure of propriety, reminds her of their poverty, and past obligations.—Of course we will send it, and would not refuse such an application if we had five hundred of them. But we do not expect to do this warfare at our own charges. We have a Charity Fund to which we charge all names entered, who are unable to pay, and to which we credit amounts contributed from fifty cents and upward. Brethren and sisters, you who have means at your disposal, perhaps you could do good by contributing to this fund. Think of it when you pray for the poor, and use your own judgment.

At present the accout stands thus:

RECEIVED FROM

Kate Price,	50
Charity,	1.25
Mrs. E. Hagey,	1.00
Mrs. J. Jamison,	1.00
Kate B. Tayler,	1.75
Geo. Schrock,	50
W. S. Lichty,	1.50
I. G. Harley,	50
N. W. Rowell.	90

OF LAST YEAR, NOT BEFORE ACKNOWLEDGED:

J. W.,	1.25
P. R. Wrightsman,	50
Hannah Knauff,	2.00
C. Prevost,	50
M. Frantz,	25
	$13.40

PAPERS SENT:

Eastward,	$ 6.11
Westward,	18.50
	$24.71

Last year the account stood thus:

Papers sent,		$83 60
Charity Fund,	$44.39	
Blessings, to balance,	39.21	
		$83 60

Persons wishing to contribute to this fund secretly, may select their own names, but ought to make choice of some name.

Tobacco Supplement.

We have still some of the Tobacco Supplements on hand. Price five cents; thirty cents a dozen. We had forgotten these tracts until lately, when they were called for. They ought to be out and at work. Brethren and sisters, send for them, and distribute them. They will do good. Brother Isaac Price says of them:—"They are better than Trask's tracts; more moderate; more rational; more persuasive. I know of one who was effectually converted by this supplement."

The School Festival.

This beautiful little Quarterly Magazine, devoted to new and sparkling matter for the School Exhibitions and public days, is received for January. No teacher or pupil should be without it. It costs only fifty cents a year; single copies, fifteen cents. Write for it, to ALFRED L. SEWELL, Publisher, Chicago, Ill. Send your subscriptions *now*, and you will not regret it.

Answers To Correspondents.

EMANUEL RENNER. The Emphatic Diaglott is in Greek characters; but it contains all the explanations necessary to learn to read them. It has references and notes. Price $4, postage prepaid.

JOHN H. STAGER. The book will be sent as soon as we can get it.

DANIEL H. MAY. If you will give us your postoffice we will send you an Almanac, and correct your name from Samuel.

ISAAC LEEDY. The exchange has been made, and the "Phrenological Journal" ordered for you. For information in regard to Tune and Hymn Book, see elsewhere. If you send us something first rate it will appear. Not with us does the "name brother outweigh the grace necessary to make such."

SECRET. If it was a secret then why did they not keep it to themselves. A newspaper office is the last place a secret should be entrusted to. If you do not want a fact proclaimed from the "house top," keep it from our knowledge, for that is a part of our business. We despise whisperings; they are not only unmannerly but unchristian. Paul classes whisperers among backbiters, haters of God, despiteful, proud, &c. "Where there is no whisperer (margin) strife ceaseth", and "A whisperer separateth chief friends", we are told in the book of Proverbs. We have about as many secrets of our own as we are able to keep. Ours is a publishing house.

T. D. LYON. After allowing percentage on your list, and deducting price of Emphatic Diaglott, we owe you $1.05.

JOHN G. NEHER. You will take notice that brother I. B. Ward, to whom your note offers information, has gone to his grave. Consequently we have not published it.

ALLEN RHODES. Your subscription for 1871 began with No. 8.

LANDON WEST. Satisfied.

V. C. FISHER. Right.

W. WYLAND. About the 20th of April, 1871, you sent $1.50, which we placed to the credit of J. P. Wyland. If that was right you have now paid twice for him. How is it? A. Rummell did not pay for last year's paper. He got it only six months.

GEO. MYERS. See No. 3, page 47.

A. BOWMAN. We have placed sister A. B. on the poor list for 1872; if, however, she will pay a part, the amount will be put to the charity fund.

R. B. REIGERT. Nead's Theology is not published in German. We have no extras of the G. V.

GEO. WORST. We acknowledged the whole in your name, because we received it from you; but gave sister Martin credit on our books with $21.00, according to instructions.

J. S. FLORY. J. H. Comer's subscription expires with No. 10. From that to the close of volume 8 will cost $1.20

D. A. BAILY. In writing for the Press your paper should not be over 6 inches wide.

DAVID MARTIN. You have now paid for volume 7. We are sending volume 8, as directed.

S. T. BOSSERMAN. We have been sending S. Bradford's COMPANION regularly to Williamstown, Ohio, as on your list. Is that her office? What Nos. failed?

JOHN S. STUTZMAN. The *Phrenological Journal* has been ordered for you. If, in due time, it does not come to hand, drop a note to S. R. Wells, 389 Broadway, New York, and tell him you subscribed through us.

DAVID BOWSER: Your proposal is satisfactory.

D. M. WITMER: Satisfactory.

W. E. FADELY: It is all right. Keep in good spirits.

AARON ROSE. The C. F. C. addressed to this person at Columbus Grove, Ohio is said not to be called for. It is marked paid. Who knows?

House Burned.

We have information of the burning of the house of Jacob P. Walker, residing about three miles west of this place, on Friday night, third instant. All its contents were consumed, and the family barely escaped, the old lady being obliged to walk a considerable distance without shoes. Insured in the Farmer's Union Association for seven hundred dollars.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Queries.

An explanation is requested, through the C. F. C., of the following words: "And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your Judges." Matt. 12: 27.

J. J. BLOUGH.

Divorces—For Information.

Living as I do in a state famous for Divorces, I have been led to inquire —What is marriage in *its true signification?* What do we understand by the term? Is it as considered by common law, a *civil* contract, entered into by the parties for convenience sake? A contract wherein the man agrees to look after legal rights of woman; and the woman agrees to watch over domestic affairs of the man; and their rights, legally become one. If you say it is not a civil contract, I then ask what is it? From whence did it come? Who authorized it? And for what purpose was it authorized? Some marriages according to our laws, are *legal*; others, *illegal*.—Does the legality, or illegality, make them right or wrong, in, and of themselves? A full and complete answer, to all, and every one of the above interragatives, is most sincerely desired, asked and prayed for, in hope of getting at *the truth* for truth's sake. Answer promptly through the C. F. C.

J. SHELLEY.

H. R. HOLSINGER; Dear brother: —I will now give you the results of our meeting, as near as I can. We commenced the meeting on the 14th of January, and continued day and night, (excepting Saturday,) until Sunday, the 21st. The members of the church were well represented and I think much revived, during the meeting. The meetings were well attended in general, especially at night. We expect to reap the fruits of the meeting by next Spring, God willing, and we live. Brother John Spanogle, and James Lane were chief speakers. Brother Christ. Myers, from Tuscarora, was with us during four meetings. May God bless their efforts.

GRABILL MYERS

Wisdom.

My Dear Brethren:—I acknowledge with feelings of thankfulness the reception of your paper; and pray God to prosper and bless you in all things both spiritual and temporal. It is filled with excellent reading matter, and encouraging thoughts, of such a spiritual nature that I feel and pray that Heaven's blessings may attend it, and all the advocates of its teaching.—Next to my Bible I prize its reading; and the more I investigate God's holy word, the more I am persuaded that the Brethren are right. The doctrine of the Savior is the true doctrine, and all who love him must obey him.—And now, brethren, if you will allow me, I feel like saying a word, and may God bless the weak effort. My subject is Wisdom. "Where shall wisdom be found? And where is the place of understanding?" Job 28: 12. The 28th verse of the same chapter, is the answer: "Unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from Evil is understanding." Now we have the basis upon which we build—"The fear of the Lord."

Why should man fear the Lord? For the self-evident fact, that it is the beginning of wisdom. There is implanted, in the heart of every man and woman, a desire to known. But in order to know aright they must fear the Lord; and, furthermore, it is the very essence, which will throw a fragrance all around their pathway, as they journey through life. The Lord is Maker of heaven and earth, and all that is in them. He governs the world by his power; he protects his creatures from danger, and watches over them with a Father's care and a true Parent's regard. His goodness is unbounded. He saw us in our naked condition, and he provided us a garment to clothe ourselves with; and this is given unto us free of charge, "without money and without price"—given freely, a gracious gift—a gift which an unregenerated world knows nothing of. He has also given us time, place and opportunity to understand what his will is concerning us. How humbly should we acknowledge the gift! It is of great moment; and those of us who had felt his pardoning love, should endeavor, day by day, to acquiesce in, and comply with, his requirement, in all things, and by thus doing, secure unto ourselves that rich inheritance, which is incorruptible, and which fadeth not away. Search after wisdom as after hidden treasure; then, after obtaining that pearl of great price, stand not still with the glittering prize; but spread it abroad. Encourage others to go forward and wash and be clean. This is an important theme, and one which should actuate us to operate in the great battle-field, with a view to benefit the world in which we live.

"And to depart from evil is understanding." There are by-roads to lead fallen humanity astray. The sins of the world are legion in numbers; and it requires the Christian to be on his watch tower, in order that he may over-throw the works of Satan. The cause that Christians are engaged in is a good one. When I say Christians, I mean Christians—those who love the cause of the Savior, and who are aiming to do his will, abondoning wickedness in all its multiplied forms. The banner under which Christians sail has inscribed upon it, faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness, and charity. We are told, that if these abound in us we are neither barren nor unfruitful.

Now my Christian reader trusting that these broken, and scattered thoughts may spread and grow, and may produce in my own heart a greater work of grace, and be beneficial in causing more of a hungering and thirsting after righteousness and true holiness, which in the sight of good is above all price.

W. B. Shane.

For the Companion.

Maine Correspondence.

John Dennis,

Dear Friend:—This morning I mailed, after considerable, delay, a number of Family Companions, containing your last letter and my answer, which, I hope, will arrive in due time. As you wrote in your last letter about a missionary, I have the following inquiries: What kind of people are your citizens? Is English the only language, or have you also German? Of what denomination are you, and those mentioned in your letter, Elders? For what reasons are you dissatisfied with the denomination with which you are connected? By answering the above, you will do me a favor; and if you have any more to ask of me, ask with freedom. With the hope of hearing of you before long, I will close by subscribing myself. Your Humble Servant,

C. Bucher.

Answer.

Our people are most all English.—The most of our people belong to the Free-will Baptists. There are some of the Christian Baptists here, and others—all of which take the Bible as their rule of faith and practice. The reasons of dissatifaction are want of *spirituality*, humility, lack of funds and missionary labor, sectarianism, will-worship, and the captain spirit, &c., Yours in Christ,

John Dennis.

At the same time, dear brother Bucher, answers to the following questions are desired by many friends: Is Jesus Christ equal with God the Father? Were Jesus and the Apostles baptized by trine immersion? Is it your belief that Paul, the jailor, and others in apostolical times were baptized by trine immersion? Do your people take up collections or contributions for missionary and religious purposes as we find in the 8th and 9th chapters of 2nd Cor.? Yours in the bonds of the Gospel,

John Dennis.

Answer.

Jesus Christ is equal with God the Father in capacity, but not in office. Christ said, "I and the Father are one;" again, "The Father is greater than I;" also, "All men should honor the Son, even as they honor the Father." This question, to my knowledge, was never at issue with us.—We take all as we read it both of God the Father and of Christ the Son.

We have no scripture how Jesus and the apostles were baptized, save by immersion.

We believe that after the Commission was given,—"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—they were all baptized by trine immersion, for at least two hundred years thereafter.

We do not find the word "missionary" in said chapters. We have no regular or stated collections, only when there is need. In the above case it was only for the saints' wants. We take care of them too. As long as members live according to the gospel teachings, so that they can be held as

such, they are not allowed to go, or be taken, to the almshouse.

Yours, &c. C. BUCHER.

EXTRACT OF A LATER LETTER:

Brother Bucher. We shall take the C F. Companion soon. If a missionary comes on this winter, have him bring books, papers, &c., to sell, and get subscribers for your papers; and stay some six or eight months, or more. May the good Lord bless you all, is the prayer of your unworthy brother, JOHN DENNIS.

Now, dear brethren, a word to you: Thus far I have tried to attend to the above correspondence; and as you have seen, there is a call for something more,—some one to preach the "old Jerusalem Gospel" to them,—give this your attention. Is some one to go? Who is to go? How and when is he to go? Will some *older* brethren please give their views on this *going* question? C. BUCHER.

Schafferstown, Pa.

Brethren Holsinger and Beer:—Inasmuch as news from the churches is acceptable with the members of our fraternity, I have a few items to lay before them, through the columns of your paper. On the 24th of December, I left home, to meet with the brethren and sisters of the Sandy Creek branch, Fayette county, Pa., under the charge of Elder Jacob M, Thomas. Had five meetings, all well attended, and good attention paid to the word preached. The members seem to have a sufficiency of the zeal of God to keep the ark moving.

On December 30th, left home to meet with the brethren of the Quemahoning branch, Somerset county, Pa., under charge of Elder Tobias Blough. Here we had quite a revival. Six souls added by baptism, and two reclaimed while I was there, and one before I came to the place of meeting. Good impressions were left upon the minds of others that were nearly ready to say, "We are coming too." This church is in a flourishing condition; well supplied with ministers and deacons.

On the 17th of January, I left home to meet with the brethren in the Ten Mile branch, Washington county, Pa., under the charge of Elder John Wise. In the evening of same day, Elder Joseph I. Cover, (house-keeper in the George's Creek branch, Fayette county), met me at the house of brother Johnson, of the same county. In the morning of the 18th, Joseph and I started on horse back for said branch; landed safely at brother Wise's in the evening of same day. Next morning we started for what is called the Brick Church, same branch, where we met with the church in council, and after a few and friendly discussions of the matter in question, we, with the church, disposed of the matter without a dessenting voice. After we had disposed of the business for which we were called, we commenced preaching, and had some very interesting meetings; were kindly treated by the members in that locality.—When I came there I knew but four persons; but now I can say I have added quite a number to my list of names. This is the same branch in which we expect to meet in council for Western Pennsylvania, this coming spring. If we live till then we may have more to say. Until then, accept of our thanks for the kindness you bestowed upon us while in your midst. Yesterday I conducted two meetings in our own district. This is something I had not done since October last. At this rate one would suppose that the brethren here would not likely bring a charge against, me for my frequent preaching. I here close by giving my thanks to all the brethren with whom I had the pleasure of meeting. Pray for your humble servant in Christ, C. G. LINT

Dale City, Pa.

In the "Companion" Office.

We have been on a visit to the Brethren, at Berlin, Somerset county, Penn'a., in company with brother Jeremiah Brown, of Urbana, Maryland. We attended seventeen meetings, and two funerals. The first funeral was that of a child of brother Jacob Myers, on Sunday the 21st of January. The second that of brother John L. Forney, on Saturday, 27th, of whose death there will likely be farther notice through the COMPANION. Both funerals were largely attended.

Our meetings increased in number and interest. And although we had no additions, and eternity must tell the result of our labors, we have the satisfaction of believing that some good impressions were made, and the confession of some who told us their minds were made up to serve the Lord. The Brethren manifested a great deal of interest in the meetings. We formed many pleasant acquaintances; and received acts of kindness which we shall not soon forget.

On Tuesday, 30th, we were kindly brought by one of the brethren, and accompanied by several brethren and one sister, to Dale City, where we were kindly received. We attended three meetings at this place, and visited widows and fatherless, and endeavored to administer words of comfort, and held seasons of prayer.

Among the rest we were permitted to visit the pleasant families of the editors of the COMPANION, where we enjoyed ourselves very much, and increased our love and respect for them, which we think will be the case with all those who visit them.

After taking leave of a number of brethren, sisters and friends, we now find ourselves in the sanctum of the C. F. C., where we find our editor brethren very busily engaged; indeed so much as to draw upon our sympathies. They are more than ordinarily throng in consequence of some of their help having been indisposed, and others having been called to wait upon friends, and thus are deprived of much of the enjoyment they might and should have. But upon the whole we are much pleased to find them so well situated, and prepared to do work.

From the appearance of the manuscript box we think the readers of their valuable journal will be well entertained for a time to come.

We would have much more to say, but train time is drawing near, when we must bid farewell. We expect to stop off at Cumberland, and perhaps attend a meeting to-night.

JACOB D. TROSTLE.

Of Ligannore, Md.

Dear Companion:—I am truly sorry to read of the death of the PIOUS YOUTH. Who sinned that the P. Y. must die? Is its death the result of sin? "When sin is finished it bringeth forth death." If you, brethren editors, did all you could to save the P. Y. that it might go on its mission of piety, then you are free of blood. In these days of moral and spiritual laxity, every person and thing which contributes in any way to make piety abound, should be sustained;—if need be, should be fed on golden food. Its death is announced. Then I suppose it needs no farther sustenance. But I still entertain hopes

that it is not dead, but, damsel-like, sleepeth. Let its friends see to this matter. Could we not awake it? nourish it till it has more years and more strength to endure? To weep now would be childish, to be indifferent or cold is unwise. A few sober reflections, brethren, is what we need. All will be well yet I trust. Look at the past character and influence of the P. Y., and what might it not be in our midst if we only should do did our whole duty.

Yours truly,

LEWIS KIMMEL.

SCHUYLKILL, PA., Jan. 20th, 1872.

Brother Henry :—I am sorry the PIOUS YOUTH must die. Is there really no hope for him? When it was seen that it must die unless better supported, I still had a lingering hope that there would be help. I have oft repeated to myself, can it be possible that our church will lose the prospective benefit of this little periodical, which in turn, if sustained, would gather in the youths of our members, and thereby sustain the cause of the Master? It is a painful thing to think of—if no prospect at all be open. If there is any hope at all please let me know, and say about what number would fall to my lot to raise.

Keep the copy-right, and send out one or two more copies, at tolerably distant intervals; offer it in lots for Sunday-schools in the summer, and then if it don't pay, perhaps it may keep alive the interest in those who loved it, and the children for whose reading it was provided the 2 years it did live, will now soon grow up to such age as themselves to become subscribers. I hope it may yet live.

My wife's illness continues with no hope of recovery. She is patiently and hopefully awaiting the end. She cannot sit up to read, neither can she get much comfort in hearing any reading of scriptures, hymns, or the COMPANION, in consequence of the constant discomfort and uneasiness of her position. With inward fortitude she can bear up under her afflic- without manifesting impatience.—But to listen to reading, or be benefitted by it, is quite a different thing.

Ere I close, allow me to request you, dear brother, to call the attention of brother Grove, of Baltimore, to the closing of the 13th chapter of Corinthians, where the Apostle tells us that miracles shall cease; but faith, hope, and charity shall remain.

ISAAC PRICE.

A Proposal.

I would say to the scattered members in south and south-western Kansas, that I have settled in Neosho county, and expect to do what I can in the ministry. If they will let their whereabouts be known to me by letter, I will try to visit them the coming summer, by consent, when convenient. Address, Galesburg, Neosho county, Kansas. SIDNEY HODGEN.

Proposed Visit.

To Holidaysburg on the 17th of February; meeting at Catfish on the 18th. On the 19th to Martinsburg. On the 20th to the lower end of the Cove. Brother Cox is expected to accompany me on this visit, if he is well. We expect a brother from the Lower end to meet us at Martinsburg, on Monday evening, to convey us wheresoever they chose to take us. The visit is intended for the lower end of the Cove.

GRABILL MEYERS.

Brother Holsinger :—I see in your Almanac that somebody has sent you my name and address, that did not know it correctly, My address is not Brant, Ohio; but Dayton, Ohio, Box 1013. JOSEPH ARNOLD.

MARRIED.

By the undersigned, at his residence, January 16th, brother JOSEPH M. MESSAMON, and MARY G. MYERS, both of Mifflin county, Pa.

Robert Badger.

December 31st, 1871, at the house of the bride's parents, JOHN W. SIDLE, and REBECCA M. NEVEIL, by Isaac Price.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Died in Warren County, Indiana, January 9th. Brother Isaac B. Ward, aged 32 years, 11 months, and 14 days. He leaves a wife (sister in the church) and four children, with many friends to mourn their loss. Brother Isaac joined the church in his youth and (we believe) lived a faithful member in the church. He was formely a resident of Miami county, Ohio, and a member of the Newton and Panther Creek arm of the church. His remains were brought here and intered in the grave yard at the Stone Church.—Brethern Cadwallader and Murray, exhorted on the occassion. Text, Looking for Jesus.

Another of our readers of the C. F. C. has been overtaken by the tyrant death, without warning. Brother Isaac was in his usual health on the morning of the ninth, and went to help one of his neighbors to crib corn. The crib being filled, they built it higher with small poles, after unloading the wagon, he went to pick up some scattered ears, that fell to the ground, and while stooped a light pole (leaning against the crib) fell and struck him above the left ear knocking him down. He was helped up, went to the house, and when dinner came he eat hartily, and started home walking nearly a mile on reaching home, he only spoke a word or two and was unconscious. A physician was sent for, but to no purpose a vein being bursted under his scull the blood flowed to the brain. He lived eleven hours after the accident. This should be a warning to all to be prepared to go at any hour.

On page 44, present volume, appeared a short article from him.

C. H. DEETER.

In the Lick Creek branch, Williams county, Ohio, December 17th, 1871, sister SUSANAH WALLACE, daughter of brother John C. sister Mary Ann Wallace, aged 19 years, 9 months, and 25 days. Disease, Consumption. A short time after she became ill, she sent for brethren D. Rittenhouse and J. Moore.—infant baptism would satisfy her no longer,—and requested of them to be baptized. She was carried down into the water and immersed, on the 27th of August, resolved to follow her Savior if she died in the act. Here was faith, and perfect love which casteth out fear. On the 30th of the same month, a communion was called, and 3 more were added to the church. Many were the admoritions she gave to her friends and relatives. Willing to do all she was commanded, she called on the above named brethren on the 25th of September, and was anointed with oil in the name of the Lord. Funeral services by brother Rittenhouse and others, from John 11: 25, 26.

CATH. T. BOHNER.

In the Berlin Branch, Pa., November 8th, 1871, TOBIAS, son of brother James and sister Rebecca KELLERY; aged 2 years, 5 months, and 8 days. Funeral text, Mark 10: 14.

EPHRIAM COBER.

In upper Canawago branch, Adams county, Pa., JOHN WILLIAM, son of brother Abram and sister BURKHOLDER, ; aged 3 years. 8 months, and 10 days. Funeral by the Brethren.

PETER B. KAUFFMAN.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

D E Plain,	5 00	Noah Snider,	1 50
A B Miller,		S A Moore,	75
(some time ago)	6 60	N C Workman,	1 10
Sallie Bueghly,	150	Solomon Cogan,	1 50
Simon Enos,	1 50	Samuel Cain,	1 50
C H Forney,	1 25	Lizzie Mishley,	1 50
S J Livengood,	1 50	Isaac Hoke,	2 00
Daniel D Sell,	3 00	John Everett,	1 60
George Paul,	16 50	N W Rowell,	4 00
J D Sweitzer,	1 50	V C Fisher,	8 65
M O Goodyear,	150	D Achenbach.	9 50
John Baker,	75	W Wyland.	1 50
J R Fogelsanger	2 90	S Hufford,	1 50
Jos Cable,	1 50	H Musselman.	1 40
Wm C Wolf,	1 50	B N Emmert,	1 50
John J Mosser,	2 25	A P Miller,	1 00
Benj F Flory,	5 00	G M Lutz,	1 50
A W Mahle,	1 60	D L Miller,	75
Lewis Kimmel,	23 05	Lewis M. Kob,	3 10
Dan Hostetter,	1 50	John A Strayer,	1 35
Urias Shick,	1 50	S A Walker,	21 00
H M Burket.	5 25	M McCougin,	1 50
R B Reigert,	1 50	Wm H Carrier,	3 00
Susannah Groff,	1 50	Elias Fike,	1 50
H H Arnold,	1 50	H H Stahl,	1 50
J Zuck, jr.,	2 00	J J Alough,	3 00
John Rose,	3 00	John Dennis,	1 50
Cyrus Markle jr.,	3 00	Jacob Hasley,	1 50
Noah T Blough,	1 50	A B Wallick,	50
H Musselman,	1 35	Daniel Miller,	3 00
C Heise,	7 00	John Blessing,	75
Chas F Souders,	1 00	Martin Neher,	2 00
D Ausherman,		David Gerlich,	1 50
(Dec. 26, 1871)	10 50	Eliz N Barb,	3 20
J H Hopping,	75	E Williams,	1 50
D A Bally,	50	John P Bowser,	1 50
Jacob Nasbaune	1 50	David Martin,	75
Dan C Riggle,	3 00	Daniel Trump,	1 50

Pittsburg and Connellsville R. R.

TIME TABLE.

Commencing on Monday, October 10th, 1871, at 2 o'clock, P. M.

EASTWARD.			WESTWARD.	
Cum Mail	Balt Exp.	STATIONS.	Cin. Exp.	Cum Mail
A. M	P. M.		A. M.	P. M
6 50	8 00	Pittsburg	10 15	6 10
10 21	9 57	Bradford	8 05	2 30
10 35	10 10	Connellsville	8 00	2 25
1 20	11 55	Mineral Point	5 52	11 22
1 40	12 15	Garret	5 38	11 02
157	1228	DALE CITY	526	1045
3 16	1 38	Bridgeport	4 15	9 25
4 00	2 00	Cumberland	3 40	8 40
P. M.	A. M.		M.P.	A.M

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8-3-6m.

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Jan. 10th, 1872.

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME VIII. DALE CITY, PA., TUESDAY, FEB. 13, 1872. NUMBER 7.

For the *Companion*.

Thy Kingdom Come:—A Reply to Brother Spicher on the Lord's Prayer.

The brother says, "the kingdom of heaven" and "the kingdom of God" are synonymous. Here, we think, he is correct. "The kingdom of God" is mentioned sixty times; and "the kingdom of heaven," sixteen times, in the New Testament.

The brother says he is "prompted to believe that the kingdom has come, and was bestowed to the little flock, according to promise, over eighteen hundred years ago." But who says so? Where is the proof for that assertion? We are cited to Daniel, where the greatness of the kingdom, under the whole heaven, was gived the saints of the Most High. Now, if this kingdom was set up on the day of Pentecost, as some say, how does it come that all dominions do not serve and obey them, as it is said they should? I suppose the brother gets the idea of the "Kingdom" being already "set up" from the language, "It is at hand." But if he will go with me to the fourth chapter of Rom. 17th verse, there he will find, God told Abraham that he had made him father of many nations; even God who raiseth the dead, and calleth those things which be not as though they were; which at the appointed time will be. For instance, we read in Isaiah 9: 6, "For unto us a child *is born* unto us a son *is given*, and the government, shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father." Now, the expression "*is born*" was not fulfilled for over six hundred years. My object in writing is not to give an explanation on the words "*kingdom of God*" in all the parables,—that is entirely beyond my ability,—but to show, that we have no kingdom here; but that we are soldiers, fighting for a kingdom. The kingdom we pray for in the Lord's prayer is the kingdom that Christ spoke of to his disciples on that memorable night in which he ate the supper, and said, "With desire, I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." And of the cup he said the same,—"I will not drink of the fruit of the vine, until the kingdom of God shall come." The kingdom we pray for is the same that Peter, James, and John saw in a vision on the holy mountain; which represented Christ when he comes in his glory, Moses as the resurrected saints; and Elias, as the living saints, changed to immortality at Christ's appearing and kingdom. Then is when the kingdom is given to its rightful owner. Then all the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ, and he shall reign forever. And he will, at the end of this world, send his angels, and they shall gather out of his kingdom all things that offend and which do iniquity, and shall cast them into a furnace of fire. "Then shall the righteous shine forth in the kingdom of their Father," as spoken by Daniel, Matth. 13: 40–43. Much might be said of the kingdom which is yet to come; but we hope this will suffice.

LEAH CRONCE.

Mechanicsburg, Ill.

For the Companion.

Hope.

Hope is truly an anchor to the soul. Without hope we would be "of all men most miserable." Even in our daily avocations hope allied to prospects gives energy and buoyancy to our spirits. He that soweth, soweth in hope: he that cultivates does so in hope. All work would, without hope, be a gloomy task indeed. But hope looked at, or experienced, from a religious stand-point is worthy of our highest encomiums. Without hope while buffeting the surging billows of time, we would be like a ship without an anchor. An anchor is used to stay the ship and keep it from being tossed to and fro by the wind. So to the soul is hope an anchor that keeps our little bark from being tossed to and fro by every wind of doctrine. Hope in Christ, hopes of heaven, hope in immortality, and hopes of eternity, keep our "little ships" from foun-

dering upon the rugged breakers of infidelity. When waves of affliction roll high and wide hope enables us to ride out the storm. With Christ at the helm and hope for an anchor, we may all sail safely over the troubled waters—pass by all the whirlpools—go safely through the surging waters—keep at a safe distance from the rugged reefs of sins, and ever be made able to buffet safely the chilly wafers of Jordan, and anchor safely at last in the harbor of eternal rest; when hope will no longer be hope but an eternal, happy, and blissful realty; no longer a shadow but an infinite substance. No longer will hope be an anchor, but heaven and the light of God's countenance will be the sea in which the soul shall bathe—yea bathe forever and ever. Faith and hope shall then meet their consummate ends; "evidence of things not seen" will now be facts apparent by a blessed observation. "Substance of things *hoped* for" will now be the *thing* itself in all its essence. Blessed be God for giving us something to build our hopes upon. Otherwise this world would be a dreary blank. May our hopes be confirmed and made strong that our life here may be a succession of joys and our life to come one eternal *fact* of bliss.

J. S. FLORY.

For the COMPANION.

Christ our Light and Example.

"I am the light of the world." John 8: 12.
"Ye are the light of the world." Matth. 5 : 14.

These are the sayings of our Savior; and, in considering them with a view to learn and to be profited, we cannot easily fail to see much that should demand our careful attention, as Christians. "Ye are the light of the world," is the language of our Savior to His disciples; and, I think, thereby he intends to impress upon our minds the true idea of our position, in this world, as followers of Him. The Savior says, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." "Walk as children of light." "If ye continue in my words, then are ye my disciples indeed." "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

From these, and many other sacred texts, we may learn what our position is here in the world, as Christians. It seems to be the same as our Savior's was while he was in the world. "I am the light of the world," says Christ; and He is our example and pattern to follow after. Then let our thoughts take us back to the days of our Savior, and try and learn what constituted Christ (as being man) "the light of the world," that we may pattern after him, and be "the light of the world."

Our Savior did not live a life of solitude and abstraction; though we believe he had the power that he could have withdrawn himself from all contact with sinful men. He could have spared himself their insults and reproaches, had he lived in seclusion. Had he thus lived until the hour of expiation came, the world would still be in darkness; and that great and heaven-devised plan of salvation would still be a mystery, and man would be destitute of those holy and heaven-revealing lessons and institutions designed for the restoration of man. But this the Savior did not do. After He was baptized in Jordan of John, and had returned from the wilderness of temptation, he then entered upon public life, proclaiming tidings of salvation to a sin-benighted world. Then he had entered on that part of his mission in which he was "the light of the world," and an example and pattern for all his followers; and "the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Then began the light to shine 'in darkness, and the darkness comprehended it not." "The entrance of thy words giveth light." "The word was made flesh and dwelt among us in the person of Jesus Christ, in whom was embodied "the light of the world. He that said in the beginning, "Let there be light, and there was light," is in the world in human form, developing to man and bringing to light things the angels desired to look into. We see him with untiring steps journeying o'er hills and through vallies, through heat and cold, from city to city, and from village to village, proclaiming the will and mind of God; so simplifying the plan of salvation, that it is brought within the comprehension and understanding of every intelligent, finite mind; making the way plain, that "the wayfaring man, though a fool, shall not err therein." This way is handed down to us in the book of the New Testament of Jesus Christ in all its native purity and simplicity, that man may become wise unto salvation. In this,

Christ was and is "the light of the world." Paul says, "Whatsoever doth make manifest is light."

But Christ was "the light of the world," not only in this ; but Christ, as a man, (for he was man as well as God,) while here in this world, literally exemplified in person the gospel he brought and taught, that throughout his entire life he was an example to his followers, and a light to the world in all that he did and all that he said. By his meekness and forbearance ; by his humility and generous sympathies ; by his forgiving spirit and lamb-like disposition ; by his appearance and kindness ; by his doing good to all men, anywhere and at all times, and by his being strictly obedient to the will of God. Such was the character of Christ ; and these qualities must characterize his followers, that they may be "the light of the world." Brethren and sisters, let us examine ourselves in these things. And as we have entered the service of Christ, let us be "steadfast, immovable, always abounding in the work of the Lord." And let us all strive to conform ourselves to the image of Christ, so as to shine in the same moral beauty before the world, that we, being united in one body—the church—may represent Christ in the world, and as a city set on a hill that cannot be hid.

M. J. Thomas.

Shinbone, Pa.

For the Companion.

Labor and Longevity.

Three-fourths of the difficulties and miseries of men come from the fact that most want wealth without earning it, fame without deserving it, popularity without temperance, respect without virtue, and happiness without holiness. The man who wants the best things, and is willing to pay just what they are worth, by honest effort and hard self-denial, will have no difficulty in getting what he wants at last. It is the men who want goods on credit that are snubbed and disappointed and overwhelmed in the end. Happiness cannot be bought by the bottle, nor caught up by the excursion train, nor put on with any robe or jewels, nor eaten at any feast. It does not exist in any exhilaration, excitement, or ownership, but comes from the use of the faculties of body and mind. A wise man will never rust out. As long as he can move and breathe he will be doing for himself, his neighbor, or for posterity. Who is old ? Not the man of energy, not the day laborer in science, art, or benevolence ; but he only who suffers his energies to waste away, and the spring of life to become motionless ; on whose hands the hours drag heavily, and to whom all things wear the garb of gloom. Labor in general does not tend to shorten life, but rather by strengthening the body to lengthen it ; while idleness and luxury are productive of the same results as the most unhealthy occupation.

J. C. Johnson.

New Geneva, Pa.

For the Companion.

Living Sacrifice.

"I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12 : 1.

Every christian must frequently call to mind, that we belong, not to ourselves, but to God ; and this should encourage us to offer ourselves, and all we have, to God, in return.

The offerings of the Old Testament had to be voluntary : men must lead a godly life in the world, not from fear of hell, but from love to God ; otherwise the srcrificc is but compulsory.

The offerings were required to be presented wholly, and not in part ; therefore we must not give one half of our hearts to the world and the other to God, but must love God, and surrender ourselves to him with all our hearts, and with all our souls, and with all our might.

These offerings were required to be without a flaw ; nothing blind or lame could be sacrificed to God : we must take care to not stain our souls, or our bodies, for a soul tarnished with sin God will not admit into heaven.

God had a peculiar partiality for young sacrifices :—for lambs one or two years old. This was to show that we must not postpone our conversion to old age ; but must give ourselves as a sacrifice to God in good time, in the bloom of youth.

What was once sacrificed to God, could not afterwards be changed or taken away ; so must a Christian be steadfast in purpose. God hates a proud heart. So sisters and brothers, let us walk after the Spirit, and not after the flesh or lusts of men.

J. H. Myers.

Centreville, Pa.

For the COMPANION.

Universalism not of God No. 2.

Universalism, as it is called, we think, is one of the soul-slaying doctrines of Satan, which is inculcated and preached in the world by intelligent men. Should these lines be read by any one who vindicates the doctrine, let me say to you, as one who loves you and desires your eternal welfare, "Repent and believe the Gospel;" practice its institutions; comply with its requirements, and do it quickly; for we are taught that there is no repentance in the grave.

In all the Savior's instruction while here in the world, he directed those who heard him to the future life, as the rewards and punishments of all mankind.

After examining closely the 25th chapter of Matthew, from the 31st verse to the end of the chapter, it is striking, indeed, to think that intelligence will inculcate the idea that all men will be saved. This passage is a direct and powerful argument against universalism. It was spoken near the close of the Savior's ministry among men. It foretells the final destiny of both the righteous and the wicked. The Son of God is here speaking of the nations of the earth. He says that they shall be separated, "as a Shepherd divideth his sheep from the goats."

Our universalist friends assert, that this was fulfilled, at the destruction of Jerusalem. It is not so; for no earthly events can fulfill it. In the scripture before us, Christ teaches, that, "when the Son of man shall come," the following events will occur: Having all the holy angels with him, he will sit upon the throne of his glory; all nations will be gathered before him; he will separate the righteous from the wicked; to the righteous will he say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" and to the wicked will he say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment, but the righteous into life eternal."

Universalists maintain that these things were fulfilled at the destruction of Jerusalem. It cannot possibly be so; for we see yet the righteous and wicked dwelling together. The son of man has not yet made his second advent; he has not yet come in the clouds of heaven, as is plainly taught in the New Testament scriptures; for the apostle says in 1 Thess. 4; 16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; the dead in Christ shall rise first." It seems to me that every sane Bible reader knows full well, that the passages of scripture referred to, have never been fulfilled; and we fear that, unless our friends "repent and believe the gospel," there is great danger of their being placed among the characters of whom the apostle speaks.

In 2 Thess. 1: 7—8, Paul says: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." We do not intend to judge any one, but only present the passage as a warning of the impending danger; for the language is explicit, and, we think it means just what it says. We believe that the Lord will come, as is taught us; that he will judge righteously; and that the oppressors and ungodly will not enjoy the things prepared for the people of God.

We would ask the question, why did the apostle Paul forsake his high rank in society, and suffer so many persecutions; and why was he so thoroughly devoted to the Christian life; and why did he say, "Therefore knowing the terror of the Lord we persuade men? We ask again, why was all this, if there is no punishment beyond the grave? The apostle Paul says, "Know ye not, that they which run in a race, run all, but one receiveth the prize; so run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, lest that, by any means, when I have preached to others, I myself should become a castaway." This life is compared to a race. A crown is to be obtained; but not till the race is run; it is not obtained until all the turmoils of life are over. When the transitory scenes are past, then shall the Christian partake of all the rich blessings of God's promises, and pluck from the tree of life the ambrosial fruits throughout the dateless ages of eternal felicity.

O universalist! renounce your doctrine, and come to the gospel feast. Run with us the race that is set before us. The apostle further says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding, and eternal weight of glory." How can this be, if the present life has no connection with the future? How can Paul, or any one else, have a far more exceeding and eternal weight of glory, if all men are to share alike, and be equal in the resurrection? "Wherefore we labor, that whether present in the body or absent from the body, we may be accepted of him. For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 9, 10. If there were no doubt of his acceptance, why labor to secure that which was already certain? Why preach, toil, and strive in reference to this one event, if it were not doubtful, and there were no certain danger? But there was doubt; even with the inspired apostle there was danger, that he should at last be found naked. His whole life, often his conversion, was devoted to one end—to secure his acceptance with God. And he assigns the reason in the language quoted, "For we must all appear before the judgment-seat of Christ. Would this have been needful, if all men will be accepted, whether they labor to please God or not—whether they attempt to do his will, or sin with a high hand and a blaspheming tongue? We ask again, would a judgment be needful, if there is to be no punishment beyond the grave?

Friendly sinner, and universalist, turn, turn, "for why will ye die?" The Savior said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls." Oh, yes, put on his yoke, and go to work; for there is a work to be done; yea, work diligently, labor for the crown, that ye may receive it. And while you are at work, send up your joint

petitions to a throne of grace, that your unworthy writer may work more diligently; that he may be assisted with sustaining grace from the hand of him who is able to give bountifully, to succor him through the tempting scenes of life, that when the turmoils of earth have passed, we may be able to say in the language of the apostle, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing. 2 Tim. 6, 8. The chief thing that animated and supported Paul, was the great blessing in store for him as soon as he was offered. He gives us the foundation of his hope in Christ; and his reasons for expecting a reward beyond the grave, which the Lord was to give him, are three in number: He had fought a good fight; he had finished his course; he had kept the faith. He likens himself to a warrior, a winner in a race, and a steward to whom is committed an important trust.

A. STALNAKER.

(To be Continued.)

Hints to Preachers.

Editors C. F. C. I copy the following from an old number of the *Phrenological Journal*, which is perhaps worthy of a place in the COMPANION.

E. L. YODER.

Preachers need to be taught good manners as well as any other class of people. They have passions like other men. Jealousy and envy exist among them. They are afraid of each other. They avoid each other, and prefer to be set off in a Diocese by themselves. They love independence and isolation that they may dominate a little kingdom of their own. They prefer to occupy their own pulpits. They do not like compitition. They love classification, but not in the lower orders. While merciful to one another as preachers. They criticise one another too severely. They make too many invidious comparisons. This is very bad manners. While it is right and needful, with the right spirit and within proper bounds, that they should criticise, and compare, and cudgel, they should stand up like a wall of fire for each other's defense. They should remember that the field is large and that the Lord has a place for every preacher to work in. Laborers in the vineyard of Christ have always been few.

Why not then hold up every faithful brother till he falls into his own proper niche of usefulness. We should all be a band of brothers, ever ready to extenuate, to mollify, to soothe, and to encourage instead of whispering each other's faults and magnifying each other's defects. Far better to love, and praise, and elevate than to hate and disparage and derogate. We should always be ready to say of each other, "With all thy faults I love thee still." The common good of our race demands this of us. And besides our behavior towards one another will indicate the measure of our love to God and Christ.

For the COMPANION.

Mother Shimpton's Prophecy.

(Selected by Solomon W. Bolinger.)

Mother Shimpton's prophecy is almost forgotten, except by antiquarians. It was first published in 1488, and republished next in 1641. It must be confessed that the greatest part of it has already been fulfilled, and we have only ten years to wait in order to determine whether the concluding lines will prove as true as the earlier ones. These are Mother Shimpton's words:

"Carriages without horses shall go,
And accidents fill the world with woe;
Around the world thoughts shall fly,
In the twinkling of an eye;
Water shall yet more wonders do,
Now strange, yet shall be true,
The world upside down shall be,
And gold be found at root of tree.
Through hills man shall ride,
And no horse or ass be at his side:
Under water men shall walk,
Shall ride, shall sleep, shall talk;
In the air men shall be seen,
In white, in black, in green;
Iron on the water shall float,
As easy as a wooden boat:
Gold shall be found, and found
In a land that's not now known:
Fire and water shall wonders do,
England shall at last admit a jew:
The world to an end shall come,
In eighteen hundred and eighty-one.

Woman's Power.

Those disasters which break down the spirit of a man, and prostrate him in the dust, seem to call forth all the energies of the softer sex, and give such intrepidity and elevation to their character, that at times it approaches to sublimity. Nothing can be more touching than to behold a soft and tender female, who had been all weakness and dependence, and alive to every trivial roughness, while treading the prosperous paths of life, suddenly rising in mental force to be the comforter and supporter of her husband under misfortune, and abiding, with unshrinking firmness, the bitterest blasts of adversity. As the vine which has long twined its graceful foliage about the oak, and been lifted by it in sunshine, will, when the hardy plant is rifted by the thunderbolt, cling round it with its caressing tendrils, and bind up its shattered boughs: so is it beautifully ordered by Providence that woman, who is the mere dependent and ornament of man in his happier hours, should be his stay and solace when smitten with sudden calamity; winding herself into the rugged recesses of his nature, tenderly supporting his drooping head, and binding up the broken heart.

Domestic Happiness.

The great end of prudence is to give cheerfulness to those hours which splendor cannot gild, and acclamation cannot exhilarate. Those soft intervals of unbended amusement, in which a man shrinks to his natural dimensions, and throws aside the ornaments and disguises which he feels in privacy to be useless encumbrances, and to lose all effect when they become familiar. To be happy at home, is the ultimate result of all ambition, the end to which every enterprise and labor tends, and of which every desire prompts the execution. It is, indeed, at home that every man must be known by those who would have a just estimate of his virtue or felicity: for smiles and embroidery are alike occasional, and the mind is often dressed for show in painted honor and fictitious benevolence.—*Johnson.*

Charity.

Charity is a universal duty, which it is in every man's power sometimes to practice, there is scarcely any man in such a state of imbecility, that he may not on some occasions benefit his neighbor. He that cannot relieve the poor, may instruct the ignorant; and he that cannot attend the sick, may reclaim the vicious. He that can give little assistance himself, may yet perform the duty of charity by inflaming the ardor of others, and recommending the petitions he cannot grant to those who have more to bestow.

Prayers I don't Like.

"I do not like to hear him pray,
Who loans at twenty-five per cent;
For then I think the borrower may
Be pressed to pay for food and rent;
And in that Book we all should heed,
Which says the lender shall be blest,
As sure as I have eyes to read,
It does not say, Take interest.

I do not like to hear him pray,
On bended knees, about an hour,
For grace to spend aright the day,
Who knows his neighbor has no flour,
I'd rather see him go to mill,
And lug the luckless brother bread
And see his children eat their fill,
And laugh beneath their humble shed.

I do not like to hear him pray,
"Let blessings on the widow be,"
Who never seeks her home to say,
"If want o'ertakes you come to me"
I hate the prayer, so loud and long,
That's offered for the orphans' meal
By him who sees him crushed by wrongs
And only with the lips doth feel.

I do not like to hear her pray,
With jeweled ear and silken dress,
Whose wash-woman toils all day,
And then is asked "to work for less;"
Such pious sh avers I despise!
With folded hands and face demur,
They lift to heaven their "angel eyes,"
Then steal the earnings of the poor,

I do not like such soulless prayers;
If wrong I hope to be forgiven;
No angel's wing them upward bears—
They're lost a million miles from heaven.

For the COMPANION.

The Two Witnesses.

I shall try to give my views in as brief a way as I can. First, I will tell who they are; second, when they will come; third, what their mission is.

Zechariah 4 : 14, "Then said he, these are the two anointed ones, that stand by the Lord of the whole earth." Rev. 11 : 14, "These are the two olive trees, and the two candlesticks, standing before the God of the earth." These two verses have reference to the same personages—the two witnesses. Now I shall refer you to Malachi 4 : 5, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." I understand the two witnesses to be Elijah the prophet and Enoch. These two prophets were translated for a certain mission to be carried out under the seventh seal. This is a brief sketch as to who they are.

Second, when they will come. The Savior's coming will be at the close of sixth seal. See Rev. 6 : from the 14th verse to the end of the chapter. The seventh chapter is taken up with the events of the 6th seal. The object of his coming under the sixth is to remove the wise virgins. They will be removed in the last 30 days of the sixth seal. Dan. 12 : 11, speaks of 1290 days; take 30 days from that leaves 1260 days. The dragon, and beast, and false prophets will hold the sway over the earth 1260 days. See Rev. 13: 7; Dan. 7 : 7–23. This will be under the seventh seal.—Those seven last plagues will be poured out under the seventh seal.—Now, dear brethren, if the Savior and the two witnesses would not come in the last 30 days of the sixth seal, and remove the wise virgins, they would all be distroyed. Rev. 3 : 10, says, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon the world, to try them that dwell upon the earth. The hour of temptation will be under the seventh seal. The wise virgins will be under persecution 10 days, (Rev. 1 : 10,) then they will flee into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days, or 3½ years; Rev. 12 : 6. The 30 days will be under the sixth seal, and 1260 days, or forty-two months, or time times and deviding of time, or half time, 3½ years, will be under the seventh seal. The coming of the Savior and the two witnesses will be more fully proven to be in the last 30 days of the sixth seal, by their mission. So I will let this suffice, and take up the third part and show the object of their coming.

The woman spoke of in the 12th chapter of Revelations, I understand to be part of the church—the wise virgins. They are those that will be removed into the wilderness: Rev. 12 : 14, "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, (one year) and times, (two years) and half a time, (half year), from the face of the serpent," or devil. These two wings spoken of in the above verse, I have no doubt are the two witnesses, or Elijah and Enoch. They will protect the woman in her flight into the wilderness.—The woman will be in pain 10 days before she will be delivered; and it will take 20 days until the church gets into a place of safety: 10 and 20 are 30. The Savior's coming can not be denied under the sixth seal. The wise virgins are the salt of the earth and it will be removed in these 30 days of the sixth seal. Then the door of mercy will be closed against the Gentiles. Then will be fulfilled "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is holy, let him be holy still." Rev. 22 : 11. Another scripture will be fulfilled at the close of the sixth seal, or the 30 days; Rev. 13 : 2, "And the dragon gave him his power, and his seat, and great authority." The dragon is not permitted to give the ten horned beast the power and seat and great authority until the salt is removed. The dragon, the beast, and the false prophet will hold the power over all kindreds, and tongues, and nations forty-two months, or 3½ years. The beast is termed "anti-christ," "man of sin," "little horn." "God of the earth." He will sit in the temple of God, and show himself that he is God. 2 Thess. 2 : 4. Zechariah 4 : 14, says, "These are the two anointed ones, that stand by the Lord of the whole earth." Rev. 11 : 4, says, "These are the two olive trees, and the two candlesticks, standing before the God of the earth. The Lord of the earth, and the God of the earth, are one and the same person—"the man of sin."

My idea is, that the witnesses will gather the Jews from all quarters of the earth, during the forty-two months. The door of mercy will be closed against the Gentiles, at the close of the sixth seal, and it will be opened to the Jews. These two witnesses. or Elijah and Enoch,, will no doubt issue a proclamation to the nations, to deliver up to Jews. Those that will not do it, will have those plagues sent upon them. Rev. 11 : 5, 6. In order to get shut of those plagues the nations will deliver them up. See Issiah 66 : 20-

These two witnesses, Elijah and Enoch, will stand before the God of the earth, and deliver the Jews, as Moses and Aaron did before Pharoah. I will cite the readers to a few passages of scriptures concerning the gath-

ering of the Jews: Deut. 30; 3–5; Neh. 1; 9; Ps. 47: 21; Isa. 11: 12; 31: 10; 43: 5, 6; 66: 20; Jer. 23: 3, 8; 29: 14; 32: 37, 38; Eze. 37: 21; 25: 25, 26; 34: 13; 36: 24.—When these two witnesses have gether the Jews, and there 1260 days are expired, the beast, "the God of the earth," will kill them; their dead bodies will lie three days in the street, where our Lord was crucified, that is, in Palestine.

The mission of these two witnesses will end 20 days before the beast's. Their 1260 days commenced in the 30 days; The beast's 1260 days commenced with the opening of the seventh seal.

The Savior will come as King of kings, on the white horse; see Rev. 19: from the 11 verse to the end; Eze. 39; Zech. 14. These three chapters will give the readers a good history of the battle of Armageddon. Rev. 14: 20 gives the dimensions, "a thousand and six hundred furlongs," or two hundred miles. Zech. 14: 2; says, "I will gather all nations against Jerusalem. Rev. 9: 16. gives the number that will be gathered there, "two hundred thousand thousands," or two hundred millions. No wonder the blood will be up to the horses bridle, and take the whole house of Isreal seven months to bury the dead. See Eze 39: 12, 15

This battle will be fought by the Savior personally, at the expiration of 1290 days, from the time that the daily sacrifice is taken away. The daily sacrifice will be taken away 40 days before the sixth seal clases. The 1260 and 30 will make 1290, the resurrection. And the battle of Armageddon will occupy 45 days. Add the 45 days to the 1290, will be 1335 days. See Dan. 12: 12.

The battle of Armageddon will be fought under the seventh seal, and under the soundingof the sixth angel; Rev. 9: 13, to the end; and 16: 12, 16.

At the end of 1335 days the battle will be over, and the beast, false prophet, will be cast into the lake of fire. See Rev. 19: 20. And theDevil will be cast into the bottomless pit and shut for a thousand years. Then it will take the whole house of Isreal seven months to bury the dead, or two hundred and ten days. Add the 210 days to the 1335 days will make 1545 days. There are 755 days days taken up with the cleansing of the land of scattered bones, and another event which I dare not enter into in this article, it would make it too lengthy. Add 755days to 1545 days will make 2300 days. SeeDan. 8: 14. Then shall the sanctuary be cleansed. The Jews will build Jerusalem; and the Marriage of the Lamb will take place. Building Jerusalem and the Marriage of the Lamb, I have no doubt will occupy 40 years. Then the seventh seal will close, at the close of the six thousand years.

I have now given a very short outline of events that will shortly come to pass. I would like to give a condensed chain of the most noted events of the fifth, sixth, and seventh seals.

I could give a more satisfactory account by giving a chain of events.—Taking the subject of two witnesses is taking a link out of a chain. and it is a difficult matter to get the reader to understand. I am satisfied that there are great events near at hand. Let us watch and keep our garments that we may not be found naked.

D. Senger.

Dry Creek, Iowa.

For the Companion.

The Christians Voyage Over the Sea of Life.

When the storm arises, and foul, fierce, lowering clouds fill and darken the air, and waves rolling mountain high, threaten inevitiable disaster, then the successful voyager trusts in God. With the "helmet of salvation," he guides his way through the turbulent, formless wild. With "the sword of the spirit," he strikes down every foe that would hinder his speed or endanger his escape. When he meets with prospects yet more horrid; when storms, enemies and dangers increase, yet more than he expected or heard of; when his soul is want to sink in despair, and when fear and horror fill his heart, then he cries to God for help. God hears,pities, gives his "whole armor" to save his child, who, with renewed vigor lays hold upon it as the issue of his salvation

As time rolls on,the life-boat moves nearer the haven; and when, betimes, "skies are clear, and seas are calm," he sees the golden city beyond life's dreary ocean, what joy fills his heart! With renewed strength he meets each threatening storm and gains the victory in every battle.—Through the blazing, "fiery darts" are hurled toward him thick and fast, he quenches them all with "the shield of faith." At last he has almost reached the distant shore; but another fearful storm must been dured,and another dreadful battle fought. The sun is desending fast from a pallid, gloomy sky; forked fiery streaks begin to flash around; dark reeling clouds stagger dizzily against each other, until thick, black darkness comes on. The chilly waves run high over the brave sailor and soldier, shocking his inmost vitals. In each howling blast of mingled storm,the deadly foes from hell attempt to seize and hold him fast. Faint and weary he cries, "Mercy! help!! God stoops down; reaching forth lifts him into heaven a rescued spirit made perfect.

J. B. Garver.

Shirelysburg, Pa.

Clipping from "American Absurdities in Dress."

The dress of the French lady is artistic, simple, and faultless—faultless often because it is simplicity itself. . . . . When she walks, she wears black or gray, and it never drags on the ground. When she goes to church she wears the same colors, is always attired in the simplest manner. This is true also of Italy. In the Sistine chapel, Rome, no lady can enter unless attired in black, with no covering on her head but veil of the same hue.

What a contrast to the church attire of American women. They are accustomed to think themselves perfect saints compared with Italian and French women, yet they enter the house of God as they would a theatre. They don their gayest plumage, hang on all their rich chains and bracelets, take off their kid gloves to show their diamond rings in the Sacred Temple, just as in the Academy of Music.—Worse—they stare and comment on each others costumes, and absolutely make the church of worship a place in which to study the fashions—this is not French. Is it christianity?

Lewis Kimmel.

End of War.

What, after all, is the end of most wars? Nothing but this—that a number of elderly gentlemen meet together, and sitting round a table, quietly arrange all that might just as well have been arranged before the war began

For the COMPANION.

Miracles.

Inasmuch as a query has appeared in the COMPANION, requesting some one to give an explanation of a certain portion of scripture treating on the subject of Miracles, I will venture to say a few thoughts. Peter wrote, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." I have no thought that the query was asked out of vain curiosity and therefore think it worthy of notice.

It has become almost a universal proverb. that "the day of miracles is past;" but all proverbs are not found ed on the word. Miracles havebeen the subject of admiration in all ages of the world; and whether God designed that they should cease before his second coming, will be the object of the present investigation.

Christ gave the commissions to his disciples when on this earth; and we shall notice them in their order. The first is contained in Matthew 10: 5–15 and Mark 6: 7–11. I do not refer to the above to prove that it is binding on us now; but in order to show you that this commission was limited, both as regards the time and the bearers and receivers of it. As regards time, some was recalled before Christ's death, (Luke 10: 35, 36;) and what is not contained in the third or general commission, when the third was given. If this were not the case, the Bible would conflict. As regards the beares, they were the twelve apostles. As regards receivers, they were the house of Israel.

The second is contained in Luke 10: 1–16. This was also limited: time, and receivers, like the former; bearers, the seventy disciples.

The third is contained in Matthew 28: 19, 20, and Mark 16: 15–18. This we call the general, the great, and the last commission. The time this was to continue, was to the "end of the world." The bearers, or deliverers of this commission are all those whom the Lord would send from the time it was given to the end of the world. But according to Rev. 22: 19, the entire church are reunited in this work. The receivers of the message may be "all the world," or "every creature." We have now before us all the world, unto whom we are to deliver the message contained in the commission, and when they believe, we are to baptize them in the name of the Father, and of the Son, and of the Holy Ghost; and to teach them to observe all things that Jesus commanded his disciples, and then we have the assurance of the promises, namely: "He that believes and is baptized, shall be saved," and "these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover," and "lo, I am with you always; even unto death."

Here we have these promises all dependent on fath. First, salvation; second, signs, or if you please Miracles; third, the presence of the Lord.

Now as these are all dependent on faith, connected with obedience of both parties, so they all are to extend to the "end of the world." There never has been, nor will there ever be found a linguist, who will be able to separate these, as regards time, and all their connections; yea, may we not say, "What God hath joined together, let no man put asunder."

But we shall now confine ourselves more fully to the signs. "Them" and "they," can not mean those spoken to; or "he," in the 16th verse would make out that the disciples were not baptized, and that some would probably not believe. But "them" and "they," as well as "he," mean those persons "who shall believe on Christ through their word;" that is the "word preached by the apostles. John 17: 20.

There was a time when the "word" was not written as it is now; but, whether written are not, it must be brought to the people, that they might believe; for "faith cometh by hearing." Read also John 20: 30, 31.—There are different degrees of faith, We may go "from faith to faith." Christ said, "According to your faith, be it unto you;" and "All things are possible to him that believeth."

Now, with these passages before us, we will turn to James 5: 14, 15. "Is any sick among you? let them call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick and the Lord shall raise him up; and if he have committed any sins, they shall be forgiven him." As far as I know, anointing with oil was common during Christ's time on this earth; otherwise, I could not comprehend the language in Mark 6: 13, "And they cast out many devils, and anointed with oil many that were sick, and healed them." I am glad that the Brethren perform this anointing on the sick to the present time, and although I have not seen many cases, yet, I actually, in a few instances, thought that these were Miracles performed; yet, in those days I firmly believed that "the day of Miracles was past." And I am informed by some old brethren, that they actually know of a few Miracles having been performed in their days. But these will not suffice to the readers of the COMPANION. Some people however, tell us that they would yield the subject, if one would "perform a well authenticated Miracles." I do not see why, if the word written is not first believed.

But to James. I have asked some old brethren what James means when he says, "And the Lord shall raise him up;" and they told me that he either meant that the Lord would restore him to health, or raise him up to life eternal, and that we would have to perform the ordinance, and then leave it to the Lord to do either. If Christ should say, "According to your faith be it unto you," it would be hard for one to tell the consequences. I firmly believe that this anointing is intended for the healing of the body. Why does James say first, "the prayer of faith shall save sick;" and then repeat the same truth, in substance? If it means that the Lord would raise him up unto eternal life, either of these expressions would have been sufficient. But, take the view that it is for the healing of the body, and we will find no repetition of words. For a sick person might be saved from present death, and still not be raised up from his bed of affliction; and he might be raised up, and still not have his sins forgiven. But by the anointing, and through the prayers of faith, these can all be performed to the sick. Here we discover that it requires a strong degree of faith on the part of the administrators; for "all things are possible to him that believeth." And if the Miracle is to be performed on a person, it likewise required a strong faith of the applicant.

Brethren, I am not saying that the church has "no faith," as Christ told his disciples once; but I must say

that it is not what it might be; nor do I beliveing that it will arrive at a greater degree in these "last days." Now, as there was a growth in grace, and also of the faith, may there not be "a falling away;" And as Christ said, "When the Son of man cometh, shall he find faith on the earth" We all have room for the prayer, "Increase our faith."

Some refer us to Paul on the Island of Melita, as performing Miracles before the people believed; but we know Paul believed befor e the miracle of the venomous serpent was performed on him; and the connection, with all its circumstances, proves that the people believed in the power of Paul's performing Miracles, before he performed a single one on them. Acts 28. It is true, some consider Mark 16: 17, 18, of "doubtful authority," being omitted in many of Greek manuscripts; but where did those find it, that have it? The Devil has not wiped it from the Greek, German, or English Bibles, as yet; yea, I may say, can never do it; for the word endureth forever. He has tried his working in some other direction, namely, to get the people to disbelieve the word of God. I am not well posted in the church history; but I am informed that as late as the beginning of the fourth century, 200 years after the lives of the apostles ceased, "As Christ himself cast out all demons by his word, so do his followers now cast the same impure spirits out of men, both in the name of their Master and by the sign of His passion." And even Wesley, in commenting on Mark 16: 17, 18, refers to one who was infirm, who actually became whole under preaching of a sermon from Mark 16: 17, 18, during, or a little before, his time. See Wesley's notes. Sometime ago I was requested to speak from the same text, and I proceeded somewhat similar as in this writing; but it had not the same effect as the one Wesley referred to, nor do I think that this article will have. I did not receive much criticism on my sermon, but I anticipate some on this article. I have written in the fear of the Lord. Lord Jesus, intercede for us, that our "faith fail not."

NOAH LONGANECKER.

Do with trials as men do with new hats; put them on and wear them until they become easy.

Wisdom and Truths.

To triumph over our passions, is of all conquests the most glorious.

The more earnestly you exhort your confidant to secrecy the more likely he is to tell.

We gain nothing by falsehood but the disadvantage of not being believed when we speak the truth.

Gratitude is a duty none can be excused from, because it is always at our own disposal.

Bad habits are thistles of the heart, and every indulgence of them is a seed from which will spring a new crop of weeds.

When a man owns himself to be in an error, he does but tell you in other words, that he is wiser than he was.—*Dean Swift.*

There are none that fall so unpitied as those that have raised themselves upon the spoils of the public.—*L'Estrange.*

The influence of costume is incalculable; dress a boy as a man and he will at once change his own conception of himself.

We have but one moment at once, let us improve it. Our moment will soon come when this life will cease—may we so live to meet it without regret.

A more glorious victory cannot be gained over another man than this, that when the injury began on his part, for the kindness to begin on ours.—*Tillotson.*

Look always at the bright side of things; as the cheering and invigorating sun does; and remember that content is the mother of good discretion.

Affection in any part of our carriage is lighting up a candle to our defects, and never fails to make us noticed, either as wanting sense or wanting sincerity.

It is the highest duty, privilege, and pleasure for great men to earn what they possess, to work their own way through life, to be architects of their own fortunes.

A man's desires always disappoint him; for though he meets with something that gives him satisfaction, yet it never thoroughly answers his expectation.—*Rochefoucauld.*

It is a vain thing for you to thrust your finger in the water, and, pulling it out, look for a hole: it is equally vain to suppose that, however large a space you occupy, the world will miss you when you die.

There is in some tempers such a natural barrenness, that like the sands of Arabia, they are never to be cultivated and improved. And some will never learn anything, because they understand eveything too soon.

Pleasure and pain, though directly opposite, are yet so contrived by nature, as to be constant companions: and it is a fact, that the same motions and muscles of the face are employed both in laughing and crying.—*Charron.*

Fortune has the same power over princes that it has over empires—over nations that it has over cities—and the same power over cities that it has over private men. Where's that estate that may not be followed upon the heel with famine and beggary? that dignity, which the next moment may not be laid in the dust? that kingdom that is secure from desolation and ruin? The period of all things is at hand, as well that which casts out fortunate, as the other that delivers the unhappy; and that which may fall out at any time, may fall out this very day.—*Seneca.*

The True Theory of Pleasure.

Those enjoyments which neither injure ourselves, interfere with the happiness of others, or violate the laws and decorum of society, are in fact themselves most effectual barriers against the indulgence of those criminal propensities which at one and the same time undermine our happiness and destroy that of others. Give to mankind innocent amusements, and they will be far less likely to seek for guilty pleasures. But it will generally be found that those who whet their appetites by rigorously abstaining from one enjoyment, are the most voracious in the gratification of others.

Maternal Influence.

Examples of maternal influence are countless. Solomon himself records the words of wisdom that fell from a mother's lips, and Timothy was taught the scriptures from a child by his grandmother and his mother. Sir Francis Phillips used to say: "I should have been an infidel were it not for the recollection when my departed mother used to take my little hand in her's, and make me say my prayers on my bended knees." "I have found out what made you the man you are," said a gentlemen one morning to President Adams; "I have been reading your mother's letters to her son" What could be more expressive? Washington's mother trained her boy to truthfulness and virtue; and when his messenger called to tell her that her son was raised to the highest station in the nation's gift, she could say, "George always was a good boy."

THE only way for a man to escape being found out is to pass for what he is. The only way to maintain a good character is to deserve it. It is easier to correct our faults than to conceal them.

Christian Family Companion.

DALE CITY, PA., Feb. 13, 1872

The Pious Youth.

It will be observed that several of our correspondents are lamenting over the demise of the PIOUS YOUTH; and propose its resurrection. They all have our sympathies, and whenever we can entertain any hope for its success they shall also have our co-operation in reviving it. We are quite sure when all its readers will have read the December number, of last year, which has just lately been sent out, that we shall recieve many more such lamentations, as it is a number that will recommend it to persons of good judgment. But let us not indulge useless condolence, but devote our energies in working.

It was the opinion of many of the friends of the YOUTH, that it was too large, although there was no objection to the price. That it was too large for the price, with the circulation it attained we readily admit. But if it could have attained to twice its circulation, it would have been more than self-sustaining. But if that was all the mistake, might that not be amended. We are ready to receive proporsions from all its friends, as to the course that should now be pursued.

We think that for the present year nothing more should be attempted than to make it subserve our Sunday-schools. How would it answer to publish 16 page monthly, cut into four parts of four pages each, for distribution on each Lord's day in the month? Shall we hear from you friends of the juvenile interests?

Death of Brother J. L. Forney.

In our obituary columns will be found the death of brother John L. Forney. He was an occasional contributor to our columns, and his contributions always contained a point worth noticing, inasmuch as he always wrote from the impulses of his soul. Having a good knowledge of language, his productions were clear, and correctly written, and were therefore highly valued. Among his last, and most likely altogether last contritions, were several articles entitled: 'What I Know About Preaching," and signed "Occasional."

That brother Forney had the prosperity of the cause of Christ at heart, is evident from the manner in which he disposed of his wordly possessions. He was unmarried, and had by industry and economy accumulated possessions, valued at from three to four thousand dollars, all of which, after his debts have been paid, is to be turned over to brother James Quinter, to be used in disseminating the gospel of our Lord and Savior Jesus Christ, by publishing Tracts, and preaching the Gospel.

This spirit of liberality, manifested toward the cause of Christ, is highly commendable, and worthy of imitation. Brother Forney was not satisfied with giving his service during life, but felt a concern for the success of the cause after his departure; and although he had kind friends whom he loved, there was none whom he regarded so worthy of receiving his possessions, as his dear Redeemer. We are also happy to learn that his disposition of his estate gives satisfaction to his friends, and those who would have been his heirs, showing that they too, love the cause they have espoused.

Answers To Correspondents.

CHRISTENA BROOKINS: Your subscription had expired according to our book. We have now entered you for vol. 8, and sent back Nos.

J. S. NEWCOMER: You send $1.50 to be credited to T. B. Newcomer. What is his address?

JACOB CONNER: We have you charged with only thirty-six subscribers. Are you certain you are right?

ALLEN BOYER:—No. 22 of vol. 7, is exhausted.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

A Visit.

Having been from home, and having been asked so frequently with regard to brother Adam Hollinger's condition at present; and as I am now in his presence, beholding with sorrow the pitiful scene of a poor sufferer, upon his bed of affliction, from the effects of an abscess in his side, which commenced about the 1st of October last. I will now reply through the COMPANION, that the sore has been opened at from different places, at different times, three of which are discharging matter, and one is healed, which keeps him weak and confined to his bed, otherwise he feels as if he could sit up. The sore may possibly require to be opened more yet, but the prospect for it to heal is favorable, though it will require time.

Brother Adam seems to bear his afflictions with christian fortitude, through the desires the fervent and effectual prayers of the church. In my weakness, my prayer is that the good Lord would spare him, and send him as a herald of glad tidings. He has been confined to his bed nearly sixteen weeks.

In love to the brethren and sisters "scattered broad."

From your unworthy servant,

ADAM BEELMAN.

Feb. 2nd, 1872.

District Meeting of Missouri.

The District meeting of Missouri, will be held in our meeting-house in the Mineral Creek church, Johnson county, Mo., twelve miles south of Warrensburg, on the 19th and 20th of April next. Brethren comjng by railroad, will either stop off at Warrensburg on the Missouri & Pacific Railroad, or at Calhoun on the M. K. and T. road; and by notifying either of us in time, arrangements for conveyance to the place of meeting will be made. The money necessary to send delegates to the annual meeting should be in readiness on the part of the churches of this State, by the time of the District meeting; and if more is collected than is found necessary, it can be applied to pay the

deficiency in amount for last year's expenses, which amounts to about $5.00. Brethren writing to either of us will address as below:

JOHN HARSHEY,
S. S. MOHLER,
Cornelia, Johnson county, Mo.

Brother Holsinger:—I am sorry for the *Pious Youth*, but do think it better to drop it than that you should lose money by publishing it. I don't know why it is that the brethren and sisters could not support it. Surely they owe it to their children to furnish them with suitable reading matter If they do not their children will find other matter to engage their thought, and the day of just accounts will tell the rest.

Wonder if we are all of one mind. We are to strive so to be. Wonder if our religion does not sometimes form a cloak for us to draw the tigher our purse strings. Wonder if the demise of the *Pious Youth* could not be traced and lodged here! certain it is that, because the proper remedy was not applied by those who had it at their disposal, the *Pious Youth* had to die.

J. L. WINELAND.
Clover Creek, Pa.

Bethel Church, Holt County, Mo.

Brother Holsinger:—After so long a time I again take the liberty of writing to you a few items of church correspondence. I am still sojourning in the land of Holt, am well pleased and among good friends; and it is really a home to me; for I am as a wandering star, having no settled place of abode; but purpose, in the course of three months to seek a certain space many days journey toward the setting sun, and there to abide, if not hindered by some unseen circumstance. But I am wandering also from the subject of this letter. I am going to tell you about good meetings, good preaching, and an account of the election held. Brethren J. and C. Forney, J. Glick of Nebraska, and Elder Correll were the ministering brethren. Held meetings for several days; had crowded houses and good attention. One sermon by J. Forney, Sr. I will give a synopsis of:

"Wilt thou be made whole." As he is himself a physician, he could aptly relate what is necessary for any one to know, in order to be a good one; as, the cause of the malady, its proper remedy, and strictly following the prescription. He compared the good physician with the quack. Christ is the great Physician of souls. Those who faithfully teach and observe all the prescriptions, as faithful ones, (ministers,) and those that teach and practice only parts, as quacks. You will allow the text was good, and be assured it was handled by a master builder. Saturday, though, was the trying day amongst the resident members; for the principal object of the meeting was to hold an election for speaker and deacons.—The election over there was a very sound, clear, and comprehensive charge of the duties incumbent on those elected. I know the thought among the brethren was, "Is it I, is it I?" At last the result was made known. John Miller, speaker, Isaac Zeigler, Isaac Wampler, and Joel Glick, deacons. I have been at several elections, and do not know that I saw brethren so much affected as here; some completely gave away to their feelings. Hope they may be shining lights in the church and community.

The church is in a healthy condition; peace and harmony throughout, and in the borders. Assailants have about exhausted their arguments of sophistry, and are willing to seek those who have not so much scripture on their side as the brethren. But one thing about arguing scripture, I think, is not prudent, and that is, for the sake of argument, or to beat an antagonist; it tends rather to strife than to peace.

In conclusion I would say to those purposing coming west, to come soon, for times are dull and land as cheap as it will be—from $10, $15, $25 to 50 per acre. Wages for teaching and labor, low; all owing to scarcety in money. But do not infer from this that people have nothing to live on. It would be a treat to you eastern farmers to see the corn, wheat, fruit, hogs, cattle, &c. Plenty of everything (except one article.) If the land flows not in honey I assure you that you will find it barreled up, and besides, milk, wine, cider, corn, so abundantly that you will own that "the half was not told me."

J. S. MCFADDEN.

Dear Brother:—We live here in Kansas, within thirty miles of the Indian Nation. I must say we have a good country here, that is, good land, and coal and timber plenty. Land is cheap; from five to six dollars per acre. But we have no meetings by the Brethren. We still hope that the good Lord will send us a minister, or shepherd, to take care of this little flock. There are only five members: myself and wife, and my three children. I wish you would inform us through the COMPANION of the nearest church to us: or inform the brethren of us. We moved from Illinois here; and we are very lonesome without meeting. My nearest railroad station is Girard, Crawford county, Kansas. I live eleven miles east Mulberry Grove, Crawford county, Kansas, is my post office address.

I am yours in love,
JACOB F. DALE.

Query.

Brother Henry:—I have a query to present before the brethren. In our hymn book, 225th hymn, first verse, third line, reads, "For ev'ry vain and idle thought." Now brethren, where is the scripture that we must give an account "for ev'ry vain and idle thought." An answer is desired.

H. B. LEHMAN.

Announcement.

Brother Holsinger:—Please announce a series of meetings to be held at the Beech Grove Meeting House, Wayne county, Ohio. Commencing Saturday, February 17th, 1872; to continue a week or more.—Ministerial aid solicited.

By order of the Church,
J. B. SHOEMAKER.

For Correction.

In the publication of the District Meeting, for the Southren District of Indiana, (page 59,) we want you to say North Fork instead of Northern part; and instead of Bush Creek, say Buck Creek; else there might be a great mistake in coming to the place.

ELD. JOHN SHIVELY.

To my Brethren and Friends.

Those wishing to take the COMPANION for 1872, will bear in mind that I will act as agent. All those wishing to subscribe should do so at their earliest convenience, in order to commence reading each No. as it is issued.

F. M. SNYDER.

MADISON, GEORGIA, }
January 28, 1872. }

Brother Holsinger:—Heretofore, I believed that I was the only member of the Church in this State, but from a communication in the COMPANION of January 16th, 1872, that sister Sarah Hape, lives right along the Georgia Railroad, and but sixty-five miles from where I write.

That little note from my sister fills my heart with strange emotions, as it speaks in tones of encouragement and reminds me of the modest, twinkling star, peering through dark and forbidding clouds. The first and only cheering ray of hope, that has pierced the darkness with which I have been surrounded for five years. True I once was greeted by the sound of a brother's voice, which served as a light to my soul, and a guide to my footstep, but like the lightning's flash amid the midnight storm, it left me, more conscious of the dark and forbidding character of my condition and of the faith of duty. But when hope was waning, prayer seems about to be answered through that little communication, for we read of a small cloud like a man's hand, and as in answer to prayer, rain followed, so may the coming of our sister be followed by others, until a church may be organized; God's word held forth; the ordinances observed, and good follow to the sons and daughters of of men. This mode of reasoning may seem strange to those who are of the opinion that a Minister should go forth preaching the word, baptizing, organizing and building up churches wherever he chose to let his voice be heard. God himself may soften a hard heart; may humble a proud spirit, and may drive away prejudice, but one poor, feeble man has not power sufficient to overcome obstacles such as here meet non-resistent, humble, advocates of chistianity, as taught and practiced by our Savior and his early followers. Truly, Paul may plant Apollas water, but God only can give the increase.

Conscious of this fact we have tried to perform duty with the ability God gave, and through pleading at a throne of mercy, tried to submit without a murmur, to God's own appointed time and way.

The most anxious desire of this unworthy heart has been to see the church prosper, and to meet in this our adopted home, those with whom we could meet in church fellowship, and so practice the ordinances as taught in God's word. May the Good Lord direct the hearts, and guide the footsteps of others, so that a nucleus may be formed around which the good work of serving God and teaching others to worship him may be carried forward successfully. Are there not brethren and sisters enough who will unite with us in this petition, to move that one who is able to hear and answer prayer.

E. HEYSER.

From the Church at Marsh Creek, Adams County, Pa.

Dear Companion:—I am happy to have the the privilege of informing the brethren generally, that the Marsh Creek congregation, has enjoyed a time of refreshing from the Lord. On the evening of the 13th of January, we were greeted with the presence of brother D. F. Good, of the Antietam church, who feeling the importance of the Macedonian call, was constrained to leave the comforts of home "and come over to help us." This, the 13th, was the beginning of a series of meetings, to be continued as long as the brethren thought prudent. Next day and evening, meeting at the meet-house.

In consequence of the isolated situation of this meeting-house, and the primary object of this protractrd effort being to revive pure religion in our own hearts, the brethren thought best to hold the meetings at different points.

After the meetings alluded to at Marsh Creek, two meetings were held at Mount Zion; and from this place to Mummasburg, where eight appiontments were filled, with every aparent interest; and it is hoped the bread cast upon the waters may be seen not many days hence.

On Friday the 19th, brother Good took the cars at Gettysburg, to visit his son, who was attending the State Normal School at Millersville, Lancaster county. Fortunately, however, the meeting was continued by our devoted brother E. Stoner, of the church at Pipe Creek, until Sunday evening following, when it was announced that the Meetings would close at Mummasburg. The house at this place was filled with attentive listeners.

On Monday evening brother Stoner preached at Mount Zion, where he met brethren Good and D. Longanecker, from the upper Conawaga Church; meeting next evening at same place.

Thence to Mud College, where two meetings were held, we hope, with salutary results. One meeting at Wolf's School-house. Thence to the Marsh Creek church, where five more meetings were held. This closed the series of meetings in the Marsh Creek congregation.

Not only were the brethren animated to a doubling of their diligence, in more earnestly contending for the faith once delivered to the saints, but our hearts were made glad to see sinners come to the fold of Jesus, and seek admittance into His church militant on earth. The most touching scene during the progress of those meetings, transpired on the 29th, and that it may reach the tender heart of some reader of this report, I will insert it. In consequence of the day being very cold, the water covered with thick ice and snow, the ceremony usually performed at the water was performed in the house of brother D. Pfoutz, near by. With other applicants for baptism, was a youthful female, whose stout heart oft resisted the gentle chidings of the Spirit, but at length was made to yield. After preparations were made for this solemn and heaven-appointed ordinance, the assemblage repaired to the water; but before leaving the house of our brother, this willing servant of Immanuel beheld her sister in the flesh, and, with the fondest affection of a sister, embraced her, exclaiming, "Why are you not with us?" This touching incident brought tears to the eyes of all who witnessed it.

At the water the spectacle was quite impressive. While the united prayers of the brethren ascended, the sympathies of the by-standers were enlisted in behalf of these willing subjects. But my report is growing too lengthy. May our brethren, who labored so ardently and zealously amongst us, have souls for their hire; such a reward as the world can never give.

B. F. KITTINGER.

Gettysburg, Pa.

Brother Henry:—By request we will inform the Brotherhood now how we are geting along in the Sandy Creek congregation, West Virginia. Over a year ago we commenc-

ed holding meeting in Turney's school house, about half way between Brandenville and Pineswamp. There were a few scatering Brethren there. Had three or four meetings, and then suspended the appointment until last spring. Then we resumed the appointments again, and continued them about every five weeks, until in the fall. The few Brethren that reside in that settlement suggested the idea of holding a series of meetings among them. We then prevailed on our beloved elder Jacob M. Thomas to assist us. When we commenced the meeting, we made no calculation how long we would continue it.—Commenced the meeting on Friday evening, and continued over Sunday. Then we could not have any in daytime, as it was occupied with school. We continued the meeting at night through the week.

We made known that we would attend to the Ordinance of Baptism on Friday, at Brother Guthries, at Beaver Creek. When we arrived at the place there was a large collection of people on the grounds, to see how we baptize. It was very cold. There were nine applicants for baptism. Seven of them were heads of families, male and females, from fifty years down to sixteen. Some of them the most influential men in the neighborhood. They had a large log fire in the yard to keep the people warm. Baptism was administered by our old Brother Thomas, who is in his seventy-seventh year. We protracted the meeting over another Sunday, and on Monday received one more by baptism. And during the meeting we restored one other member, making eleven during the meeting. We had the best of order and large congregations. We have seen them twice since, and there is a deep interest manifested to hear the word preached.

JOHN S. HOOK.

Dear Companion:—Inasmuch as but little news has ever been given from Quemahoning branch it cannot be out of place to give a little at present. This congregation is situated in parts of Somerset and Westmoreland Counties, Pa., and embraces a large tract of territory. The Brethren of the South end, appointed a series of meetings, to open on the evening of the 23rd of December last, and continued over a week, two meetings a day, with the happiest results, at this time. Those of the North appointed an other to open on the 23rd of February which was kept up one week. The ministers of the neighboring churches having been invited, proved to have the matter at heart, from the manner in which they responded. Everybody seemed to feel an interest in the meetings, from the manner in which they turned out; and the result was, that, under the powerful preaching of the word, amid the fervent prayers of the saints, accompanied with the powerful influence of the Holy Spirit, sinners were made to tremble and melt down, that some would burst out in floods of tears and sighs of penitence. And as many as were willing were led into the stream (notwithstanding it was frozen over strong enough to bear all the by-standers at once) and were baptized into the death of Jesus Christ, and came up out of the water with smiles on their faces, and gladness in their hearts. Parents and children rejoiced together in the God of their salvation, and the result was fourteen new members, from the tender virgin to the aged grandfather of 70 winters. Two disowned members were also reclaimed. And I venture to say that impressions have been made that will not soon wear away, and the church is in better condition now than she has been for some time. Brethren and sisters thank God and take courage.

EMILY BLOUGH.

An Explanation on 1 Cor. 15: 29.

In vol. 8, No. 2, is desired an explanation of the words: "Else what shall they do which are batized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

In the first place, we learn that the church at Corinth was very much out of order at the time the Apostle Paul wrote his epistles to them, and he reproved them sharply for their contentions and inimical ideas, concerning the resurrection of the dead, the Lord's supper, &c.

Now in order to get the true meaning of the words at issue, we must consider their strange ideas, concerning the resurrection of the dead. We learn that there were some that did not believe that Christ was raised from the dead. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead, but if there be no resurrection of the dead then Christ is not risen. And if Christ be not risen then is our preaching vain; and your faith is also vain;" but now we are baptized into that living fountain head—the Lord Jesus Christ.

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are burried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in new-ness of life." Rom 6, 3; 4.

District Meeting of N. E. Ohio.

Brother Holsinger:—Please announce that we intend holding the District Meeting of the North Eastern District of Ohio, on Tuesday, the 7th of May, 1872, at the Big Meeting House, of the Mohican congregation, Wayne county, 5 miles South of West Salem, the nearest point by Railroad, on the Atlantic and Great Western. Twelve miles from Wooster, on the Pittsburg and Fort Wayne Railroad.

We fondly hope that every branch composing this District will be represented, and especially those branches that did not represent heretofore.—Those coming by the Atlantic and Great Western will please notify brother Jacob Garver, at Lattasburg, who will see that conveyances will be furnished to convey all from West Salem to the plase of meeting. Those coming by Pittsburg and Fort Wayne Railroad, will please notify the undesigned at New Pittsburg, who will see that they will be conveyed to the place of meeting.

By order of the Church.

GEORGE WORST, Clerk.

Dear Readers of the Companion:—Having been requested by some of the Brethren on the line of our late visit, and thinking it might be a matter of interest to you in general, I will give you a synopsis of our tour and labors through N. E. Ohio, as follows:

Brother George Worst and myself started from my home on the evening of the 29th December, and toward evening of the 30th, we reached the Brethren's home under the hospitable roof of Brother John Strom, twelve

miles north of Warren, in Trumbull county. We remained with the Brethren and friends here until the morning of the 3rd of January 1872. Held five meetings in their meeting house. On New Year's day we had the pleasure of being present at the Annual Family Reunion at the house of friend Isaac and sister Eliza N. Barb. Sister Barb's mother and all her family, consisting of children, grand-children and great grand-children, were present, to the number of between forty and fifty, whom we know as the *Nortin* family. All were happy and cheerful. We silently wished that they and all other families might so live in this sinful world as to be able to have a final reunion in our Father's house—in the Kingdom of his Son. But viewing the human family from the gospel standpoint, this is more than we can hope for. The church at this place is weak, it being an isolated branch of the Sandy church, in the western part of Columbiana county; being located about forty miles north of the body of said church. From here we returned to Warren, and took train for the Columbiana church; and after a pleasant ride of about an hour, we arrived at Youngstown, a large iron manufacturing town, in the N. E corner of Mahoning county, Ohio. There we were met by our indefatigble brother F. Kohler, the present German nephew Elder Henry Kurtz, who conveyed us to his hospitable home near the meeting-house of the Columbiana church, which is also a rather weak body, in point of members being about forty; but, as far as we could see, all zealous in the cause; yet not quite as well united in their views on conducting the affairs of the church as we could wish to see. Still we enjoyed the visit with them very much, and held eleven meetings among them. Had the pleasure of visiting our old brother Henry once more. Father and mother Kurtz live in the village of Columbiana; and the brethren are always made welcome at their house, even as children are at the house of their parents.

On the 8th we took train at Columbiana for Beloit, a small station between Salem and Alliance, where we were met by the ever-friendly face of brother David Bowman, who conveyed us to his home in the Sandy church. This church is strong and flourishing, both in the official and laymember department, and traveling pilgrims are always well received by them. We held seven meetings at their meeting-house.

From thence we were conveyed by the brethren to the Canton church, in Stark county, where the shade of mourning has scarcely passed off occasioned by the angel of death in the removal of our highly esteemed brother, Elder D. J. Peck. We visited sister Sarah, whom we found rather more cheerful than we had anticipated. The church is one of medium strength. and is moveing along pleasantly, considering the shock and loss sustained in the death of brother Peck. We held five meetings at their meeting-house; and on the 15th we took cars at Louisville for Massillon, where we were met by our former neighbor and brother Ephrain Swinehart, who conveyed us to his new home in the West Nimishilling church. Here we held five meetings. This church is also of medium size, but, we think, a little in the rear of the times; having no meeting-house, they hold their meetings from house to house, which custom has the advantage of being *time-honored* if in nothing else.—From here we were conveyed by the brethren N. E. to the East Nimishilling church, still in Stark county, and held four meetings. Here the brethren have a large and commodious brick meeting-house, where we preached twice and the other two, meetings were at elder Brumbaugh's, about seven milds N. E. from the meeting-house, in Portage county, if memory is not mistaken. The brethren in this church are also a little more inclined to scatter the meetings than we think is profitable; yet they are warm and zealous brethren, and we enjoyed their society quite much. They number something over one hundred. From here we were conveyed to the center of Suffield, in the Springfield church, where we held two meetings in the German Reformed meeting-house. Had excellent attention, it being a new place for the brethren to preach at. From here we went to the Mishler settlement, near Modadore, in Summit county, where the body of the Springfield church lies. Here we held our last meetings, two in number, in the large new meeting-house, which was just built the past summer. The house is a neat and substantial frame, well arranged for room and convenience. The only fault we saw, was a little too much literal interpretation of the Apostle's injunction, "Mind not high things." The story is only twelve feet, and it looks a little too low for a house of that size; but, upon the whole, the house, the plan, the location, and ever the commodious sheds for their faithful horses to stand in during meeting, all speak well for the enterprise of Springfield brethren. And another beauty in the matter is, they had all the money ready before they commenced the building, and paid for every thing as they went.

This morning, January 22nd, ult., brother Carper brought us to Akron, seven miles, where we took the 7 o'clock train, and about 11 o'clock we were at my home in Congress, where sister Worst was waiting with a sleigh to take brother George home, where I hope they landed safely ere this time. We found our family well, thank the Lord. Absent three weeks and three days; held forty-one meetings, and found the brethren all well on our journey. The only thing we did not like so well, was, the meetings were too much scattered, especially in the last three churches; but the brethren wanted it so, and we do not demur; only it seems too much like sowing a ten-acre field with a bushel of seed, and expect a good crop of wheat. Yet we hope some of the seed we tried to sow in our weakness will take root and bring forth fruit to the honor and glory of God, through whose kind care we were kept in health, and are again safely at home. May we say with the psalmist, "Bless the Lord, O my soul, and all that is within me bless his holy name."

Yours in Gospel Union,

P. J. BROWN.

Congress, Ohio.

MARRIED.

By the undersigned, Feb. 1st, brother WILLIAM MOHLER, of Indiana, and sister KATE WISE, of Franklin county, Pa.

Elder John Shank.

By the undersigned January 25th, at the residence of the bride's father, in Elk Lick township, Somerset county, Pa., brother DANIEL M. FIKE and sister ELIZA FLICKINGER. S. C. KIEM.

December 28th 1871, at the residence of the bride's parents, by the undersigned; brother JOHN H. MOORE, our co-laborer in the ministry, and sister MARY S. BISHOP, all of Champaign county, Illinois.

A. B. SNIDER.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In Crooked Creek Congregation, Washington county, Iowa January 24th ult., ADA ROSE ETTER, twin, infant daughter of Brother Henry and sister Mary Etter, aged 11 months 17 days. Disease, affliction of the windtipe or larnyx. Funeral service by the writer, from Luke 23: 28, latter part of the verse. STEPHEN YODER.

In Jefferson county, Pa., November 15th 1871, friend WILLIAM McDIVITT. Consort of sister——— McDivitt; aged 39 years, 7 months and 27 days. Funeral service by the undersigned at the Methodist Episcopal church, from Heb. 9: 27.

The subject of this notice came to his end very suddenly and perhaps in a very unexpected manner. Engaged in company with a number of others, rafting on Mahoming creek, he was struck by the stem of the oar and knocked into the stream, and as his neck was broken when he was found, it is supposed that it was done by the stroke of the oar stem. He was hurried over the dam and sight lost of immediately and was not found till sometime afterward. Truly we are led to see that, "in the midst of life we are in death." J. P Hetire.

Of scrafula in the throat, January 25th in the Berlin congregation, Somerset county, Pa., Brother JOHN L. FORNEY, son of brother Samuel and sister Elizabeth Forney, aged 28 years 3 months and 20 days.

Funeral occasion improved by Brother Jacob D. Trostle, from Linganore, Md., and others, from the words: "For to me to live is Christ, and to die is gain," to a large concourse of people.

Brother Forney gave his heart to Jesus at an early age, and lived a life worthy of imitation. He was blessed with more than ordinary gifts intellectually, and during his confinement which I think was about three months; he suffered much, but he bore his afflictions with great calmness and christian resignation. (*Visitor* please copy.)

C. H. WALKER.

In the Aughurick arm, Huntingdon county Pa., January 14th, of Diphtheria and Croup, MARTHA daughter of Daniel and Emly McKILLIPS, aged 5 years 10 months and 24 days. Funeral services by G. G. Glock, from James 4: 14. A.L Funck.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

G M. Garber,	75	I. W. Witmer,	1 50
John A. Miller,	1 50	R. K. Binkley,	4 50
E. Schrock,	1 50	J. Z. Sharp,	2 00
J. H. Wirt,	10 50	Jacob Bahr,	1 00
Jacob Conner.	6 00	Simon Hetrick,	75
A H Snowberger,	3 00	J. J. Myers,	1 50
Enoch L Brower,	4 50	Jacob A Miller,	13 00
Mrs J Skelly,	1 50	A J Keyers,	1 50
David Ulrey,	1 50	S Bollinger,	
Eld D B Sturgis	3 75	(Jan. 23rd,)	1 50
John Shank,	4 50	Nauncy Hugh,	1 50
A Pearsall	13 50	Jos M Garber,	1 50
Wm H Baily	1 00	Samuel Molsbee	6 00
J S Flory,	1 50	C Newcomer,	3 00
J G Winey,	11 85	Phillip Holler,	75
Eliz Shoemaker	1 50	D Pfoutz,	90
D M Witmer,	25 25	E R Stiffer,	8 35
John Wolf	1 50	Jos M Elliott	1 00
Peter Brubaker,	1 50	Henry Reed,	1 60
D Brechtelhimer	1 50	J. S Newcomer,	3 00
Noah Early,	5 00	Daniel Brower,	5 00
Lucinda Hess,	1 60	Susan Long.	1 50
D L Miller	75	J G Royer,	4 05

Pittsburg and Connellsville R. R.

TIME TABLE

Commencing on Monday, October 10th, 1871, at 2 o'clock, P. M.

EASTWARD.			WESTWARD.	
Cum Mail	Balt Exp.	STATIONS.	Cin. Exp.	Cum Mail
A. M	P. M.		A. M.	P. M
6 50	8 00	Pittsburg	10 15	6 10
10 21	9 57	Bradford	8 05	2 30
10 35	10 10	Connellsville	8 00	2 25
1 20	11 55	Mineral Point	5 52	11 22
1 40	12 15	Garret	5 38	11 03
157	1228	DALE CITY	526	1045
3 16	1 28	Bridgeport	4 15	9 25
4 00	2 00	Cumberland	3 40	8 40
P. M.	A. M.		M.P.	A.M

Advertisements.

WE will admit a limited number of select advertisements at the following rates

One insertion, 20 cents a line.

Each subsequent insertion 15 cents a line.

Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations

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THRESHING MACHINES,

Grain Drills, Feed Cutters, Corn Shellers, Plows. &c. All machines sold by us are warranted. Persons wishing to buy will call on, or address as above.

8-6. BOYER & FORNEY.

A Card.

Drs. D. Fahrney & Son, Uroscopian Physicians, continue the practice of Medicine at the old stand, near Boonsboro, Md. They treat all forms of Chronic Diseases with marked success. Can be addressed by letter, and they can send medicine to any part of the United States, wherever there is an express office. Post office address, Boonsboro, Washington County, Md.

7-10- 1 yr. pd.

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The Spring session of Salem College will open for the reception of any number of students from all parts of the country, on the 20th of March, 1872.

Ample accommodations, and thorough instructions will be given all students who connect themselves with this College. Good board can be obtained in the best of families, at $2.50 to $3.00 per week; or students can board themselves, separately or in clubs, at from $1.25 to $1.50 per week, as large numbers are doing with the consent of the faculty. An extensive boarding house is to be erected by a brother early in the season, to accommodate all children of the brethren, who desire it. Parents and Guardians can rely on the location of the College at Bourbon, as being a *permanant arrangment*, and that the health of the locality is *unsurpassed*, by any place in the county.

Special care will be given to students who are far from home, that shall be satisfactory to parents. For Catalogues Scholarships, and full particulars, address,

SALEM COLLEGE,

8-7. *BOURBON, IND.*

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Three-fourths of a mile from Rural Village, Armstrong Co., Pa. Contains about 53 acres; all under fence; about 45 acres cleared; good Log House and some other buildings; mostly second bottom; two never-failing springs of soft water. Would prefer to sell to a brother in the ministry. For particulars address, J. W. BEER.

8-7-tf. *DALE CITY, Somerset Co., Pa.*

The Finkle & Lyon Sewing Machine, with Drop Feed, new Take-up, new Hemmer, &c., is now offered to agents on more liberal terms. Also, Second-hand Machines taken in exchange, or the new improvements applied.

Every Machine is warranted FIRST CLASS, and if the purchaser does not so regard it after a fair trial, he can return it, and money refunded.

N. B. Wanted traveling agents to visit each town, distributing circulars, explaining the improvements, etc., etc., who can make $200 per month. Address LYON'S MUTUAL S. M. Co.

Union Square, 33 East 17th St., New York.

1780 1870

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of Berlin, Pa., has caused a great excitement in the County by bringing into our midst the very popular and far-famed WEED (F. F.) SEWING MACHINE. All who have tried it give this as their decision: "The Weed runs lighter, has less gearing, is more easily managed, and takes less time to understand it than any other machine now in the county."

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8-3-6m.

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Jan. 10th, 1872.

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME VIII. DALE CITY, PA., TUESDAY, FEB. 20, 1872. NUMBER 8.

For the Companion.

Purity of Heart.

"He that loveth pureness of heart, for the grace of his lips the king shall be his friend."

Every person that has come to the years of accountability has also heard something of good and evil. Every one that is accountable knows something of redemption and destruction. But all will know much more at the great judgment day. In reviewing the characters of mankind, when unraveling the secret windings of the human heart, we become astonished, declaring at the close of each investigation that we had not known the half before. It is quite unnecessary to go off to some neighbor against whom we are not very favorably disposed to find a subject which upon a thorough examination will prove to be a wonderful phenomenon. Each individual may introduce himself to his own heart, which he is ever too ready to regard as none of the worst: it may be and it certainly should be one that is touched by the renewing Spirit of God,—one at the door of which Christ has been admitted. We soon discover that the heart is the seat of all our affections. The existence and variety of these may be known and distinguished by our thoughts and actions. By close observation we find in it concealed, imprisoned or free, passions foul with lust. Deceit—not only that which deceives others, but ourselves. Its operations are made manifest by the sorrow it causes:—doing and saying things of which we are afterwards bound to be ashamed. All "lust of the flesh" "lust of the eye" "and the pride of life", is the deceitfulness which reigns in the heart. A soldier enlisted to fight for king Emmanuel, and still secretly trying to give quarter to the troops of Abaddon! Surely it is hypocrisy, and if not driven back and chained down in some dark place, or cast out, it will take possession of the whole kingdom. An heir of heaven and yet fearing and dreading the loss of earthly pleasures? Still looking back with desire to indulge—to stay a little longer—"a little more sleep a little more slumber"—a little more corruption? Still an unwelcome desire to carouse in the cup of death. Sometimes light prevails and sometimes darkness: then fear and hope mixed; now anger, then love; now entertaining heavenly virtues then lodging the enemies of Christ. At one time hating, denouncing sin, and at another indulging in it. Often convinced of evil and willing to do good, yet never doing much, and often doing right yet not half willing. Well could the humbled apostle declare: "Oh wretched man that I am, who shall deliver me from the body of this death?" and regard himself the "chief of sinners." It is by frequent, thorough examinations of our own hearts, that we come to the best understanding of them. And the only safe method of conducting these investigations is to let God—his word—be the examiner.

J. B. GARVER.

Shirleysburg, Pa.

For the *Companion*.

Sanctification.

"Sanctify them through thy truth: thy word is truth." John 17: 17.

"All scripture is given by inspiration of God." 2nd. Tim. 3; 16.

"Man liveth by every word that proceedeth out of the mouth of God." Matth. 4: 4.

Given—great big Free-will, with little, close communion away back in the shade: and so the world goes. Well, brethren, we can hardly hope to reform the world, but can't we make our shield of faith cover the whole Gospel? We are in the world and must fight, and need a weapon. Is not a perfect and entire sword a better weapon than a mutilated, gashed and ill-tempered piece?—Is not a broad foundation more permanent, and safe, and substantial, than a narrow and contracted one? And is not a hungering and thirsting, that is willing to devote any substantial article of food, more genuine and real than one that winces and minces, and chooses and refuses, with at best only a questionable relish?

"But our tastes differ."

Yes, just so. That is because we have been living on different diet.

"But our capacities differ."

And so does the capacity of our stomachs, depending a good deal on how they have been stuffed.

"We can't all see alike."

There are two reasons for that: one is, we don't stand in the same place; the other, we don't look at the same object. As to our standing-point, it should be in the liberty, in the spirit, and in the faith once delivered unto the saints, and hurd by the word of God. Stand for the word, to the word, by the word, on the word, with the word: "Stand still and see the salvation of God." Now for the object—"looking unto Jesus the author and finisher of our faith who for the joy that was set before him left his Father's throne and became the star of Bethlehem and the Son of Righteousness to a benighted world. Now "Go forward," and you may rest assured our tastes, capacities, and understandings will not differ very much; and we will see pretty nearly alike.

It is true the infant cannot digest strong meat nor the infant mind, the mystery of godliness; but the practical, vital question that arises is, are we willing to embrace the word as truth, as fast as it opens up before our understanding? As we read, can we actually feel God talking to us—feel our duty in the statutes and commandments;—see our reward in the promises and the reward of disobedience in the threatenings? Where we can't comprehend, are we willing to sit, and trust, and wait? and where we can, are we willing to go diligently and heartily to work; stooping to any service, and surmounting every obstacle that comes before us?

Then there are some things that we do not find written. Do they savor of sin? Do they look unseemingly, distorted, bungling; sound discordant, and feel inconvenient?—Extra luggage almost always will prove inconvenient to a soldier. A sheep don't make a good saddle-horse; won't follow strangers, nor eat from their hand.

Children are afraid in the dark, and love to be at home. They are timid and backward in the presence of strangers; enjoy themselves best in their own family circle, and feel the most freedom and safety when their parents are near. Think what the Bible is to us: our guide in the pathway to heaven; our refuge, our shield, our weapon and our armor; a most perfect system of domestic economy and social intercourse; a rule for eating, and drinking, and sleeping, and working, and talking, and dressing, and giving, and receiving, and buying, and selling, and preaching, and praying, and singing, and seeing, and hearing; a guide to father, mother, brother, sister, husband, wife, parent, child, saint, sinner, old, young, rich, poor, everybody; to everyone a guide. It is the constitution and laws of the kingdom of heaven, the characteristics of which are "glorious liberty" and "perfect law." It is our spiritual meat and drink, and light and life. Our school and our teacher, our chart and our text book. An ancient history, a geography of heaven. A hand-book of travel from this world to the next. Calculations of eclipses long in the future. A thorough course of grammar with everything but false-syntax—What is the Bible not? Yet what is the Bible? Only words and sentences delivered to us from our Heavenly Father, nothing more. Next, wherein lies all their virtue? In their truthfulness.—What would they be worth to us if they were not true? Nothing, nothing; absolutely nothing.

J. L. SWITZER.

For the Companion.

The Lost Power.

I, for one, can heartily respond to brother Grove, in his advice to the members of the church, to pray for, and believe that God is just as able and willing *now* to *own* and *bless his word*, and to make good his promisses, as he was in the days of his incarnation. I too remember well, when that subject was presented to us, and a strong effort made on the part of some to prove that that power ceased with the lives of the apostles. Now, if that promise does not extend to us, how much more must we give up? Can those who say that it ceased with the lives of the apostles, tell us what we shall do with the passages of scripture that speak the same things. I will here give them for consideration to those who are interested on this subject. Matth. 18: 19th, "If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matth. 21, 22, "And all things whatsoever ye shall ask in prayer, believing *ye shall* receive." Luke 11: 9, "Therefore I say unto you, Ask, it shall be given unto you." Mark 11: 24, "Therefore I say unto you what things soever you desire when ye pray,

believe that ye receive them, and *ye shall have them.*" John 15: 7, "If ye abide in me, and my words abide in you, ye shall ask what *ye will*, and it shall be done unto you." John 14: 13, and whatsoever things ye shall ask in my name, that will I do, that the Father might be glorified in the Son." Why the sick are not more frequently raised up, may be, that the humble confession of our faults one to another is neglected; for the same apostle that says, "If any are sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith will save the sick, and the Lord will raise him up," also says, "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much.

LEAH CRONCE.

Mechanicsburg, Ill.

Remember the Poor.

Winter is now upon us; be mindful to the poor. You need not go far to find them; for the children of want are in every place. Speak a kind word, stretch forth the open hand of charity, and you will not lose your reward.

Some there are whose poverty comes through misfortune. Business is dull, wages are small, there is sickness in the family, and death takes away the husband and the father, on whom the other leaned for support. Hard is then the struggle to provide bread for the table and fuel for the stove, Harder still and more bitter far, is it for such to beg for help. Those who most deserve help are those who cannot ask for it in louder and important tones; but they suffer in silence. Blame not to harshly the sensitiveness of those who suffer rather than beg. Call it not pride, for it may spring, often does spring, from self-respect. Try to find such out, and help them with a sympathetic, Christ-like spirit.

Some there are whose poverty comes through crime. Vice has brought them to want. Dissipation has thrown them out of a good situation, broken their health and ruined their characters. Do not, in their wretchedness, oppress them with harsh words. They suffer. Help them first; warn them or reprove them afterward.—Show that you have a heart which beats tenderly toward them, and try to win them to a better way by kindness, Oh! think of power, the redeeming power there is in human sympathy and love. Those who are in trouble cannot forget the kindness which is then shown them, but will ever recall it with gratitude. Thus you may have an influence which may lead some to Jesus.

Learn, like good scholars, one of the most useful and joyous of all arts—the art of almsgiving. It is not enough to give to the needy. Give intelligently, so as not to encourage vice or laziness. Give to all; but especially unto those who are of "the household of faith." Give freely and willingly, that you may receive a blessing as well as those on whom your bounty may rest. Above all, with the gift, let there be personal sympathy. It is not the value of the gift, but the kindness of the giver, which arouses gratitude. Not money, but love awakens love. D good, not that you may be thanked, but because of the promtings of your better nature; and let "the blessings of Him that was ready to perish" rest on you. Then, through no trumpet may sound your fame, in the last great day you will hear the judge say: "I was an hugered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked and ye clothed me; I was sick, and ye visitedme; I was in prison,and ye came unto me."

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—*Methodist.*

Sayings and Doings.

FAITH AND WORKS.—Some of the recent newspaper demonstrations of extraordinary zeal for the Sabbath, have given new currency hereabouts to an old story of an apparantly incorrigible old farmer. who publicly declared that he had at last "experienced religion." His minister, shortly after asked one of his neighbors if he saw any differance in the man, and the reply was: "Oh, yes! a great differance. Before, when he went out to chop in the woods on Sundays, he carried his ax on his shoulder, now he hides it under his coat."

We once knew the counterpart of this converted agriculturist. Though very anxious to pass with his "Puritan" neighbor for a truly good man, he had fallen into a habit of idleing a little through the week, and using some odd hours on Sunday on the sly to make up for lost time. Being once dected in this practice, he admitted to his remonstrating neighbor that he had occassionally done wrong in this thing. "But then," said he, with a air that revealed a full assurance of faith, "I always have the most heavenly thoughts in the night."—*Cincinati Times.*

For the COMPANION.

Universalism not of God. No. 3.

The Apostle Paul, as a warrior, had well fought the good fight of faith; and in the great battles of his Sovereign, he was about to end his warfare with his departure from this life. It had ever been, during his warfare, his chief labor, that in the Christian race he might finish his course with joy. His desire was granted. He had run well, and run to the end; and his dying moments were consoled and cheered by the truth, that now his arduous race was run, and his reward was in heaven.

As a steward of the faith and of the manifold grace of God, he had been found faithful; and with his dying breath he could say, "I have kept the faith."

But let us now work upon supposition for a few moments, Universalist, and see how things will work. Suppose that Paul, the great warrior, had found the warfare very arduous, and in the time of conflict had deserted the doctrines of the Cross and joined the enemies of his Saviour; or, suppose that, knowing that the safe-keeping of the faith must be attended with great sacrifices, watchfulness, trials and persecutions, he had abandoned his trust, or, like Judas, betrayed it, what effect would this conduct have had upon his future condition, if Universalism is true? Would it make any difference?—Would there not still be in reserve for him a crown of glory? Would he not, as Paul the traitor, have as high a seat, as loud a song, and a diadem as bright, as he now has as Paul the triumphant warrior, the successful runner, the faithful steward, who resigned his life rather than yield up the faith? Would not he and Judas sit side by side upon their thrones of glory and light, in presence of that Holy Being whose body the one betrayed, and whose cause the other defended, if Universalism be true?

If it is true, Paul could have known nothing of it; for his dying breath announces that he had fought a good fight, had finished his course, and had kept the faith; henceforth there was laid up for him a crown of righteousness.

If Universalism be true, then was Paul a deceiver, with all the apostles and prophets; and the Saviour of the world, the Son of God, was mistaken in delivering the great plan of salvation to the children of men; yea, he was mistaken then when he forewarns all, that there will be but few who shall accept and receive the faith which he came to deliver, in comparison to the many that should inhabit this mundane system, when he says, "Many are called, but few are chosen." Hark, dear friends, the Saviour is true; his words are true, and faithful; and the end of the race will fully develop who are his.

I am unacquainted with a promise in the whole Scriptures that has not annexed to it a condition, expressed or evidently implied.

Universalism tells to its deluded votaries, that if they do not enter in at the strait gate, if they do not lay up treasures in heaven, if they do not in this world repent and believe the Gospel, it will be as well with them beyond the grave; though they die murderers, fornicators, drunkards, liars or thieves, they shall at last be saved beyond the grave. It tells them that all the punishment inflicted for sin, is while the transgressor lives in this world. It tells to them that there is no unquenchable fire, no prison for the wicked, no hell for the ungodly. Altemont listened to its Siren Song for many years; but in his dying breath says hell itself would be a refuge, if it could but hide him from the face and frowns of an angry God. O, Universalist! abandon your views; repent, and flee from the wrath of a sin-avenging God. Lay hold upon the words of eternal life in your probationary stay upon earth. Obey, while here, the Gospel of God. Eternal life is then your rich reward.

The Saviour says, "Come;" Christians say, "Come;" "The Spirit and the bride say, Come and take of the waters of life freely."

Lamentable, indeed, to think that the blood of souls must rest upon the ministers of Universalism; their hands, we think, are stained with the crimson flood. Upon them the deep condemnation must fall of handling the word of God deceitfully, of wresting the Scriptures unto their own destruction. May they be turned from their ruinous course, and be brought to repentance by the wooings of the Spirit, to the acknowledging of the truth, that they may recover themselves out of the snares of the devil, who are taken captive by him at his will.

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

All candid minds must acknowledge, after reading the Scriptures with an unbiased mind, that Universalism is not of God. A part of the system is identified with those who claim to find in the Scriptures false readings, or translations, or who base their arguments upon false interpretations, the answer to whom is found in the defences of the inspiration and authenticity of the Bible, and in works upon biblical criticism. The Universalist will tell you that the passsages of Scripture which speak of hell fire, are only figurative language.

Dear reader, if you have never entered into covenant relation with God, do it quickly; for if the language is only figurative, how much more the reality. Oh, then, turn speedily to God, and live. We are impressed with the idea that you surely can discriminate between a pattern and the substance itself. A pattern is a something to represent, or show how the real is to be made. We might illustrate it more clearly by the photograph likeness. You are aware of the fact that the imitation, or likeness, plainly reveals the man its superior; though it is nothing, yet it is an exact figure of the man—it tells us what he is. Well, then, dear friends, if the language is only figurative, I say again, turn, for how much more awful the punishment than the figure which is given to represent it.

The doctrine of universal salvation, we might present under three grand errors: first, a revival of the old errors of Simon Magus; secondly, the old exploded errors of Unitarianism, with all its rash assertions; thirdly, a form of destructive errors that has sprung up by the wayside, as the everlasting car of eternal truth has hauled her banners onward from generation to generation.

With the principles of interpretation, which they place upon the Scriptures, one would suppose, unless he was a good Biblical scholar, that a thousand proof texts might easily be produced. The mark of its advocates is, so to wrest the Scriptures that they may seem to teach the doctrine. But their principles and profession avail them but little in their work.

Dear reader, it looks to me as

though the most illiterate student in the school of Christ could take the sword of the Spirit and knock the caption of their bulwark from stem to stern. The glaring inconsistency of the system, and the recklessness of the men to whom the author of the doctrine has committed the preaching of the faith, are in no way so vividly displayed as in connection with the defence of the system. And most of the proofs from the Scripture, upon which they rest, are irrelevant, having nothing to do with the subject, as many of them prove; and others, so far from teaching that all men will be saved, teach in their proper connection, most emphatically another doctrine. The author of the system, we think, is that old serpent, the Devil, and Satan, who beguiled mother Eve in the garden of Eden, for we see he went to her, with a lie in his mouth, and told her that they should not surely die; and further states to her, and says, "For God doth know that in the day ye eat thereof, then your eyes shall be opened." So does he now come to the children of men, and present to them his sophisticated doctrine, and thereby leads many of them astray; yea, he presents to the human family truth and error together, as he did to mother Eve in the beginning.

With all the marked absurdity in their attempts to prove a universal salvation, yet will they have the effrontery to call upon an intelligent community to receive their system as the one revealed in the word of God, when it is said in the revelation of God's eternal word that all men are bound to the judgment, and that the wicked shall be cast into the burning lake that burneth with fire and brimstone, from which the smoke of their torment shall ascend for ever and ever.

O Lord, help the Universalist to see his danger, that he may repent and believe the Gospel.

A. STALNAKER.

(To be Continued.)

WE are to work and learn. Life should have its quiet pauses, in which to gather rest for work, but no idle hours. The poor are to be ministered unto, the wicked to be reclaimed, and the sorrowing to be comforted.

GOOD manners are sure to procure respect.

For the COMPANION.

Know Thyself.

The workings of the human mind have, from the earliest ages, been among the deepest mysteries. No man can tell, or imagine, even for an instant, the thought of another man. The wise and learned of all ages, have made the mental powers and capacities a subject of profound study and research; yet have been baffled, at every turn, by some new revalation of the human intellect, and the eccentricities of human talent. But the most reliable and accurate conclusion to be reached, regarding mental powers, is a rigid and pungent self-examination; weighing our own motives for action, our powers of mental endurance, our control over conscience, and our capacity to choose good and resist evil; considering well the inclination of our own mind, and the energies and capacities of our intellectual powers; for, to gain a knowledge of the mental powers of man, it is essential to study and investigate the same, and seek to become acquainted with the nature and inclinations of the human mind. It is the saying of an ancient sage, that "the proper study of mankind is, man." In no way can we so justly and accurately judge of other men, as in studying well our own hearts and minds; for a knowledge of our own mental powers and capacities will assist us in judging correctly of the nature and dispositions of other men's minds, and in possessing a knowledge of the human mind, we can gain a power that cannot be obtained by any study of written language —power to do good by the exercise of sympathy and beneficence, power to comfort by the subtile influence of gentle kindness, produced by trying to put ourselves in the position of the sufferer or mourner; and a power to impart cheerfulness by understanding the movings of of the human mind. Great and good men, in all ages, have given much of their time to self-examination. And we have authority from the sacred oracles for such habits of scrutiny and self-examination. The Psalmist says: "I will commune with my own heart." Besides, a habit of rigid self-examination, made consciously and prayfully, will tend to elevate the heart and mind; it tends to inspire the soul with the love of the good and beautiful; it will create within us a desire of better and nobler things than the present world can present to us; it will be our desire to know that which is good and pure and ennobling in its nature, and to detest that which is hurtful, mean, and demoralizing in its tendency.

The habit of truly, unflinchingly examining the heart, is not easily acquired. It is not easy to take the outward act, which the world applauds, into the secret chambers of our own hearts, and lay bare the selfish or worldly motives that prompted it. It is not easy to tear the mantle from the life of outward morality, and probe the hidden sin which the world suspects not. He who finds delight in true self-examination; who courts the voice of conscience; who brings to bear upon every action of his life, the hour of solemn, prayful thought preceeding it, is truly a good man. He may err in judgment; he may make many grave errors in worldly wisdom; he may never attain great honor, or great power; he may die poor, obscure, and unknown; but when he comes before the great tribunal that invites us all, where motives, not merely actions, are judged, he will meet his reward. It would be well for the young if they could acquire a constant habit of self-examination; if they gave one hour every morning to the task before entering upon the daily duties of life, or spent one hour at night, in reviewing the events of the day, and rigidly scanning the motives of every action, kneeling at the close of such scrutiny to ask pardon for what is wrong, help and support in what is right, and the humility of a christian life to continue in the self-appointed task. No one can aid in the duty; no parent or guardian can enforce it; to no second hand may a man come in the revalation of his own heart; it is a christian duty, and one of the brightest importance, to make a frequent self-examination of our own hearts, that we may know how to correct our many faults and defects in the christian path.

S. K. SHELLABERGER.

For the COMPANION.

Reply to Sister Deardorff.

Dear Sister :—So you want to know what I really do believe, saying, "I would like to ask you some questions before we close our controversy, and I shall look for you to answer them?" You further say, "I understand you admit that the Gentile's time will be fulfilled when the Lord shall descend from heaven with the voice of the arch-angel, and the dead in Christ shall be raised first, &c. This you must admit is the first resurrection." Yes, sister, in this you are right, I believe so. Further on you ask, "Now, what I want to know is, in what state and condition do you suppose the world will be during the thousand years, when Satan will be shut up in the bottomless pit?" Further on you ask, "In what condition will Jerusalem be during the thousand years, and the world in general? What will be going on? Will there be any religion, and of what kind? Will the city be inhabited? if so, by whom? or will the gentiles still continue to tread it down, regardless of what the Savior has said? or do you believe as some do, that the heavens

being on fire will be dissolved, its elements melt with ferven heat, and the rest of the dead be raised and brought to judgment, and the new heavens and new earth created immediately after the saints have been caught up to meet the "Lord in the air?"

I will try by the grace of God to answer your questions, that you may know what I really believe. Though I would rather have pondered these things, and reserved them in my mind, than give them to the public, because the opinions among men concerning the state of things after the fulness of the Gentiles shall have come in, are various and conflicting. But all opinions not according to scripture are only vain imaginations. I have no thoughts that my views will meet a general approval; though I will try to give reasons why I believe as I do; though, if my reasons do not substantiate my views, they will be worth nothing.

In the first place, I believe as I mentioned in my last, *that all things which are written*, concerning Jerusalem and the people who inhabited it, have been fulfilled. The reason for believing so, is, because my Savior says so. Luke 21: 22. Besides that, we know this city was only a type of the heavenly, and the imperfect thing is done away when that which is perfect has come. And so the old Jerusalem has been done away forever, and the land once so fruitful is desolate. And then your query, 'in what condition will Jerusalem be during the thousand years?" amounts to a nonentity, because that which has no existence cannot be in any condition.

And further, I believe when the fulness of the Gentiles has come in, we shall see the Son of Man coming in the clouds of heaven with power and great glory: with power, because of the multitude of angels; with glory, because of the hosts of shining saints, who have washed their robes and made them white in the blood of the Lamb, triumphantly shouting and singing the song of redemption. And I believe this retinue of saints and angels is that holy city, New Jerusalem, which cometh down from God out of heaven, prepared as a bride adorned to meet her husband. To this agrees what the apostle has written to the Hebrews, saying, "ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness and darkness, and tempest, and the sound of a trumpet, and the voice of words; * * * but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant."

And "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ," I believe there will be terrible lightnings and mighty thunderings, and the inhabitants of the earth will quake with terror, and with fear and amazement, and there will be terrible wailing and mourning over the whole earth. And I believe when the saints, who are the salt of the earth, have been caught up to meet the Lord in the air, the world will be in fit condition for desolation and destruction; that then the Lord in his great and sore displeasure will punish the inhabitants of the earth for their iniquities. But it is not probable that the judgments will follow each other in such quick succession as we might imagine.—And I believe when the saints have been removed from the earth, will be the time when that great Babylon will fall. When those who have worshipped creeds, confessions and articles of faith, shall see that all their profession is nothing; that now the saints are in glory, and they are left behind like foolish virgins, then will they call upon their preachers as the rocks, and their creeds and confessions as the mountains to cover them, and hide their nakedness, for shame and for fear, from the face of Him that sitteth on the throne, and from the wrath of the Lamb.

You will soon see that I do not believe in a worldly or temporal Millennium, because I have not found sufficient scripture yet to sustain such a belief, but enough for the contrary. The book of Revelations is so figurative and so allegorical, that we may easily fail to comprehend the true meaning of things. And in regard to the Millennium so little is said, that we may easily overestimate our views of it. It is very likely that there will be a terrible state of things on the earth for some time after the saints have been removed from it, until all the wicked have been destroyed. And I believe the fires without, in dissolving the elements, will come into contact with the fires within, and all combustible things on the earth will be destroyed; and that during the thousand years the earth will undergo a physical change. I will tell you more about this after awhile. The reason why I believe that those who are not caught up to meet the Lord in the air will be destroyed from the face of the whole earth, is this: first, the saints are the salt of the earth, and for their sakes the earth is still preserved, but when they have been removed it will be preserved but little longer; and second, it was always the Lord's way to take away his people before he brought destruction on any place. He did so in the desolation of Jerusalem. We are told that the saints in that city, before its desolation, took heed to the Savior's warning, and fled to the mountains. He took away his people before the destruction of Sodom, and before the drowning of the world by the flood. And even if the world is not destroyed soon after the saints have been caught up to meet the Lord in the air, there will be no religion on the earth. This, I infer, first, from the fact that the Savior will then have laid down his mediatorial office, and will no longer stand interceding and pleading for man before the Sovereign mercy seat. But he and his church of the first-born, will celebrate the marriage of the Lamb a thousand years. And second, I infer from the parable of the ten virgins, that those who are ready, having their lamps trimmed, and oil in their vessels, waiting and watching for the Bridegroom, will be caught up to meet Him in the air, and the door will be closed. There will be no medium between God and man, no access to the Father's mercy seat. The foolish virgins may knock at the door, cyring, "Lord, Lord, open unto us," but will find no admittance. And third, when Noah, a preacher of righteousness, had invited and entreated the people perhaps a hundred years, to be saved from the coming deluge, but they refused and believed not, on a certain day he and his fam-

ily entered into the ark, and the door was closed, before ever the impending floods broke in; and we have reason to believe that thousands would have entered the ark afterward, and that they called unto Noah, "Lord, lord, open unto us," but the door was closed. So will it be at the end of the world, when the door in the ark of the New Testament is closed; even scoffers would enter yet if they could. For "as it was in the days of Noah, so shall also the coming of the Son of man be." JAS. Y. HECKLER.

(To be continued.)

For the COMPANION.

Meekness and Humility. No. 2.

Having, we think, very briefly proven that meekness is one of the several Christian graces, we also claim *humility* to be another Christian grace; so much taught in the New Testament by our Savior, and by all his disciples, that we feel to urge it upon all who profess to follow Jesus in his appointed way; for, indeed, it is a lamentable fact that in looking around upon the Christian world, we see those who profess the name of Jesus—see their walk, their appearance, their manners, their dealings with their fellow-men—and we feel to say with deep sorrow, that humility, that Christian grace, is lost sight of. All such we entreat to hear the word of the Lord; hear, all ye proud, ye haughty minds, as uttered by God himself to the prophet, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the *humble*, and to revive the heart of the contrite ones." Isa. 57: 50. What a sublime conception is here presented to us of the glory of God, as dwelling *in the high and holy place;* looking down upon fallen, sinful man, and so much admiring this Christian gace, *humility*, in his creatures on earth, as to condescend to come down from the highest heights of heaven, not only to visit, but to dwell with the man who is of an humble and contrite spirit.

Our Savior gives us a very beautiful illustration of humility in the parable of the wedding, recorded in the 14th chapter of Luke. When he saw how they, or at least some of them, had chosen the chief rooms, he said unto them, "When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honorable man than thou be bidden of him, and he that bade thee and him come and say to thee, give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest rooms; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee. For (mark it) whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Also in the pharisee and the publican, recorded by the same apostle, how the publican by humbling himself was justified. But to pass over all the earnest admonitions of Paul and Peter, how they taught to all the Church this Christian grace, *humility*, we come to Jesus, who is our pattern and our example, whom we should try to follow, if we wish to be happy here and happy throughout the endless ages of eternity. And in going back to his birth, we behold with the eye of faith, a babe born in a manger. There did our dear Redeemer lie in the city of Bethlehem, wrapped in swaddling clothes; and from that time, till the hour in which "he bowed his head and gave up the ghost," his circumstances were of the the humblest kind. Remember his words, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." He became so poor, so humble, that we might become rich in glory; and shall we, poor worms of the dust, be so proud, and feel ourselves exalted? God forbid.

But I do not desire now to make, nor is it expected by the reader that I should make detailed references to all acts of humility taught and practiced by our Lord and Master. I only feel to mention one, which I think is worthy of notice, as it is overlooked and set aside by nearly all the Churches and the professed followers of the meek and humble Jesus; and that is, when he instituted the ordinance of feet-washing, and thus gave us an example of humility, when he stooped to wash his disciples' feet. This is of itself, I think, sufficient for every unbiased mind to show how great was our Savior's humility, and that we, as his followers, should not be ashamed to wash our brethren's feet; for he says, "Ye call me Master and Lord, and ye say well, for I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example that ye should do as I have done to you." The command is as plain as words can convey it. Why not obey, that you may meet his approbation? "For happy are ye if you do them." Yea, my Christian friend, whoever you are, if this should meet your eye, believe it, there is happiness beyond all measure in true and faithful following our Savior in all his appointed ways—obeying all his commands. Let us, my brothers and sisters, be humble followers of Jesus, that we may have him for our friend through the journey of this life, and in the hour of death, when all other friends must leave us, when they can do us no more good, we will then have a friend we can lean upon when we go through the dark valley and shadow of death, and who will present us spotless (being washed in his blood) before his Father and the holy angels.

And now, to sum up, for I think I need not add another word to convince the reader that humility is eminently a Christian virtue, which should be seen in all our walk and conversation. There are few sins which are more strongly or more frequently condemned in the word of God than *pride*. Every careful and prayerful reader of the Bible must be convinced of this truth. We are warned against pride as against a state of mind which is dangerous to ourselves. It is represented as a state or condition of mind which usually goes before a fall. And no doubt all of us can point to a greater or less number of instances in which the words of God have been verified by God himself, in laying low haughty looks, and humbling those that have exalted themselves. But aside from this, and if we see the proud man prosperous, so far as relates to this world, he is an entire stranger to true happiness. It is only the man who is of an humble and contrite spirit, and trembleth at God's word, who is truly happy, and who is less likely to be assailed by temptation, trials and troubles of this life. We therefore say, as we close, on the very best authority, that the truly humble man is the happiest man both for time and eternity. J. G. HARLEY.

Philadelphia, Pa.

For the COMPANION.

Christ the Word.—(John I chap.)

BY SILAS THOMAS.

In the past eternal ages
Far beyond a finite ken,
Long 'ere life in scripture pages
Offered was to dying men;
Or the great and vast creation
Sprang to being at a nod,
Christ the Word decreed salvation
In the bosom was of God.

Deity foresaw the ruin
Satan's deed would cause to man,
Love divine had all to do in
Forming the amazing plan;
Which to us brings life amending,
And the devil's work to naught,
Mercy's scheme! O love transcending,
To our race with goodness fraught.

Sacrifices and libation,
Which on Jewish shrines were lain,
Typed a lamb that from foundation
Of this nether world was slain;
Lamb of God! such condesension
In His well beloved Son,
Shows a deed past comprehension
To the sinful and undone.

Glory, honor, pow'r forsaking,
He came down to dwell on earth;
On himself our nature taking
Through the means of mortal birth;
Thus the Word made flesh among us,
Dwelt, and taught his Father's will;
And obedience does become us,
If his love our bosoms fill.

In appearance meek and lowly,
Christ the Lord of glory came;
Poor; no place to lay his holy
Head had he; yet *who* can name
Countless numbers rich in glory,
Through his humble poverty;
Heav'n alone will tell the story,
Where we face to face shall see.

Anxious thousands thronged around him
The "good news from him to hear,
Humble sinners ever found him
Ready broken hearts to cheer;
All the sick, and sore afflicted,
Both in body and in mind,
In his face see help depicted,
Him a sure physician find.

Yet 'mid all his love and goodness,
Foes conspired against the Lord;
Treating him with scorn and rudeness,
They refused to hear his word;
Sadder still, they crucified him,
And, while hanging on the tree,
Did maliciously deride him,
Bending mockingly the knee.

And he died in anguish groaning,
Loudly crying, "It is done;"
Thus for guilty man atoning,
He the wine-press trod alone.
In the sepulchur they laid him,
Rolled a stone upon the door;
Vainly thinking they had made him,
Close his lips forever more.

But he rose in pow'r and glory,
Over foes, and death, and grave,
And from hell, O blissful story!
Has unending pow'r to save;
Then let all his children praise him,
For his matchless deeds of love,
And a song of worship raise him
In the realms of bliss above.

Jesus, Master, we would love thee,
More and more; forever more;
We would prize none else above thee,
We would worship and adore.
We will give one only reason
Why our hearts should overflow,
Thou didst love us when in treason,
Savior, *why* we do not know.

Philadelphia, Pa.

For the COMPANION.

Secret Springs of Action.

Being at leisure to-day, I thought of penning a few thoughts upon the true motives—the secret springs of our actions. To acquire a knowledge of these, may cost us much pains; but without it we shall be in danger of passing a false judgment upon our actions, and of having a wrong opinion of several parts of our conduct. It is not only very possible, but very common, for men to be ignorant of the chief reasons of their conduct, and to imagine that they act from one motive, while they are in fact governed by another.

If we examine our views, and look narrowly into our hearts, we shall find that they, more frequently than we are aware, deceive us in this respect by persuading us that we are governed by much better motives than we are. The honor of God and the interest of religion may be the open and avowed motives, while worldly interests and secret vanity may be the hidden and true ones. While we think we are serving God, we may be sacrificing only to mammon. We may, like John, boast our zeal for the Lord, when we are only animated by the heat of our natural passions; we may veil a censorious spirit under a cloak of piety; and our admonitions to others, may be only giving vent to our spleen.

How many come to the place of public worship from custom or curiosity, who would be thought to come thither only from conscience! And while their external and professed views are to serve God, and to receive good to their souls, their secret and inward motive is only to show themselves to advantage, or to avoid singularity. By thus disguising our motives we may impose upon others, but, at the same time, we impose upon ourselves; and whilst we are deceiving others, our own hearts are deceiving us; and of all impostures, self-deception is the most dangerous, because least suspected.

Now, unless we examine this point narrowly, we shall never reach the bottom of it; and unless we discover the true spring and real motive of our actions, we shall never be able to form a right judgment of them, and they may appear very different in our own eye and in the eye of the world, from what they do in the eye of God: "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam, 16: 17. Hence it is, that often "that which is highly esteemed among men, is abomination in the sight of God." Luke 16: 15. "Every way of man is right in his own eyes; but the Lord pondereth the heart." Prov. 21: 2.

Now, readers of the COMPANION, in conclusion I will say to myself, and to all, whatsoever we do, let us do all to the glory and honor of God.

THOS. G. SNYDER.

Dry Creek, Iowa.

Woman's Mission.

From study and observation it has become clear to me that woman's is a domestic mission, which is to affect society through the medium of family influence. How much in the present system of education is calculated rather to prepare females to dazzle in the circle of fashion and gayety, than to shine in the retirement of home. To polish the exterior by what are called accomplishments seems to be more the object than to give a solid substratum of piety, intelligence and social virtue. We want to see women educated, not to be a man's toy, but his companion. We want to see her invested with something higher and better than fashionable littleness, elegant trifles and fashionable airs.—*Selected.*

To Stop Bleeding.

It is said that bleeding from a a wound on man or beast may be stopped by a mixture of wheat flour and common salt, in equal parts, bound on with a cloth. If the bleeding be profuse, use a large quantity, say from one to three pints. It may be left on for hours, or even days if necessary. The person who gave us this receipe says: "In this manner I saved the life of a horse which was bleeding from a wounded artery; the bleeding ceased in five minutes after the application."

For the COMPANION.

Meekness and Humility.

Meekness and humility are two of the christian graces which cannot be lost sight of by the true and faithful follower of our Lord and Master, Jesus Christ. And in calling the minds of my brethren and sisters, and the dear reader of the COMPANION to this fact, I shall refer you, for the best and only proof of this truth, to the blessed volume, for that alone is our guide to that celestial city, the New Jerusalem, which John saw coming down from heaven, and which shall be the habitation of all the saints. And we ask a careful examination of every enquiring soul to that city, to examine well the record book, for that alone will tell us if we have a good title. For you will then see that among the several christian graces, which we are so earnestly enjoined to cultivate, there is probably none more taught and practiced by our Savior, while on earth, than "peaceableness, and gentleness" with humility.

Meekness is a disposition of mind to which Jesus, in his sermon on the mount pronounced a blessing.—"Blessed," says he, "are the meek." Now the definition that Webster gives to meek is, "mild of temper; not easily provoked, or irritated; given to forbearance under injuiries; soft, gentle, yielding." Now do we not see plainly the character of the christian man, the one who is a true and faithful follower of Jesus, (and that should be our aim) must be a man who cherishes a peaceable disposition, and consequently, *loves peace*, and will seek to promote it in every possible way. O that we might have more of the spirit of meekness, which would cause lasting peace in families, in churches, and in communities. How much misery is brought upon the human race, through the violation of this christian grace! Brethren and sisters, let us try to cultivate more of the mind which was in Jesus. We shall then be more ready to bear with each other. (Here I would like to add a few words in regard to feet-washing, but think it best to withhold my pen till after the Annual Meeting.)

We will now go to the word of God. See Paul in his letter to the Romans, twelfth chapter, and 18th verse. He says: "If it be possible, as much as lieth in you, live peaceably with all men." By this we understand Paul to mean that we should cherish and exemplify that meekness of spirit, which will make us willing to yield, and some times bear the cross, and by that means avoid all occasion which may lead to quarrels, or even to controversy. And in Paul's epistle to the Galatians he commends the same christian virtue, for in the fifth chapter, 22d and 23d verses, he says, "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such, there is no law." And in the first verse of his next chapter, he seems to give prominence to this christian grace of meekness, when he says, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of *meekness;* considering thyself, lest thou also be tempted So too, does Paul commend his brethren to inculcate this grace of meekness in his third chapter of his epistle to the Colossans. In that chapter, he says: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, *meekness*, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you so also do ye." But not to weary the reader by quoting passages of scripture, which we might do, and fill several pages, to sustain the ground of the christian grace *meekness*, having quoted sufficient we think, for every unbiased mind. So then for farther testimony, take the book, read for yourself, you will then see it full of the spirit of meekness and humility, which was so much seen, in our blessed Jesus, and his disciples.

I cannot help before I leave the subject to refer the reader to Christ himself, who is our pattern, and who has given us instructions, how we are to talk. He having declared himself our *Good Shepherd* and bid us as sheep to follow. "Learn of me," he says, "for I am *meek* and lowly in heart," and not a single incident ever occurred in the whole history of his life, which was in the slightest degree at variance with the character for meekness and humility which he thus gives himself. And the Apostle Peter very briefly sums up the character of Jesus, as the meekest man that ever trod this sinful earth on which we dwell, when he says in the 2nd chapter of his first epistle 23: verse: "Who when, he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

The mind of a meek man is a stranger to those storms and tempests, which rage in the heart of so many of our fellow men. He may have, and indeed the true christian has his trials, his troubles, his disappointments in this life, but he remembers the words of the meek and humble Jesus, "come unto me and I will give you rest:" "Learn of me, for I am meek and lowly in heart." And again, "In the world ye shall have tribulations, but in me ye shall have peace." He therefore goes to Jesus, and he realizes in his daily experience, how true his words are when he says: *Blessed are the meek.* A spirit of meekness, if we possess it, leads us to look upon all the vicissitudes of life in a very favorable light. We see good, and extract good from all the dispensations of providence which would weigh down and almost crush those who are strangers to that spirit.—What peace, what harmony, what happiness would prevail in the human family if all were possessors of this lovely disposition. We would then be indeed like Jesus, and would inhabit, or dwell with him on the earth, when he shall come with the holy angels, and with all the saints, in that beautiful city, the new Jerusalem, "who's builder and maker is God."

I. G. HARLEY.

Philadelphia, Pa.

(To be Continued.)

The Fashions.

"Fashionable" dress and equipage are the uniform of the army of "god of this world," and "fashionable costumes" are his tactics. Why should Christians adopt them? See Rom. 7: 1, 2, and 1 John 2: 15, 16. Many a soldier of Christ has been infected with the clothing, or taken prisoner by the tactics, and millions of the Lord's money have been taken from his work by the devices of the enemy. How long shall this course continue? Shall Christains still ask of Paris, or any other worldly fashionable centre, instructions how long to live?—*American Messenger.*

THE power of God, and not the devil, is to be feared.

For the COMPANION.

Design of Christ's Death.

"And as Moses lifted up the serpent in the wilderness, even so shall the Son of man be lifted up." John 3: 14.

I have been hindered from going to meeting to-day, by the cold rain and sleet, and I thought it would not be out of place to offer a few thoughts on the design of the death of the blessed Savior, for the consideration of the readers of the COMPANION.

I heard a minister of the gospel, not long ago, preach that Christ died to make satisfaction to Divine law and justice, and to appease the wrath of God, and to reconcile God to man. This view we consider to be inconsistent with the teachings of the gospel; and as the gospel is the rule by which we should try men's opinions, we will therefore try to make an application of the same, and see whether this opinion will stand the test. Now, if Christ died to make satisfaction to law and justice, for our sins, in order to our justification, then it would follow that all must be saved, and that Universalism must be the true doctrine. If all are not saved, then Christ did not die for all, and Calvinistic election and reprobation must be the true doctrine. Now, we truly believe that the scriptures condemn both of these doctrines, or systems. In order to decide whether the above system is correct, it is necessary to make the inquiry, What is the demand of "Divine law and justice?" We are answered in one voice by all—Death, temporal, spiritual and eternal. "In the day that thou eatest thereof thou shalt surely die." Now, in order to know whether Christ paid these debts, we will make the inquiry, Did Christ die a natural or temporal death, in our stead? If so, why do we all yet die? If the debt was paid by him for us, can it be just that we suffer it again?

We will farther inquire, did he die a spiritual death for us? If so, why then do we all suffer this death? All are destitute of spiritual life; all are dead in trespasses and sins; have no desire for God. Could a holy law make such demands? Could the holy Jesus pay such? Impossible. Well, then, did Christ suffer eternal death in our room and stead? Impossible; for he rose from the dead the third day, and is now living in heaven forever. Besides this, eternal punishment has no end, and to all eternity the debt could not be paid; therefore, until the debt be paid, justice cannot be satisfied, and consequently there can be no justification forever on this plan. Therefore, the system that teaches that Christ died to pay the demands of Divine law and justice, is false, and falls at the touch of truth.

We have tried also the assertion that Christ died to reconcile the Father to us. This we find to be an unscriptural assertion. None of the sacred writers have said so. They represent God as an unchanging being. The death of Jesus is never represented as having any effect on God; but the whole effect passed upon man, for his good. The apostle says: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life."

There is another opinion, that is become very common, that we think to be very unscriptural—that is, that Jesus died to open the door of mercy to the world, or to make it possible for God to justify him that believeth in his Son. This door is represented to be in the breast of God. Justice and truth are said to have closed it against the egress of mercy to save sinners. Therefore it was impossible for mercy to get out until the door was opened; and justice opposed its being opened until satisfaction was made to its demands. These demands we find, too, as before stated, death, temporal, spiritual and eternal. We see that the doctrine is not true. The door that is closed against mercy is not in the breast of God; for the greatest gift of mercy, yea, all the gifts of mercy, were vouchsafed to us in the gift of Jesus Christ, the Son of God, before justice could be satisfied by his death: "for God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have eternal life." Therefore, the gift of Jesus was before his death: and this, according to the system, must be before the satisfaction could be made. The door that is closed is in our hearts: but the Lord is represented as knocking. When we open, he, with his fulness, will come in and bless us.

Having thus far examined the above systems, and finding them faulty, we will now try, in as few words as possible, to give our views in regard to the design of the death of Christ. In order to ascertain the design of his death, it is important to know what he accomplished for us. The Apostle Paul in his letter to the Hebrews, says, "Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once, into the holy place, having obtained eternal redemption for us." Heb. 9: 11, 12. Again the apostle says, "For this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

According to the above scripture we perceive that the Savior by means of death, obtained *eternal redemption* for us. Then it follows that this was the design for which he died; and those that are called can receive the promise of *eternal inheritance*. Now as we could not receive this promise by means of the first testament, it was highly important that there should be a new order of things brought about, and this new order of things is turned the new testament. It was also important that this testament should be dedicated by the precious blood of Jesus Christ. There was no other sacrifice which could be offered, which would pertain to the purging of the conscience or purifying of the soul. Now those that are so called, we understand to be, all that will comply with the conditions upon which this redemption is offered; because there are conditions upon which salvation is offered, and it is by complying with the conditions that we come into contact with the blood of Christ. The apostle John says: If we walk in the light, as he is in the light, we have fellowship one with the another, and the blood of Jesus Christ his Son cleanseth us from all sin. Now the above scripture teaches us that the blood of Jesus Christ is the precious element by which we are cleansed from sin, and makes walking in the light the condition. The apostle Peter explains to us what walking in the light is, when he says, "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." Then we see that walking in the light implies walking in obedience to the truth, and that it is by obeying the truth that we receive the atonement that Jesus made for the sins of the world or that our sins are obliterated, and we are again at one with God.

We will offer a thought or two on the design of lifting up the serpent in the wilderness. The design of Moses lifting up the serpent in the wilderness was, not to pay the demands of a violated justice, neither to appease the wrath of God, neither to procure the mercy of God to the rebellious Israelites, but it was the mercy of God that caused it to be used that those who were bitten might be healed. This was offered upon conditions; and the promise was that it should come to pass that when those that were bitten would look upon the brazen serpent, they should be healed. Neither was the cure effected until the conditions were complied with. "And as Moses lifted up the serpent in the wilderness, even so, (that is for a similar design) shall the son of man be lifted up; not to pay the demands of a violated law and justice; neither to appease the wrath of God, neither to reconcile God to man nor to procure the mercy of God to man but it was the mercy of God that caused him to give his Son, that all who would comply with the conditions prescribed by him might receive the atonement, and become reconciled with God by his death; "for God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

CHRISTIAN F. SHOWALTER.

Christian Family Companion.

DALE CITY, PA., Feb. 20, 1872

No Editor.

During the past week we have had no editor. For some time we have been very much behind time, caused by a lack of mechanical aid, greatly to the annoyance of publisher and readers. Determined to endure it no longer, if it can be avoided by our efforts, the editor laid off his coat and went into the printing office. And by our aid, and other assistance, we are again within a day of being up to time. Next week, unless some unforseen hindrance occurs, we hope to catch up.

Errors in Our Book List.

Some of the price figures in our List of Books for Sale, had been disturbed, and in replacing them were set up so as to make the prices much too low. For instance we have the German and English Turkey Morrocco, quoted at $10 30 instead of $13.30 per dozen. These errors also occur in the Almanac advertisements.—Those contemplating the purchase of Hymn Books will please note these errors.

Answers To Correspondents.

WHAT I KNOW ABOUT PREACHING, No. 4.—Perhaps you could please yourself better by writing again, after reading last week's COMPANION. The authorship need not be denied, at all events. Try again.

D. S. MCDANIEL. No: We cannot give you the address of brother John Filmore. That is one minister's name that is not in Brethren's Almanac. Would be pleased to have it, as well as the names and addresses of all other ministers who are found not to be in our list. We have a copy conveniently arranged to enter all such. Who knows of any? We thought we had them all.

E. BRUMBAUGH: It is an error. The English and German hymn-books are $12.00 per dozen, by express: $13.50 by mail, postpaid.

J. P. HORNING: The book was sent to Huntsville, Ill. We have ordered the P. M. to forward it to you. If it does not reach you soon, write us again.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

H. R. HOLSINGER, *Dear Brother:*—I am here where there are but few Brethren, the following questions are often asked of me, and answered in the negative: "Do the Brethren take in members without baptizing them?" Am I right? If not correct me. I have no church. If I had I could admit members without infringing on any law. And if the Dunkards have a church of their own they can do the same: I profess to belong to the church of Christ, or of God in Christ Jesus, as in Matt. 23 : 8. Is not the commission "go ye therefore teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost." We might have quite a congregation here, if we would take members on their own terms. JOHN STOUFFER.

My dear brother in the Lord:—My love and greetings to you and to the brethren and sisters in your vicinity. I read an article in the COMPANION, written by J. A. Sell, with whose relatives I was well acquainted when I was young, and now I am nearly eighthy-two years old. I worked for old brother David Albaugh, and for old brother Stephen Ulery, and for old brother Jacob Shenefelt, in Moorisons Cove. I was well acquainted with all the old brethren and sisters in that country. It made my heart rejoice to hear their names mentioned by brother Sell. And now, brother I will give you a short sketch of my history.

My parents belonged to the Presbyterians. By being so long among the Brethren, I got an inward love for the church of Christ, but my parents made me come to their church. The preacher's name was John H. He came to my house one Saturday evening, to lodge with us and visit his children. I had but a limited education. In the morning, while my wife was preparing breakfast, I happened on the 13th chapter of John and I put the question to the old preacher in our church (as I then called it), "Why do we not attend to that ordinance?" He dropped his head for a while; then he looked up again, and, with a great sigh, said, "My beloved child, that belongs to the Dunkards." Well, we afterward moved to Ohio, and father, mother all came to the Brethren. How often have I thought of the deception practiced by many who profess spiritual leaders. ADAM WIMER.

Brother Holsinger:—I noticed a query by Noah Longenecker, in No. 2 page 30, "Why is John's baptism called the baptism of repentence?" I would answer it by saying, that the gospel of Christ requires repentence before baptism.

2. "Was John's baptism the cristian baptism?" I would say, yes, it was christian enough for Christ; therefore it should be for us. If it had not been christian baptism, surely Christ would not have accepted it, and says, "Thus it becometh us to fullfil all righteousness."

3. "Why were those twelve of Acts. 19 rebaptized?" Because they were never before baptized by the proper authority. Take for illustration, the following: (as there are many such cases.) A member leaves our church; set up for themselves; babtizes with our baptism; finally the baptized become dissatisfied; they come to us for admittance, we take them, or receive them as we do all other applicants; we rebaptize them. So I believe that the first administrator in the above case was one who took John's baptism to be a good one, and the only one to be valid; hence he baptized with or unto John's baptism. These are my views of the queries. If not corret, they stand open for correction.

Yours in brotherly love,
JOSEPH HOLDER.

Hagerstown, Ind.

Dear Brother:—I want you to try and send us a minister to preach for us; for we have a hard time of it here, as the Brethren (Dunkards) are something new. I also desire you to publish some good articles on baptism, and other ordinance

F. H. HOOBS.

Blue Sulphur W. Va.

Friend Holsinger:—I wish to inform the readers of the C. F. C., that we fell to rejoice because we had our minds refreshed by the the true gospel, and our hearts filled with the true revelation of God's word by two of your kind brethren, George Long and Josiah Winey. We feel to thank them for their visit and pray the Lord that they may return again and cheer us up in this unfriendly world. Now there are but six of your members here, and have been visited five times. In the first place there were only three members and in five visits they gained one-half. I think that is pretty well considering the opposition they have had. They have a hard row to hoe; but they are bound to build up a church here, and I glory in their resolutions, I shall stand by them and rejoice. But I want you to remember that these brethren are poor, and some have large families and they have paid 20 dollars for traveling expenses that I know of. Now then these brethren should have preaching and use some of the treasury money, for they are robbing their familes.

I think some of the Indiana Brethren should make us the next visit, for there is a good prospect for a church here. But it can't be done without preaching. Now if you will not go and preach to all nations, come out here to Clinton county Mich., and help to build up your scattered brethren, and multiply their number.—Don't let your money lay in your treasury, but put it to use. You must rouse up and be a doing while it is day, for night cometh when no man can work..

We hear of some meetings through the C. F. C. where there are half a dozen preachers. When these few scattered members read this it makes them feel sad, and discouraged, and I don't blame them. Here at Green Bush, the brethren have no preaching. Will none of you pity them and come and preach for them, and the brethren 2 miles south of Shepardsville. Remember them, they will give you shelter, food, and friendship. Will not the Indiana brethren come and strengthen them with the gospel? There are a good many pondering between two opinions and several have already expressed that the Dunkard church was their church. This is encouraging, I think. Will you not come where there is so encouraging news? The brethren here expect to be visited from Indiana before long. Don't put it off too long. There is a work to do here. H. HUNT.

Shepardsville, Mich.

Dear Brother Henry:—Having been a member of the COMPANION family from its birth, and having received many good lessons therefrom, and as you invite all to contribute to its columns, I have thought perhaps it was my time to cast in a note.

How shall we make church going and home attractive to our children?

This thought has been somewhat bearing upon my mind this day, and I should be pleased to hear some of our able brethren write upon the subject. Brethren and sisters, are we discharging our duty in this matter? Are we bringing them up in the nurture and admonition of the Lord? O, how heart-sickening it is when they have been good boys and girls, and obeyed their parents, been as olive branches around our tables, when they grow up to years of accountability, and then turn to the left and take that broad way that leads to everlasting ruin, and then death overtakes them before they can come back! And O, how soon man must sometimes leave this world! We have witnessed this of late in our town. One man, seemingly in perfect health, conversing with his friend, fell over dead, not having time to utter a word. O, what a warning to the sinner! Another one was working in his yard; an apoplectic stroke cut him down, and now he is in eternity.

Think, young man—young woman—before you go so far from home. My mother would talk to me, and weep as she talked. I left her, and went out of the house; but wept too when I got out.

I do believe we could make home and the church more attractive by letting our children mingle with our religious exercises in the family worship, by letting them read the chapter, or all sing a hymn together, with the spirit, and with the understanding also; and at church, where there are no Sabbath-schools, take them with us, and all exercise in singing the short songs of Zion.

> Gracious Lord, our children see,
> By thy mercy we are free;
> But shall these, alas! remain
> Subjects of Satanic reign?
>
> Israel's young ones, when of old
> Pharaoh threatened to withhold,
> Then thy messenger said, "No:
> Let the children also go."
>
> —*Cowper.*

G. M. RUPP.

Shiremantown, Pa.

Brother Henry:—Will you give an explanation of the words, "And when he had made a scourge of small cords, he drove them all out of the temple"?—John ii., 15.

Brother Holsinger:—By the severity and uncertainity of the weather, and the condition of my health, (being much afflicted with rheumatism,) I was kept at home from meeting to-day. I have therefore a little leisure time which I will employ in writing a few thoughts which you are at liberty to reject entirely.

There are some who object to our church periodicals, saying there is too much controversy and difference of opinion published in them. I suppose all agree that it would be better if there was not so much difference of opinion, but the publishing of the papapers does not neccessarily make this difference. It is only a means whereby we learn of differences already existing. It also may be a means whereby these differences can be reconciled, in a great measure. It is a means whereby we become better acquainted with each other. True, some things have been published which may have done more harm than good; but how many of us often say things that do more harm than good? Are we willing for this reason to remain silent? Let us therefore try to look for good rather than faults. We will be almost sure to find it. Oh! how it makes our hearts rejoice to learn that there is so much sympathy manifest throughout the brotherhood.

Beloved! does it not make your hearts leap for joy, at reading such expressions as "I often think of the dear brethren and sisters in the west?" Yes! when we feel lonely, discouraged and entirely unable to discharge the responsible duties dovolving upon us, and then to know that they, being perhaps much more favorably situated than we, think of us—sympathize with us—and what is still more effectual pray for us—should encourage us to be more zealous, and "by patient continuance in well-doing seek for glory and honor and immortality, and eternal life.

J. D. HAUGHTELIN.

Renova, Iowa.

To Sister Sarah Hape.

In No. 3 of present volume of C. F. C., there occurred a short, but touching lettle from you. It is truly painful to be so much isolated from our dear brethren and sisters, that we have not the privilege of enjoying their society. Your words, "I am so glad for any reading or news of

the church &c," crave our sympathy for you. You speak of not knowing of any brethren being in Georgia. We know of one brother, (E. Heyser of Madison, Ga.,) of whom we read an article in the C. F. C., a short time ago. We also had the pleasure of hearing him preach a few years ago while on a visit north. We sometimes feel dissatisfied that we have not the privilege of mingling with the sainted ones as we desire, but then when we reflect that there are numbers of our dear brethren and sisters who do not even enjoy the privileges which we do, we feel like taking new courage. But we all have one grand privilege. We can pray to our dear heavenly Father to take care of us wherever we may be, and we read in His holy word, that if we ask in faith, we shall receive. Let us then, dear sister, daily renew our convenant with God; love Him more dearly, and obey Him more fully, even unto the end of time. Our troubles and our trials here will only make it richer there, when we arrive at home. I will send to your address some of our church periodicals. They may be of some benefit to you. Hope you may receive them. Also hope the gospel of salvation may be preached in your distant land as well as elsewhere and sinners may come flocking home to Jesus.

Your sister in Christ,
E. R. SIFLER.

Hollidaysburg.

Covering the Head.

In vol. 8, page 38, I find an essay on the covering of the head. I was much pleased to see that sister take up the pen and so ably defend their privileges and duties. For evidently there is a great difference of opinion in regard to that covering, of which the apostle is speaking, so that some merely comply with it, not feeling or considering it a privilege, or duty, consequently not with much credit to themselves, as followers of the blessed Lord and Savior, Jesus Christ, nor in honor to the church as an humble, and separate people from the world, not conforming to its follies and fashions, but being transformed by the renewing of our minds, as the Apostle Paul teaches, Rom. 12: 6, 2. This subject is, to us, an interesting one, since it concerns every one of us. Paul says, in 1 Cor. 3: 10, that he as a wise master builder, has laid the foundation. Let us then examine what he says, for it is Paul, writing in this same epistle, 11th chapter, concerning this matter, so that we may worship according to his divine will. With much interest and pleasure, we read our sister's letter and would like a little more explanation of the closing of her letter, where she says, to wear a covering in public service is a plain injunction, to wear it at all times is a privilege, accompanied with the promise of angelic assistance. To me it seems that we should make use of all the privileges within our reach, for the apostle intimates that the righteous will scarcely be saved, so it will require all; and the Savior says, when we have done all, to say we are unprofitable servants; we are saved by grace. Now if it is the sisters privilege at all times to wear the covering, it is her duty. Then it becomes our duty, as brethren, to be uncovered. To my mind, the two seem parallel, When the sister shall be covered, the brethren uncovered. It is as important for us as for the sisters, for Paul puts the same stress on both. For farther information I write, and not for controversy, hoping thereby we may be mutually instructed and edified.

J. CONNER.

East Coventy, Pa.

Plagiary.

While it appears as if some of the brethren did not know the meaning of the word at the head of this article. I will in the first place acquaint them with the definition Webster gives it; to wit: "A thief in literature; one who purloins the writings of another and offers them to the public as his own—the crime of literary theft," &c.

We would not suppose anybody knowingly guilty of such meanness; and yet, I have frequently been grieved on account of it; even by brethren whom I love. And quite recently again by a sketch that brother Moses Miller gave of his ancesstors, and still more recently by an article in the *Brethren's Almanac*, under the heading, Eld. George Kline.

The maternal part of the first, and nearly the whole of the second is but a *verbatim* transcript of my own indefatigable researches—published under their own name without my knowledge and without the least credit to the original. I regret it because it is somewhat *incorrect* and very *incomplete*, and cripples an intended article for a future number of the *Almanac*.

While I spent my life, and my eyesight nearly, besides thousands of hard earned treasure in collecting and reproducing such materials of the past, that were long since buried in the grave of oblivion, I ask, is it right, or is it honorable for others now to publish these researches (as if they were antiquarians themselves) without ever mentioning the source from which such information is obtained. To say the best—it is a fraud that no one who has any regard for his honor would knowingly be guilty of.

ABRAM H. CASSEL.

Harleysville, Pa.

Brother Henry:—I was traveling some this winter in Nebraska. We had some very good meetings in Washington county; thence west to Seward county, and intended to have several meetings there, but the weather being very unfavorable we had only one. There are some brethren living there that do not have the privilege of meeting, who wish the brethren to visit them and preach for them. Some of the Falls City brethren, perhaps, would go, as they are the nearest. You need not fear but you will have work and a good turn out. If any wish to go, you can address George Oaks, Seward, Seward county, Neb.; David Kelley, Fairmont, Fillmore county, Neb.

P. R. OAKS.

Brother Henry:—Brother Wm. Schrock wishes you, or some other brother or sister, to say who those two witnesses are that we read of in Revelations, 11: 3, etc: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."

My old Bible (age not known) has an explanation on the third verse of the eleventh chapter of the Revelations, which reads as follows, in German:

"Durch die zween Zeugen, die da weiſſagen, werden treue Lehrer, Prediger und Bekenner verſtanden, welche ſich zur Zeit des Antichriſts ihm wiederſetzen, und ſeine falſche Lehre und Tyranney ſtrafen würden: Derer wird nur zween gedacht, dieweil ihrer wenig geweſen, gegen dem groſſen antichriſtiſchen Haufen zu rechnen."

DANIEL KAGARICE.

New Enterprise, Pa.

TRANSLATION.

By the two witnesses, which shall prophesy, we understand faithful teachers, ministers and professors, who, in the day of Antichrist, shall withstand his false doctrine and tyranny; who are reckoned but two because of their small number compared with the great multitude adhering to Antichrist.—EDITOR C.F.C.

Brother Henry :—There was a query published in the C. F. C., volume 7, No. 50, called the Moser query.—There have been several views of the brethren published in the COMPANION. The last brother directs us to Acts 2 : 38. I do not understand this scripture to touch his case. I understand these persons to be inquiring what they should do. It appears they had never asked this question before. They knew nothing about baptism as a divine ordinance; but this young man did. I understand he was about the age of sixteen years. These things were not done in secret. Now, dear brethren, I know the case well. The querist, I believe, had never consulted the church on this subject. Now the query is brought into council, and disposed of by three of the ministers, as a committee, and he is reconciled to the church again on his first baptism. No doubt, had there been no troubles in our land at that time with the North and South, that our young brother had stayed in the fold of the church. Nothing of this would have occurred. Oh, young brethren, when we enter the Ark of the Lord, (as Noah did,) shut the door to the world, and stay within the church, and you shall go in and out and find pasture. But when we run for temptation, then we must do as Peter did, when he denied his Lord and Master—go out and weep bitterly, or otherwise go into our closets and open our hearts freely to Jesus, and perhaps he will intercede with the Father.

Now, dear brethren, I will try to give my opinion on rebaptism. When an official minister performs the act of baptism according to the scripture, there remains no more sacrifice for sin, by the burial of baptism by water. I understand in this case that water is water, and spirit is spirit. 1 Peter 5: 21, reads as follows: "The like figure whereunto ever baptism doth also now save us; not the putting away of the filth of the flesh, but the answer of a good conscience toward God." Now, dear readers, the work commences. Next, 2 Peter 1 and 5 : 8, "Beside this, giving all dilligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity." I understand from the reading of this scripture that repentance is a progressive work in a christian life. And now brethren, I have written this in love to all; and knowing that the many readers of the COMPANION would like to hear something of the young brother, my prayer is that the good Lord may pardon him of his trespass in his young life.

J. J. COVER.

Dear Brother :—The COMPANION is truly a welcome visitor in our family, as we are only having preaching about twice a year. There are thirteen members living here, in Wilson county, Neb. A good minister is very much needed here; and we would be pleased if some one would locate among us. Nearly all other denominations have organized churches here and hold meetings regularly.

From your weak sister in Christ.

LUCINDA HESS.

Fredonia, Kan.

Announcements.

DISTRICT MEETINGS.

Southern District of Indiana, March 28th, North Fork, of Wild Cat. Stop at Detin and Buck Creek.

Middle District of Indiana, April 12th, Pipe Creek, six miles south-west of Peru.—Stop at Peru and Bunker Hill.

District of West Virginian, April 26th, Beaver Run meeting-house. Mineral county. Stop at New Creek station.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In Middle Fork church, Clinton county, Ind., January 3rd. Our much loved sister in Christ, MAGDALENE BOWER, aged 74 years 10 months and 25 days. Disease, dropsy of the heart. The sufferings of our sister were great, at times, which she bore patiently, being willing rather to be absent from the body and to be present with the Lord. Funeral services by D Neher, A. Mohler, and others. from Tim. 4 : 7, 8.

(*Visitor* please copy.)

Also in the same place, January 4th, ult., sister HANNAH METZGER, wife of Samuel Metzger, aged 57 years 4 months and 14 days. Disease, lung fever. She leaves a kind husband and seven children lamenting their loss. In her death the church has lost a member; the needy neighbors, a kind and liberal friend; the sick, an often visitor and the family, a social and affectionate mother. Funeral occasion improved by the brethren, from the words, "Sorrow not even as others which have no hope."

J. D. NEHER.

In the Jacob's Creek branch, Westmoreland county, Pa., February 2nd, of gravel, brother ABRAHAM MEYERS aged 72 years 4 months and 1 day. Sick just 9 days. On the 4th his remains were given over to mother earth, followed by a sorrow-stricken family and church. Their shepherd is taken from them. Occasion improved by Eld. C. G. Lint, from Rev. 21 : 7.

On January 20th, our beloved brother CORNELIUS HOCHSTETLER, of Douglas county, Ill., aged 43 years 9 months and 28 days. Brother Hochstetler left a wife, (a dear sister) with nine small children to mourn the loss of a kind husband and father. He was liked by all who new him. Though he is dead, he yet speaks by the good deeds which he had done. Funeral services by the writer, Robt. Edgcomb, and Abraham Rich; Text, 1 Peter 1: 24, 25. Martin Neher.

(*Visitor*, please copy.)

Warior's Mark, Huntingdon county, Pa., SUSANNA SPITLER, aged 95 years, some months and days. She had been a faithful member of the church for sixty years. Funeral sermon by John Spanogle, from John 5th chapter.

At the same place, sister POLLY CRANE died at her son-in-laws, Evan Nearhoof, was buried on the 12th of January 1872. Arrived to the age of 79 years one month and ten days. She also was a member of the church upwards of forty years, and a mother in Israel. She was well spoken of by all who knew her.

Occasion improved by S. Cox and the writer. Grabill Myers.

In the Sandy Creek Congregation, Fayette county, Pa., January 30th, ARMINDA, youngest daughter of Brother J. J. and sister Mary A. HERSHBERGER, of scarlet fever; aged 6 years 2 months and 9 days. Funeral service by Eld. Jacob M. Thomas and writer, M. J. Thomas.

In the Lower Deer Creek Congregation, Carroll county Ind., October 19th 1871, brother ELIAS CRIPE; aged 45 years 10 months and 26 days.

He was a faithful Deacon in the church; dearly beloved by the Brethren, and much respected by friends. He leaves a large family and many relatives to mourn their loss.

Funeral service by John Metzger and others, from Rev. 14 : 13.

R. YOUNG.

In the Big Creek Congregation, Richland county, Ill., sister MARGARET HAGUE: aged about 92 years. According to special request by the deceased sister, her funeral was attended by elder Michael Forney, and others, from the words, "Blessed are the dead that die in the Lord," October 22nd 1871.

Same Congregation, January 29th ult., sister CATHERINE GLOTHART, wife of brother John Glothart; aged 70 years, less 9 days. Both of the above sisters were humble and zealous in serving the Lord. Funeral text: "If a man die shall he live again?" SAMUEL M. FORNEY.

At the Blair county infirmary, Nov. 12th, 1871, JOHN WILT, in the 21st year of his age. The subject of this notice was deprived of his mother when quite small, when his grandmother and aunt took him as a member of their small family. About a year previous to his death, his grandmother, sister Susan Wilt was called to bid this world adieu, and pass through the valley of the shadow of death. After this their little family circle was broken, and he entered into business in Altoona, Pa., where he took the Small Pox. He was taken to the Blair county infirmary, Nov. 2nd, and on the 12th, after intense suffering, he breathed his last. The day following at 10 A. M. his body was interred in the graveyard connected with the almshouse.—He was a promising young man, but Death had marked him as a victim and called him home. Dec. 31st, 1871, his funeral sermon was preached by brother James A. Sell to those who had assembled to hear the word

preached, at the church at Duncansville, Pa. He read the 14th chapter of Job. Text, Job 14 : 14, "If a man shall die he shall live again ?"

Died, Nov. 18, 1871, near Middleberry, Clay county, Ind., MELINDA BURGER, infant daughter of Christian and Sarah Burger, aged 3 months and 7 days. Funeral services by the writer. A. Hensel.

Died, in Union Church, Marshall county, Ind., our dear old sister MARY WELLBAUM, wife of Henry Welbaum, though she did not live with her husband for 37 years. She was a daughter of brother John and sister Barbara Root. She was a good and consistent sister till her death. She died on the 20th of Nov., 1871, aged 68 years, 7 months and 18 days. Disease, lung fever. She bore her sickness with Christian fortitude. She called for the Elders and was anointed before she left this world. She said she was willing to go, but that some would soon follow after. She died at her son-in-law's, G F. Snell, leaving her children and grand-children to mourn her loss. Funeral services by brother John Hoover, Adam Appleman and the writer. John Knisely.

Fell asleep in Jesus, in the Manor branch, Indiana county, Pa., February 5th, our sister POLLY LIDY, wife of elder Samuel Lidy, (her maiden name was French,) aged 81 years, 11 months, 23 days. She lived in wedlock with her sorrowing husband 57 years 5 months; and was a member of the church more than 55 years, always consistent and faithful, willing to make all the sacrifices that fall to the lot of that class of our sisters whose natural protectors are called to the ministerial post; and indeed her sacrifices and opportunities of usefulness were not a few nor light. Her husband was called to the ministry nearly a half a century ago, in the Conemaugh branch, where he labored a long time, faithfully He moved to to the present limits of the Manor branch about thirty years ago; when his duties and difficulties were augmented, and presented themselves in a number of ways, not least among which was a limited English education, (having received his education principally in his mother tongue—German,) in which language it now became necessary for him to exercise his talents. But what was lacking in him, his wife, the subject of this notice, supplied. She was of New England Extraction. In her death elder Lidy loses a dear companion; a number of children, a loving mother; and the church a faithful member. She has gone to fill a more important station; being dead, yet speaketh. Do you understand the language of those mute lips? They say, "Be faithful".

Funeral discourse from Rev. 15: 13 20, by Joseph Holsopple and Levi Fry.

In the Panther Creek congregation, Woodford county Ill., November 9th, brother JOHN LEEDY, aged 50 years. He was sick about 4 days, and bore his sickness with Christian fortitude. He leaves 4 children and a loving wife to mourn his loss. Funeral service from Rom. 5 : 17, 18, by James R. Gish Jacob J, Kindig.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

S B Katherman,	2 50	J P Replogle,	1 00
Isaac Fry,	1 50	Jo n A Miller	1 50
Joseph Weaver	10 00	D W George,	1 00
Pricilla Dunlap,	1 50	Reuben A Garber	1 00
John Brillhart,	1 50	E h Lichty	4 25
Jane R Rinehart	1 63	P R Oaks,	1 50
J R Niswonger	1 50		

Pittsburg and Connellsville R. R

TIME TABLE.

Commencing on Monday, October 10th, 1871, at 2 o'clock, P. M.

EASTWARD.			WESTWARD.	
Cum Mail	Balt Exp.	STATIONS	Cin. Exp.	Cum Mail
A. M	P. M.		A. M.	P. M
6 50	8 00	Pittsburg	10 15	6 10
10 21	9 57	Bradford	8 05	2 30
10 35	10 10	Connellsville	8 00	2 25
1 20	11 55	Mineral Point	5 52	11 23
1 40	12 15	Garret	5 38	11 02
157	1233	DALE CITY	526	1045
3 16	1 28	Bridgeport	4 15	9 25
4 00	2 00	Cumberland	3 40	8 40
P. M.	A. M.		M.P.	A.M

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WE will admit a limited number of select advertisements at the following rates

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Each subsequent insertion 15 cents a line.

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Grain Drills, Feed Cutters, Corn Shellers, Plows, &c. All machines sold by us are warranted. Persons wishing to buy will call on, or address as above.

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J. N. FICHTNER,

of Berlin, Pa., has caused a great excitement in the County by bringing into our midst the very popular and far-famed WEED (F. F.) SEWING MACHINE. All who have tried it give this as their decision: "The Weed runs lighter, has less gearing, is more easily managed, and takes less time to understand it than any other machine now in the county."

The WEED has no cog-wheels, no spring or compound levers, and is sold at prices ranging from $60 to $150. Each machine is furnished with a tucker, quilter, baster 3 hemmers, feller, corder, ruffler, fringer, braider, and a self-sewer, gratis.

Satisfaction GUARANTEED.

Call on or address,

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7-17-8t.s' BERLIN, PA.

Office in Donner's new building.

The Finkle & Lyon Sewing Machine, with Drop Feed, new Take-up, new Hemmer, &c., is now offered to agents on more liberal terms. Also, Second-hand Machines taken in exchange, or the new improvements applied.

Every Machine is warranted FIRST CLASS, and if the purchaser does not so regard it after a fair trial, he can return it, and money refunded.

N. B. Wanted traveling agents to visit each town, distributing circulars, explaining the improvements, etc., etc., who can make $200 per month. Address LYON'S MUTUAL S. M. Co.

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Three-fourths of a mile from Rural Village, Armstrong Co., Pa. Contains about 52 acres; all under fence; about 45 acres cleared; good Log House and some other buildings; mostly second bottom; two never-failing springs of soft water. Would prefer to sell to a brother in the ministry. For particulars address, J. W. BEER,

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Ample accommodations, and thorough instructions will be given all students who connect themselves with this College. Good board can be obtained in the best of families, at $2.50 to $3 00 per week; or students can board themselves, separately or in clubs, at from $1.25 to $1 50 per week, as large numbers are doing with the consent of the faculty. An extensive boarding house is to be erected by a brother early in the season, to accommodate all children of the brethren, who desire it. Parents and Guardians can rely on the location of the College at Bourbon, as being a *permanant arrangement*, and that the health of the locality is *unsurpassed*, by any place in the county.

Special care will be given to students who are far from home, that shall be satisfactory to parents. For Catalogues Scholarships, and full particulars, address,

SALEM COLLEGE.

8-7. *BOURBON, IND.*

1780 1870

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An Alterative and Catharic, or Tonic and Purge combined, for diseases arising from bad blood; such as Costiveness, Dyspepsia Sick Headache, Liver Complaint, Jaundice, Erysipelas, Worms, Chills and Fever, Scrofula, Pimples, Tetter, &c. TRY IT.

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8-3-6m.

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The Orient Safety Lamp will not break, leak, or explode. Use these lamps and ornament your houses. Save your lives, save your homes, save your children. A glass Lamp is a Magazine, more dangerous than gunpowder, and with the torch already lighted. For sale by

GILLESPIE & LOCKARD, *Agts.*
New Store, DALE CITY, Pa.
Jan. 10th, 1873.

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OFFICE AND DRUG STORE,

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'Twas All a Dream.

What heavenly sounds are these I hear come stealing o'er the mind.
Like drops of dew they gently fall upon the weary mind;
They raise the thoughts from earthly things to dreams of bliss above,
And through celestial gardens with seraphs fondly rove.

'Mong sweet ambrosial flowers of every tint and hue,
In cool, sequestered grottoes all glistering with dew;
By "warters still" and "pastures green" we freely glide along,
And angel harps keep toning a low melodious song.

Thick groves whose trees are laden with fruits of choicest kinds,
Round which the purple grape luxuriantly entwines;
Pure odors, fresh and fragrant, float on the balmy air,
And fill the soul with ecstacy—delightful, rich, and rare.

Gay birds of brightest plumage are fluttering gently round,
And in harmonious concert trill notes of sweetest sound;
Sweet rills of living water from mossy hillocks flow,
And fairy nymphs are laving their tiny feet below.

In ivy bowers, where myrtle and rose and jesamine entwine,
Unnumber'd groups of cherubim and seraphim recline;
Their heavenly faces beaming with pure, resplendent light,
And each holy brow encircled by a crown of glory bright.

On His imperial throne in the heav'n of heav'ns above,
Jehovah sits surrounded by the angels of his love;
With soft enchanting voices they chord Elysian strains,
That echo and re-echo, "Our God eternal, reigns."

Enraptur'd and enchanted, from scene to scene I flew,
My spirit drank from heav'n fresh draughts of pearly dew;
So sweet, so pure and holy, did all around me seem;
Nor 'till the music ended did find 'twas all a dream."

—*Selected for the Companion.*

For the *Companion*.

"The Commission."

"And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always *even* unto the end of the world." Matt. 28: 18–20.

The above scripture is a "Divine injunction," uttered by the "Prince of peace," who hath declared that He is "Alpha and Omega—the beginning and the ending." "Go ye therefore and teach all nations," is the "very foundation" upon which every Christian's faith is grounded. Without being taught the will of Christ, (his Gospel,) no man is able to become a Christian. Hence it is necessary that the nations be taught aright; that is, according to the gospel. For we are told that "Faith cometh by hearing, and hearing by the word of God;" Rom. 10: 17. So if the word of God is not preached in its purity, there is danger of being led astray; and oh! how many are led astray, into that way "which seemeth right unto a man, but the end thereof is the way of death;" and the unthinking, the careless-minded, enter it, and travel thereon to perdition, even as the dumb ox to the slaughter-pen, not knowing what will shortly befall him. Therefore, how important it is, to teach the true and perfect will of the gospel, so that, when they come into the church, they may know for why and that they may be fit subjects to be baptized "in the name of the Father, and of the Son, and of the Holy Ghost;" that they may then be taught to observe all things, whatsoever the Saviour has commanded.

The teaching of commission is two-fold. The first teaching is out of the Church; and the second, is in the church. When in the church they shall be taught to "observe all things whatsoever I have commanded you." And here is where we may most easily err in the great work of "teaching the nations." We may be satisfied when we have received people into the church, and may think the work is done: they are in the church now, and all is well; they will learn of themselves. Thus we may neglect an important part of the Savior's commission. A church, without the proper teachings, will be much like a garden that is neglected, or like a school without a Master in it to keep order. We may belong to the "true vine," and still bear no fruit. We may be baptized; we may commune together; we may practice the "Kiss of Charity," and still be perfect ignoramuses in regard to the faith which we claim to be members of. If we are asked by those without concerning our faith and practices, we cannot tell, or "give an answer concerning the hope that is within us," and this

latter, the Apostle tells us expressly, we shall be able to do. We should be taught in the right way, and also let ourselves be taught. We should try and make ourselves well acquainted with the Bible, so that we may know its requirements of us—that we be not as stumbling blocks in the way of others. We shall let our light so shine before men, that they may see our good work, not hide it under a bushel. We should not, when we are among the ungodly and sinners, do as they do; talk as they talk, act as they act, laugh when they laugh; else we are just as they are, and our light will be in darkness to all around. Knowing that man is prone to evil, ever forgetful of his duty, it becomes neccessary to have him reminded of his duty as a follower of Christ, that he be not found a curse to the church; but a pillar whereupon the good work may rest as on a good foundation. We need not "marvel" that Paul was so deeply concerned in regard to what kind of a man a Bishop or Minister should be, and charged his son Timothy to be careful that no novice might be set forth as teacher; who perhaps, would desire to be a teacher of the law or understanding the scriptures, or whereof he affirms.

The minister has a great responsibility resting upon him. He must be very careful that he does not preach too much as the hearers would have it. He must be careful that he does not too often say, when he preachers to a congregation before him, "I have no one of my hearers in view," and preach as though he was merely relating to his hearers what other people do; saying, "there are such people in the world who do so." He must be very careful that he does not hide Christ behind his cloak and forget to admoish his hearers directly "You are the people to whom I am speaking." And if he must call them "Foolish Gallatians," and say "Who has bewitched you that ye should not obey the truth, before whose eyes Jesus Christ has been evidently set forth, crucified among you." And if it be neccessary to say "Wo unto you, Scribes, and Pharisees, and hypocrites!" let him not be afraid; for Jesus also uttered the charge before you did. Oh, let us be careful that we do not become too much as the world! For the nearer we are related with the world, the farther we are from heaven; and as we cannot live to ourselves only; but shall also have the welfare of others at heart, we would say again, forget not the commission of the Saviour in its true sense, that we stir up the pure minds of our brethren and others by way of remembrance, in "Observing all things that are commanded us of the Lord;" and if you must preach a full sermon on every subject; as faith, prayer, repentance, baptism; non-conformity to the world, non-resistance, Lord's supper, holy-commemoration of the Lord's body, holy kiss, feet washing. Charity, covetousness, idolatry, &c. In conclusion, I would say, I now have in the fear of the Lord, tried to set forth a little of what is contained in the expression of the Saviour's commission. I give it over to the serious consideration of all who may think it worthy of reading it.

LEVI ANDES,

Lincoln, Pa.

For the *Companion*.

Consolatory.

TO ISAAC PRICE.

Beloved Brother:—Prudence forbids that I write at all, and debility and suffering utterly incapacitate me to write much, but love constrains me to write a little.

I am both sorry and glad that your bosom companion is about to be gathered to the white robed multitude. Going down the dark valley in the light of Emmanuel's love, reposing on the Cross, she will pass away without leaving a ghastly interrogation-point standing at the grave's mouth, with which to pain and deject her surviving friends. The believer's sepulcher is a hyphen of celestial light linking the Christ-hidden earth-life with the blissful, deathless, ever-expanding life of Heaven. "The sting of death is sin," and the *death* of Christ is the utter exhaustion of the venom that sting contained. "The strength of sin is the law," and the *life* of Christ is the perfect embodiment of all that the law demands. "*Complete in Him*," is the great central truth which supports the saint in every step of his pilgrimage. He lived for our righteousness, died for our atonement, and lives again for our justification. "For if, when we were enemies, we were reconciled to God by the *death* of His Son; *much more*, being reconciled, we shall be saved by His *life*." Rom. 5: 10. Our best righteousness cannot qualify us for Heaven in its relation to divine law. "The law of the Lord is perfect," and is satisfied with no righteousness less

perfect than itself. One of the glorious titles of our Redeemer is, '*The Lord our Righteousness.*" It is with *His* blood that our title-deed to the Heavenly Inheritance is written. It is in *His* life that we find the ground of our acceptance with God. "He hath made *Him* to be sin *for us*, who *knew* no sin; that *we* might be made *the righteousness of God* IN HIM." 2 Cor. 5: 21. "The strength of sin is the law," for its requirements are inexorable; but by "walking after the Spirit, and "crucifying the flesh with the affections and lusts," "*the righteousness of the law is fulfilled in us.*" Rom. 8: 4. The believer in Jesus reaches over his sins and demerits, and back of his own defective righteousness, and takes hold of the righteousness of God, thus "making his calling and election sure." To such "there is no condemnation." Their "life is hid with Christ in God," and "whatever touches *them*, touches *the apple of his eye.*" Here is an immutable foundation for the soul to rest upon in life, in death, and forever. When the sting is plucked away, life's sorrows and sufferings are means of sanctification, and life's terminus is "an *abundant* entrance into the everlasting kingdom of the Lord and Saviour Jesus Christ." The saint is the protege of the Most High, is distinguished by the signature of the kingdom of Truth, carries with him wherever he goes the evidences of his supernal lineage, and passes through the closing stage of time zoned with "the glory that excelleth," and spends eternity in the presence and enjoyment of God, and in occupations befitting his high character and station. Just as impossible as it would have been for Jehovah to "receive sinners" without satisfaction to His dishonored law, equally impossible is it for him to reject those who "commit the keeping of their souls to Him" in Christ Jesus. He "cannot deny himself" in either case. Certain damnation out of Christ: certain salvation in Christ. Mercy seconding justice in the one instance, and justice embracing mercy in the other. Your wife, and all the elect, have an Advocate with the Father, who knows *what* to plead, and *how*; who never deserts His clients, and never lost a suit committed to His care. '*They shall never perish.*" "*All power is given unto me in Heaven and in earth.*" "*Neither shall any man pluck them out of my hand.*" Never will He break His oath, nor falsify His word. "*All the promises of God are yea and amen in Christ Jesus.*" When God speaks let love cast out all fear, and faith all doubt. While we are grateful for the grace promised, and enjoy the blessings promised, let us above all things adore, cling to, and rest in the *God of the promises.*

Fraternally,

C. H. BALSBAUGH.

Go Forward.

When Moses led the children up out of Egypt and they were encamped by the sea beside Pihahiroth, before Baal-zephon they lifted up their eyes and behold the whole host of Pharaoh were in hot pursuit. What was to be done? The Red Sea was spread out upon one side and a mighty army sweeping down upon them; to fight was out of the question—to run was impossible. They were afraid and no wonder, but they determined not to die without letting their illustrious leader know what they thought of him as a strategist. So they said to him "Because there were no graves in Egypt hast thou taken us away to die in the wilderness?"

"Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians, for it will be better than that we should die in the wilderness?"

And the Lord said unto Moses, "Wherefore criest thou unto me? Speak unto the children of Israel that they *go forward.*" Here was an opportunity for the exercise of faith; but as they obeyed and Moses stretched out his rod the sea opened and afforded them a means of escape.

Whatever the difficulty, Christian, "go forward" and the Lord of Hosts will be thy Captain and guide thy feet as last into the ways of peace.

"MANNERS," says the eloquent Edmund Burke, "are of more importance than laws. Upon them, in a great measure, the laws depend. The law can touch us here and there, now and then. Manners are what vex, or soothe, exalt, or debase, by a constant, steady, uniform, insensible operation, like that of the air we breathe in. They give their whole form and color to our lives. According to their quality they aid morals; they supply them, or they totally destroy them."

For the COMPANION.

The New Birth.

"Except a man born of water and of the Spirit, he cannot enter into the Kingdom of God." John 3: 5.

While there are so many different opinions as regards the new birth, I thought I would try to write on the above subject.

We learn in the word that stands firmer then heaven and earth, that we "must be born again." By the word "must," we understand that we are bound to be born again; that is, if we expect to meet God in peace, who has spoken the above words through his Son.

This subject is of vast importance; and if we neglect to comply with the duty we have no promise that we will ever be saved from our sins.

The heading reads, "Born of water and of the Spirit." Here we understand that the "water" is a common noun; and consequently it does not require particular water; because the article "the" is not used before water. So, I think, all who understand English Grammar, will agree with me in this point.

But the article "the" precedes the word "Spirit" and consequently it signifies a particular spirit. If the word should read, "of water and a Spirit," then we might think it would not be so particular. But that is not the case. Then we must at once admit that it means a particular Spirit. Well now what spirit doth it signify? Why the Spirit of Christ, of course; for we read in God's word, "If any man has not the Spirit of Christ, he is none of his."

But now, what does the expression, "Born of water" signify? In answer I would say, baptism. To prove the correctness of this assertion, get your Bible, with references, and see whether they do not refer to the passage that reads thus: "He that believeth and is baptized, shall be saved;" and also to the day of pentecost, when they inquired what they should do, and Peter said, "Repent and be baptized, every one of you," &c. If we search the scriptures, we must acknowledge that the sentence "born of water" signifies baptism. Well, now, admitting that, we will now see if there is any difference in the natural birth. If any man can convince me that there is more than one law by which we are born the natural birth, then I will also admit that there is a different way to produce the spiritual birth But I claim as there is only one way by which we are all conceived and born the natural birth, that there surely is only one way to be born the spiritual birth.

I have conversed with some of our christian friends about the new birth, who positively denied that baptism was connected with the spiritual birth, but claimed that by going through an exercise at the mourner's bench they are born again. But let us hear what Luther said, whom they claim as their founder. Well what did he say? Why in his catechism, in a prayer he prayed on this wise, for some children that joined the church, that God should keep them that are born again through the holy ordinance of baptism. And in another place, speaking of baptism, he said, "Through baptism they are regenerated by the Holy Spirit."

I claim, according to the word of God, that no man has the promise of receiving the Holy Spirit without baptism; that is, I claim that the baptism of water and the baptism of the Holy Spirit are so closely connected that they cannot be separated; and no man can be born of the Spirit without baptism. The two births are bound together, and can not be severed; for what "God joined together, let not man put assunder."

But admitting that, how is it with those infants that are baptized before they can believe, or before they have committed any sin? Why, it is contrary to the gospel to have infants baptized; and what is contrary to the gospel, I claim, is sin. Now let us reason together and see if it is not very plain; yes, as plain as we see the sun shine, that if a child is born the natural birth that he or she has no need to be born again before they commit sin, either by commission or omission. If this be the case, we must at once admit that children are no fit subjects for baptism; for if baptism is connected with the new birth, it is plain that the subjects must believe; and as long as they are not capable of believing, they are not to be baptized. We learn in God's word that the children are holy; and as long as they are in their infancy, they remain holy, and need not to be born again to make them holy. Those parents that get their children baptized (as they call it) are trying to separate the new birth which cannot be lawfully done; and I venture to say that parents commit a great sin by having their children baptized before they can believe for themselves; by so doing they make the word of God of none effect. Christ died for all men, and consequently he died for the children; and any man who has his children baptized before they commit sin, is trying to make them better (or worse) than Christ made them. I heard a minister preaching about the new birth, and he said, "He that believeth and is baptized shall be saved;" but then he remarked, "Though a child cannot believe, but the parents must believe for the children." Now if that is not idolatory I am at a loss to know what is. Just as well might they take the authority and tell at once that they can forgive their sins. If I have the power to believe for my children, then I could also believe for my brethren and sisters; and if I could believe for another, I also could forgive sins for another. For if one is possible the other surely is. I said, that I believe it to be a sin to have children baptized. Well, one might ask why is it a sin? Because it is not founded in the word of God, and if we get our children baptized we are adding to the words. Some will say, (and often do,) "If it don't do a child any good, it don't hurt a child." I admit that it does not hurt children as long as they are not capable of believing; but when they grow up and become capable of believing, and read the word where it saith. "He that believeth and is baptized shall be saved;" and their parents will tell them that they are baptized, if they believe their parents more than the word of God, and are not willing to be baptized according to the gospel, then is the time it will hurt them. You might compare infant baptism to a cradle; at first parents rock the cradle, but soon the child can rock himself. A child cannot be half born when a child, and afterwards the other half.

NOAH B. BLOUGH.

The no Pardon Doctrine Repudiated.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Matt. 7: 3.

In December number of *Gospel Visitor*, page 362, an article appears, written by a brother, upon the subject of the unpardonable sin, that is committed both by the unregenerated per-

son and the believer in Christ, as he avows with so much positiveness. He bases his assertions on Paul's language, 1 Cor. 6: 18, 19, where he finds a sin that the Church cannot forgive, nor will the Lord; for that is the meaning of the term by Walker and Webster—"Beyond forgivness." Paul says, "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." The writer says that is "unpardonable"—a term not found in the New Testament scriptures. But the writer seems to have found it somewhere in his library; and we are charitable enough to allow him all the facilities that he may avail himself of, to acquire his boasted knowledge and to make such an important discovery in this nineteenth century. The ancient brethren were never so positively certain, in their investigations of the word of God as to what is that sin that is unto death. Perhaps they, not being so much enlightened, it was hidden from them to be reserved for some future light to arrive and shine.

The writer quotes Heb. 10: 26, 27: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin; but a fearful looking for of judgment, and fiery indignation which shall devour the adversaries." I suppose he considers it unpardonable from the phrase, "No more sacrifice for sin;" implying there had been a sacrifice once offered. How does this prove his position, when the sin he considers as fatal to the perpetrator is not once mentioned in the connection? But he supposes the wilfulness will make it unpardonable? Well, we will admit that such sins are high-handed crimes, that should sincerely be repented of with a godly sorrow and an amended life; not that Christ should be slain a a second time to expiate sin,—for that he did once die for sinners and took away sin without their repentance,—but now they must die unto sin and be made alive unto righteousness; which is true repentance and humble confession to God, praying earnestly with faith for the desired blessing of pardon and mercy, and they will obtain it; for the Lord has promised it upon those conditions. Many sins, yea, very many, that are committed by the children of men, both saint and sinner, are wilful; and if that would make them unpardonable in this world and that which is to come, as avowed in the writer's essay, would be restricting the pardoning power of Christ, and the prerogative granted by him to his Church, in exercising the forgiving power.

The writer again refers to Heb. 6: 4–6, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." We may ask the writer, what caused the above characters to fall away? He would answer, "The sin of lewdness." He says he has lately received light on the subject, and that it is an unpardonable sin; for it is impossible to renew them. With whom is it impossible? Certainly with men; but not so with God. The Church may make every possible effort to reclaim such offenders, but all is unavailing; because men's efforts won't reach his heart. But let God take the matter in hand to work, and it is possible to renew those crucifiers. Let the ministers of vengeance visit them; bring death, mourning and sorrow to their dwellings; take loved ones from their embrace; strew their pathway with grief, pain, misery; let all manner of troubles and trials, like pointed arrows, pierce their souls, and compel them to cry out, "What must we do?" A corresponding answer would be such as Peter gave to those crucifiers of the Son of God, on the day of Pentecost, "Repent, * * * every one of you, in the name of Jesus Christ, for the remission of sins." Would the writer doubt such a renewing as above stated? We would think not, for it is God's plan of pardoning and saving erring souls.

The writer says, the Jews who rejected Christ as the Son of God, who performed signs and miracles in their presence by the power of the Holy Spirit, they ascribing them to the influence of Satan, notwithstanding they had never been converted, were most certainly guilty of an unpardonable sin. According to Christ's own language, those Jews betrayed and murdered Christ; yet he on the cross prayed to his Father to forgive them, saying, "For they know not what they do." The great prayer was heard and answered by the eternal Father, when he revealed himself to those Jews by mighty signs and wonders on the memorable day of the birth of his infant Church. When the Spirit descended in lambent flame, its effect was seen when Peter preached. Those Jews, the betrayers and murderers of the just One, were convicted of sin. Their earnest inquiry was, "What shall we do?" Peter proposed the terms. They accepted and did the work. The Father granted the blessing prayed for by his Son. An overwhelming tide of penitents entered the Church, washed, sanctified and justified by the Spirit of God, enjoying the full pardon of all their sins. Yet the writer says it is plain to his mind how an unconverted man might commit the unpardonable sin. We think he has utterly failed to show it so, in his arguments, as shown in the above treatise.

Again he says, he that commits lewdness sins against his own body, and thus he defiles the temple of God; making his mortal, sinful and corrupt body, the temple of the living God, in which he is worshipped, thus making the above sin an unpardonable one. Paul was certainly addressing the Corinthian Church, as being the temple of God, and not the fleshly and sinful body of man. But the mystical and spiritual body of Christ, the Church, of which every man and woman who believes, is a component part—the great building typified by the ancient temple built by King Solomon, but far surpassing that ancient structure in glory and grandeur, by being a greater production of its author, Jehovah, whose presence fills it with glory and honor in the salvation of souls. Such a temple, the antitype of the original type, where God was worshipped in the sacrificial offerings of slain animals and ceremonial rites, is superceded by a greater structure, wherein God is worshipped by his people in spirit and in truth, with humble and contrite hearts. Such, if any man defiles, him will God destroy; that is, be separated from the temple, cut off from the Church till he sees his condition and thoroughly repents. When the dignity and honor of the Church are properly vindicated, he may return to the Church with humble con-

fession, be received into her bosom with open arms and rejoicing hearts. All will and should forgive such, and the Lord will sanction the act as though nothing had occurred.

In my humble judgment, the above sin is not unpardonable, as the writer maintains. 1 Cor. 6: 9–11, Paul mentions a number of gross sinners, and among them fornicators and adulterers which shall not inherit the kingdom of God; then adds, "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Prepared to inherit the Kingdom. The meaning is, the Corinthian Church, or temple, was made up of the above rough and irregular materials, being hewn from the quarry of nature, squared and polished by a Master Workman, and fitted in the great building; washed and made clean through the Word; full pardon for all their sins, as the sequel shows; set apart and dedicated to the service of God; justified, wholly acquitted from all guilt and made pure in Christ. Now, from the above sweeping testimony adduced, where is the foundation for the no-pardon doctrine maintained by the writer. Then, if he is conscientious in his views as set forth in his essay, it would be reasonable to require him to reconcile those views with his own case, if he can without criminating self, for there seems to be a beam lying in the way, obstructing his vision, rendering him inefficient to take motes out of the eyes of the unregenerated and the brethren's. DAVID B. KLEPPER.

For the COMPANION.

I Believe In God,

I belive that their is a God, who is one, true, supreme, and alone infinitely wise, just, good, free, eternal and blessed; and in him alone we are to put our trust.

THE FATHER,

I believe that he is the Father of our Lord Jesus Christ, and of all that believe in him, when he had begotten by his word, and adopted to the inheritance of sons; and because he is our Father, he will do us all that good to which we are created and designed, by grace; and because he is almighty, he is able to perform it, and therefore we may safely believe in him and rely upon him.

MAKER OF HEAVEN AND EARTH.

He made the sun, the moon and the stars, and all the regions of glory; he made angels and men, and he made the air, the earth, the waters and all that live in them, and he only, can preserve them in the same being, and thrust them forwards to a better; he that preserves them does also govern them, and intends they should minister to his glory; and therefore we are to worship and obedience to him in all that we can and that he hath commanded.

AND IN JESUS CHRIST.

I also believe in Jesus Christ, who is call as Saviour and the anointed with the Holy spirit; and with power to become the great prophet and declarer of his Father's will to all the world, telling us how God will be worshiped and served; and is anointed to be the mediator of the new covenant, and our highpriest, reconciling us to his Father by the sacrifice of himself; and to be the great king of all the world. And by this article we are christians, who serve and worship God the Father through Jesus Christ, HIS ONLY SON,

Jesus Christ is the Son of God, he alone, of him alone. For God by his Holy Spirit, caused him to be born of a virgin. By his power he raised him from the dead, and gave him a new birth or being in the body. He gave him all the power, and all excellency; and beyond all this, his is the express image of his person, the brightness of his Glory, equal to God, beloved before the beginning of the world; of a nature perfectly divine, very God by essence, and very man by assumption; as God all one in nature with the Father, and as man, one person in himself.

OUR LORD.

Jesus Christ God's only Son is the heir of all things and persons. In his Father's house, all angels are his servants, and all creatures obey him.—We are to believe in him, and by faith in him only, in his name we shall be saved. TOBIAS M. KAUFFMAN.

Neffsville, Pa.

Papers Wanted.

We are short of No, 48 of last year (Vol. 7) for our files. In endeavoring to give the remaining numbers of last year to new subscribers, we run ourselves so short that we are now suffering a severe loss. Will not now some of those who may have that No. in good order, and yet have not the full volume, let us have several copies of said number. We cannot have the volume bound until we secure them.

Selected by Miss STALNAKER

Shut the Door Softly.

Shut the door softly mother's asleep,
Her fever is broken; her slumber is deep.
Look in her pale face, and, see, there's no pain!
Darling, be thankful; we've mother again.

Shut the door softly, and come to her side.
What should we do if our mother had died?
She has loved us our weary lives through—
Shut the door softly and do as I do.

Shut the door softly, and kneel with me here
To him who has spared us our mother so dear;
Who has given her back to our arms once again—
Born her through danger and softened her pain.

Shut the door softly, and look in her face,
And see how it gathered in health and in grace.
Is she not handsome this mother of ours,—
Waking to life like the budding of flowers.

Let us love all in this fast flying life—
Sister and brother, and husband and wife;
Mother love only all time has defied,
Shut the door softly, and come to her side.

Shut the door softly, mother's awake—
Back from the shores of the fathomless lake;
Weary with travail, but laden with charms;
Longing to clasp us in her dear arms.

Mother, dear mother, we loved you before;
New we shall love you a thousand times more.
Welcome, dear heart, frome the shadowy land;
Shut the door softly, and kiss her dear hand.

If We Knew.

If we knew the woe and heartache
Waiting for us down the road,
If our lips could taste the wormwood,
If our backs could feel the load;
Would we waste the day in wishing
For a time that ne'er can be;
Would we wait with such impatience
For our ships to come to sea?

If we knew the baby fingers,
Pressed against the window pane,
Would be cold and stiff to-morrow,—
Never trouble us again:
Would the bright eyes of our darling
Catch the frown upon our brow?
Would the print of rosy fingers
Vex us then as they do now?

Ah, these little ice-cold fingers!
How they point our memories back
To the hasty words and actions
Strewn along our backward track!
How these little hands remind us,
As in snowy grace they lie,
Not to scatter thorns, but roses,
For our reaping by and by.

Strange, we never prize the music
Till the sweet-voiced bird has flown;
Strange that we should slight the violets
Till the lovely flowers are gone;
Strange that summer skies and sunshine
Never seem one-half so fair
As when winter's snowy pinions
Shake their white down in the air.

Lips from which the seal of silence
None but God can roll away,

Never blossomed in such beauty
As adorns the mouth to-day;
And sweet words that bright our memory
With their beautiful perfume
Come to us in sweeter accents
Through the portals of the tomb.

Let us gather up the sunbeams,
Lying all along our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff;
Let us find our sweetest comfort
In the blessings of to-day;
With the patient hand removing
All the briars from our way.

For the COMPANION.

The Family Bible.

In this enlightened age of the world, nearly every home has a Bible. It is found in the hut as well as in the pallace. The Bible is adapted to every family. It points out our errors, reveals our authority and government, sanctions our obedience, proclaims our promises, and points out our path to Heaven We may have large and splendid libraries; history, poetry, philosophy, yea, all the works of classic Greece and Rome, may be crowded upon our shelves; but of these we will soon grow wearied, and the dust of neglect will gather thick upon their gilded leaves; but the Bible the Christian can never become weary. Its sufficiency for all our purposes will throw a garland of freshness around every page It is a book for the mind, the heart, the concience, the will and the life. It suits the palace and the cottage, the afflicted and the prosperous, the living and the dying It is simple, yet grand; mysterious, yet plain; and though from God, it is, nevertheless, within the comprehension of a child. Parents may send their children to school to study other books, from which they may be educated for this world; but in this divine book they study the science of the eternal world. The Bible should therefore be the textbook for every family. It is the basis of all true teachings, because it reveals "the truth, the way and the life," because it is God's testimony, and message, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, and was written for our learning, that we through patience and comfort of the scripture, might have hope, and be made "wise unto salvation."

How often is this precious book abused; in many places it it used more for an ornament of fashion than for a lamp to guide their path. We find the Bible upon their parlor tables, but how seldom in the family room, they make it a part of their fashionable furniture, to be looked at as a pretty gilded thing; and to show to their visiting friends that they have a Bible. Go to some other places and there you will see no Bible; while you behold piles of romance and novels, those exponent of a vitrated taste and a corrupt society suited to destroy the young forever; whose outward appearance indicates that they have been well studied. But upon the Bible you cannot trace the hand of diligent piety it is shoved back into some part of a room as a worthless thing obsolete and superfuous, and often to our sorrow we find among our "brethren" those who neglect reading in this sacred book, and often times when at the house of God, "when our ministering brethren" read from it and by the grace of God try to explain it to us, even then I have seen some of the brethren sitting half asleep, others with their pocketknife in their hand trimming and cleaning their finger-nails, which is not even good manners much less christian like. This at once shows to the world that they are not interested in the "word of God," as much as they should be. "Christian parents" when you thus close up the wells of "salvation" by degenerate taste you are despising the testimonies of the Lord, and leading your children step by step to the verge of destruction, you may buy them splendid Bibles gilt and clasped with gold and have their names labeled in golden letters upon its lid; but if this is neglected, and you permit them to buy and read lovesick tales in preference to their Bible and they see you do the same, you are but making a mock of God's word and must answer before Him for the neglect of its sacred pages. Therefore be admonished be faithful to that precious book called the Holy Bible." Read it to your children every day. From its sacred pages teach them the way to love and die. Let it be an open study, a family chart to guide you and them in visions of untold glory too the many mansions our Father's offered home in Heaven. It will sooth your sorrows, calm your fears, strengthen your faith, brighten your hopes, and throw around the graves of the loved, and the cherished dead, the light and promise of reunion in Heaven.

MAGGIE WALDSMITH.

North Liberty, Ind.

For the COMPANION

Philosophy and Preaching.

It is clearly set forth in the New Testament, that iniquity shall abound, and the love of many shall wax cold. When we once get ashamed of the simplicity of the gospel, we are far gone indeed It has been said by a writer in this vicinity perhaps a brother, that we should be acquainted with Philosophy, in order to preach the gospel. Paul denounces the idea. Beware of it; it is the tradition of men—the rudiments of the world, and not taught by Christ, and condemned by the Apostle Paul. Then Paul would be ashamed of it. Preach the tradition of men or the rudiments of the world? Yes. I say amen to what Paul says,—"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth." Rom. 1: 16.

I do not condemn education by any means: it is good if properly used. Who was it, however, that first applied the word 'non-essential' to the holy commandments of Christ? It was undoubtedly a classical man. Can that word be found within the records of the Bible? I answer, no. Where did it take its origin? I answer, from the bottomless pit, whenever it is used to condemn the commandments of Christ? Whom have we to contend with in defending the faith once delivered to the Saints? It is with classical men. "Though we be rude in speech, yet not in knowledge," says the apostle. "I thank God that he has chosen the foolish things of the world to confound the wise; 1 Cor. 1: 27. And I, brethren, when I came to you, came not with excellency of speech or of wisd m, declaring unto you the testimony of God: for I determined not to know anything among you, save Jesus Christ and him crucified. * * * And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power; that your faith should not stand in the wisdom of men, but in the power of God" 1 Cor. 2: 1-5. Thank God, I am not ashamed of my brethren, neither ashamed of the simple word of the Lord Jesus Christ, lest he would be ashamed of me before his father and the holy angels.—Mark 6: 37

EMANUEL E. SHIVELEY.

Bourbon, Ind.

We have still no editorial service. Next week we hope to furnish our usual variety.

For the Companion.

Universalism not of God. No. 4.

It will be our purpose in this, to examine some of the most prominent proof texts, that our friends use to vindicate their doctrine.

The first passage that we will present is recorded in 1 Cor. 15 : 22.—"For as in Adam all die, even so in Christ shall all be made alive."—This passage reveals the certainty of the resurrection from the dead, a truth which was denied in the apostolic age. It asserts nothing of the salvation of all men ; but only teaches that all shall live again, beyond the grave. Universalists have not done their work, when they prove that all shall live again ; that is a truth which no Christian denies. We understand that the apostle, in the chapter from which the quotation is taken, wants to impress upon the minds of his Corinthian brethren, that there was a resurrection, for it seems from the reading of the chapter, that some of the Corinthians did not believe in a resurrection ; for he says in the 20th verse, "But now is Christ risen from the dead, and become the first fruits of them that slept." He then goes on with his argument, to show that by the resurrection of Christ all should be resurrected, but not all at once ; for he says in the 23rd verse, "But every man in his own order, Christ the first firuits; afterward they that are Christ's at his coming." And the Revelator demonstrates the matter more clearly, we think, in the 20 : 5, "But the rest of of the dead lived not again until the thousand years were finished. This is the first resurrection." We are forced to the conclusion, from the arguments of the apostle, and from the language of the Revelator, that the bodies of all mankind will be resurrected—brought to life again; some to eternal joy and happiness, and some to everlasting shame and contempt, from the fact, that the Revelator tells us in the same (20th) chapter 15th verse, "And whosoever was not found written in the book of life, was cast into the lake of fire." We think we have presented enough to convince any rational mind, that the apostle had reference, to the resurrection of our vile bodies only, and not to the final salvation of all ; for if he had reference to the salvation of all, as our Universalist friends argue, there seems to be quite a collision between the Revelator and Paul ; for the Revelator says, "And whosoever was not found written in the Book of life, was cast into the lake of fire." We think this is enough to convince any intelligent man or woman, that Universalism is not of God. But let us pass on.

Their next passage you will find recorded in Gal. 3 : 13, "Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written, cursed is every one that hangeth on a tree." Here they do not prove their point ; for it is very clear, from the passage under consideration, that he has only redeemed us from the curse of a broken law, originated by our first parents in the garden of Eden ; agreeing with the language of the great Harbinger, when he says, "Behold the Lamb of God, which taketh away the sin of the World." Yes, thanks be to God for ever and ever. He has made a way possible, by the great sacrificial offering upon Calvary's brow ; that we may have free access to a throne of heavenly grace ; and we are not indebted for the original sin ; but only for our own actual transgressions. Yes, praise and adoration be given to him ; for he hath redeemed us from the curse of the law, so that infants and idiots go to heaven without repentance ; for they have nothing to repent of. We will let this suffice, and pass along.

Another one of their strongholds, we find in Rom. 5 : 6, "For when we were yet without strength, in due time Christ died for the ungodly." Here our worthy friends seem to think that they have us ; for they do strongly maintain, from the passage under consideration, that, if Christ died for the ungodly, the ungodly will be saved ; for it is impossible for Christ to do anything in vain ; hence it is, all will be saved.

My dear, fellow traveler, Christ died for the ungodly, we admit, but only upon conditions ; and the conditions are such, that if we repent and believe the gospel, we shall be saved through his death ; and here we assert that, if we believe the gospel, we will obey the gospel. We are taught that Christ came not to call the righteous, but sinners to repentance. If you will closely observe the chapter from which the passage is taken, then pass into the 8th chapter, and particularly the 6th and 13th verses, you will see that it is upon conditions alone, that the death of Christ will avail anything for the ungodly: 6th verse, "For to be carnally minded is death ; but to be spiritually minded is life and peace ;" 13th verse, "For if ye live after the flesh, ye shall die ; but if ye through the spirit do mortify the deed of the body, ye shall live." Here, dear reader, the conditions are so explicitly set forth, that the wayfaring man, though a fool, should not err therein, and it needs no more comment. So we pass along.

The next stronghold for the proof of their system, is in God's promise to Abraham, "And in thy seed shall all nations be blessed." They claim that the seed is Christ, and the blessing, spiritual ; therefore, all nations will be saved. It is very true that that seed is Christ, and the blessing spiritual ; and in the fullness of time, all nations will be blessed in Christ ; but the promise of the blessing is conditional ; and the conditions are alone by obedience ; for he, (Christ,) "is the author of eternal salvation unto all that obey him." Yes, he is that blessed seed, which the nations of the earth are to be blessed : no one excluded ; for he has made no difference between Jews and Greeks, bond and free. But nations may be blessed, and yet individuals living in those nations shall perish. A nation may be free, and yet thousands in it may be bound in prison. A nation may be intelligent and refined, while many individuals in it are rude, uncultivated and very ignorant. The storehouses of a nation may groan with the burden of a buontiful supply of food within them, and yet many persons may gaze with a wishful eye at these granaries, and perish for lack of bread. Some out of every nation, kindred, tongue, and people, John saw upon Mount Zion, before the throne of God ; but all the individuals out of those nations were not there. "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3 : 29. It seems as though our friends fail to examine the passages just quoted, when they search for their many isolated passages to sustain their inconsistent doctrine. The gospel is to be preached in all the world as a witness unto all nations, and yet many trample it under their feet, and count the blood of the covenant an unholy

thing. But when men believe and obey the gospel they become the seed of Abraham, and are adopted into the family of God, with the household of faith, and the heirs of the promise.—These are the candidates by which the nations of the earth are blessed.

The next passage that we shall present that they claim as a universal promise, you may find in Isaiah 25: 8, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; for the Lord hath spoken it." This they claim as a promise of the universal salvation of all mankind, without any exception. It is plainly seen in the text, that the promise is only for *his people*; and the rebuke of *his people* shall he take away. God has made no Universal promise, without annexing thereto a condition, a compliance with which is indispensable to the obtaining of the promise. God has made a feast; man must eat thereof to be blessed by the provision. God has thrown open a road to heaven, and made it clear and plain; man must walk in it to get there. The promise in Isaiah, to which we have referred, while it proves that none are excluded from the offer, most evidently alludes to the people of God, and not to the people of Satan. It assures us that many will miss the promised blessing; by rejecting the invitation they at the last should be trodden down as straw is trodden down for the dunghill; while the people of God alone were to have their tears wiped away, and their rebuke taken from off the face of the earth.

The next they find in Isaiah 45: 23, 24. "It is the oath of God that every knee should bow, and every tongue should swear." All who believe the scriptures, most evidently believe, that all things must bow and be subject to Christ; for he must reign till he hath put all enemies under his feet. But it does not follow that the subjection is a willing one, or that the subjected are reconciled or blessed. There is a subjection of conquest as well as of love. The bold culprit bows to the discipline of prison, and allows the grated door to be bolted between him and liberty, because he cannot avoid it. Devils, and fallen angels, are subject to Christ, yet are they not blessed or reconciled. They are subject, because confined in chains and darkness, they await their final doom at the judgment of the great day, when death and hell shall deliver up their dead, and the nations of the universe shall stand before him, the great Judge of the quick and dead.—While it is called to-day, men are commanded to repent and bow the knee to Jesus Christ. Now they may bow, as willing subjects, and take Christ's offered pardon; otherwise they must bow at the judgment as rebels; without hope must they lie beneath the feet of earth's Almighty Conqueror.

We will let this suffice, and leave the passages referred to, to the earnest consideration and better understanding of our friendly readers.

A. STALNAKER.

(To be Continued.)

For the COMPANION.

The Lost Power.

As Brother Grove has introduced the subject of working miracles, I feel as if I would not be doing my duty, or at least would not be clearing my conscience, in keeping silent, when there is an opportunity offered to open my mind and bear testimony to the truth of what he has said on the subject. Brother Grove has reached my feelings; and oh, that more brethren and sisters would sharpen up their faith concerning this matter! It is quite refreshing to hear that there are some that do believe there can be miracles wrought through prayer. The Apostle Paul positively says, that God has set the gift of working miracles in the Church, and who will undertake to say it is not there 1 Cor. 12: 28. I have been several times asking brethren whether they thought there could be something done for me in restoring my hearing; but they all seem like Peter, when he walked on the water; and then it causes my faith to sink a little too, but not very deep; it will still rise again in the face of all they can say, and sometimes so strong that I can scarcely keep silent. Indeed, I know of no scriptural reason why we can not all believe in it. If there are any that do know, let us have it. I, for my part, believe the Church has as much power now as ever she had, if the brethren would only make use of that power. But there are some that concern themselves very little about it, so as they are themselves in a comfortable situation; but I think if any one would just be one year in my situation, he would begin to believe, or would at least wish there could be something done for him. I very often go to meeting and home again and know very little more what was preached than before I went. But, thank God, I have our periodicals to cheer me on my way, which is almost the same as preaching. But who would like to go to meeting and not hear more than one-half what is preached? Perhaps some might think, I would stay at home and read my Bible. But no, that's not my disposition. I love to be among the brethren, whether I can hear what they say or not; but then it would be more pleasant and satisfactory if I could hear what the brethren had to say. I can take time to read my Bible without staying at home on meeting days. But I have one comfort, there are a great many brethren and sisters who visit me, as I live near the meeting-house, which is a great pleasure to me, especially in waiting on them; and oh, that God would spare me long, that I may be of some benefit to the brotherhood in this way, if in nothing else.

Brethren and sisters, let us pray for each other; the prayer of the righteous availeth much. Brother Balsbaugh reached my soul to the very core when he asked, "Do the saints remember me? do they bear my name on the incense of prayer to him who sitteth between the cherubims above the mercy-seat?" Yes, brother, there is one (I hope a good many) that does not wilfully forget those who are in affliction; and we ask Brother Grove, and all those who believe in the efficacy of prayer, to send forth their united petitions to him who sitteth over the mercy-seat, in our behalf. Written in love and in earnest.

MARGARET DEARDORFF.

SNEERERS.—The most insignificant people are the most apt to sneer at others. They are safe from reprisals, and have no hope of rising in their esteem but by lowering their neighbors. The severest critics are always those who have either never attempted or who have failed in original composition.

The *love* of money is the root of all evil.
The love of *money* is the root of all evil
The love of money is the *root* of all evil.
The love of money is the root of *all evil*.

We should love one another.

For the COMPANION.

The Lost Power.

In the closing paragraph of the communication of my esteemed and venerable brother, elder Isaac Price, which appeared in the C. F. C., of the 6th inst., he writes: "Ere I close, allow me to request you, dear brother, to call the attention of Brother Grove, of Baltimore, to the closing of the 13th chapter of Corinthians, where the apostle tells us "*that miracles shall cease*, but faith, hope, and charity shall remain." In vain have I sought to find the quotation in the said chapter, or any other chapter within the lids of *my* Bible. What version does brother Isaac use? As I believe my beloved brother wrote the note in love, I read it in love, and in love I desire to give my reasons why I join issue with him.

At the time I read his quotation, I thought it very strange that so important a sentence should have escaped my observation. I resolved, however, to be honest, and be instructed by St. Paul; even though it required me to acknowledge myself in error. On examining Paul's declaration, I was made stronger in my faith; for I found that my brother had, no doubt through an error of memory, mis-quoted the Apostle. The proper quotation is, "And now abideth faith, hope, charity these three, but the greatest of these is charity," 1 Cor. 13: 13. Not a word about "miracles ceasing." If my beloved brother had read the preceding chapter (12th,) he would have learned that St. Paul was using his talents and energy to enlighten the church at Corinth. from their ignorance of the spiritual gifts, that God had provided for them to exercise. In the 27th and 28th verses we read: "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." This does not look as if Paul had any idea of giving up this power which made the unbelieving Jews acknowledge, that no one could do such things by or through his own power. I am no zealot, no enthusiast, no bigot; but I defy the whole world to point to a single passage of scripture, where the working of miracles was to cease with the pilgrimage of the Blessed Redeemer and his disiples.

We are creatures of education, and we have all learned to believe that the days of miracles had passed, through the economy of Jesus Christ. Where did we learn it? Not from God's word nor the Holy Spirit; but from man. I was a Methodist for upwards of thirty years, and believed that sprinkling was baptism. I learned it from the same source—man. I feel it my duty, as a follower of the Lord Jesus Christ, to claim, and "earnestly converted for, the faith once delivered to the saints." If we, as a church, live for, and expect God to own and confirm his word, by a manifestation of His Holy Spirit, by causing his followers to perform miracles, through by that Spirit, what would be the result? It would do for the church and God's glory, what it did for it under the Mosaical dispensation, and also under Christ's dispensation, during his ministration; and for hundreds of years after his ascension to the Father. The moment we, as a church, admit of adding to, or taking away any thing from God's Holy Word, we give the skeptic an argument with which he makes inroads on our faith and practice. I want to see something offered by those who take the negative, which will throw light upon the subject. May the good Lord send it speedily.

Yours in Christ,

L. J. GROVE.

Baltimore, Md., Feb. 18.

For the COMPANION.

What is Marriage in its True Signification?

In COMPANION No. 5, present volume, we find a number of questions asked by J. Shelly, concerning the marriage contract, which I consider of vast importance, as it is not only J. Shelly that is living in a state famous for divorces, but all over our country adulterous living is engaged into an alarming extent; and, no doubt, thousands are now living in adultery ignorantly; supposing that their union is lawful and right, because sanctioned by civil authority. Perhaps if that part of the word of God which teaches the binding power of the marriage vow were oftener taught, both from the press and from the pulpit, something could be done toward retarding the steps of this enormous evil. With this object before us, I will attempt to answers to the questions alluded to, hoping thereby to draw out from the brethren who write for the COMPANION the truth as it is in Jesus upon this momentous subject.

"What is marriage in its true signification?"

Answer. It is a covenant or contract between one man and one woman, uniting each to the other in a conjugal union for life; in which the husband is to "love his wife, even as himself, and the wife see that she reverence her husband." Eph. 5: 33.

"From whence did it come?"

Answer. It comes from him who created the universe, and therefore does not want for authority, but stands paramount to all civil authority of what ever character. The first union of the above named character we have any account of, was that formed between Adam and Eve, when God created one woman for one man and brought her to him; and because she was taken out of man, it was said, "For this cause, shall a man leave his father and mother, and shall cleave to his wife, (not wives, but wife,) and they twain, (not they three or four, but they twain) shall be one flesh." Gen. 11: 24. The Savior gave this marriage his sanction, and held it up to view as a correct model under the gospel dispensation, when he answered the Pharisees, "Have ye not read that he which made them in the beginning made them male and female; and said, For this cause shall a man leave his father and mother and shall cleave to his wife, and they twain shall be one flesh?" What therefore God has joined together, let not man put assunder. They say unto unto him why then did Moses command to give her a writing of divorcement and to put her away. He sayeth unto them. Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except it be for the cause of fornication, and shall marry another, committeth adultery; and whosoever shall marry her that is put away, committeth adultery." Mat. 19: 9—10.

In the above we find one cause for which a man may put away his wife, given under the seal of the same authority that first gave the law, the creature of the universe; and this is the only cause found in the New Testament for which a man may put away his wife. And even in this case, the same authority says, "And if she depart, let her remain unmarried or be reconciled to her husband." 1 Cor. 12: 2. This implies that the husband must hold himself ready to receive her back again, whenever she returns a penitent; as the Lord ever holds himself ready to receive back to himself the returning penitent, so the believing partner to be Christ-like, must hold himself ever ready for a full reconcilation, if the erring partner will return fully penitent. See also 1 Cor. 12: 39. "The wife is bound by the law so long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord." Bound by what law? The law of God, as given in the beginning, and again held up to view by the Savior, as above stated with this declaration added, "What God has joined together, let not man put assunder." God alone has the power to form this mysterious union and to make of twain one flesh; to him alone, and not man, belongs the power to separate this deep and unfathomable union, made by himself which constitutes them one flesh; and this he accomplishes only in death. It follows then that this law, which emanated from the Creator of the universe stands out boldly and unalterably above my and all the proclamations that ever have been, or ever will be issued by the civil governments of earth. By it (the law of the Lord) all men finally will be judged; hence if the above construction of the law of the Lord is correct all second marriages formed while the first partner is living are adultery, and its

character will not be changed through all the civil powers of earth should pronounce them legal and right.

"For what purpose was marriage authorized?" will be answered in essay No. 2.

For the COMPANION.

Hypocrisy.

Here too, we discover in mankind a vast imperfection. The hypocrite is one of God's vilest and most despicable people, and not meritorious to be called His who is former of all mankind.

"No man's condition is so base as his;
None more accurs'd than he; for man esteems
Him hateful, 'cause he seems not what he is;
God hates him, 'cause he is not what he seems;
What grief is absent, or what mischief can
Be added to the hate of God and man?"

Truly, man is in a dreadful condition when he has degraded himself to the position of the hypocrite; when he has brought upon himself the hate of God and man; when he has stamped upon his spiritual body the work of sin and hell; and when he is disdained as the vilest of the vile, and as the most contemptible of all beings created. But this is the true condition of the hypocrite. Not only is he scorned by the entheastical body, but by the nefarious, and he carries with him the mark of sin, hatred and contempt. Yet man seems to care not. His self-esteem, excessive prejudice and blind zeal will not tolerate a conscientious thought to interrupt in the advancement of his hypocrisy. Nought can impede the progress of this extreme depravity, but it lies buried deep in his heart, as does thirst for blood in the murderer's heart. Like the evil one, his eye is resting without intermission upon those whom he can snatch from the path of chastity and virtue, and hurl them into the deep gulf of wickedness, wherein he himself is traveling. And even with this he is not acquiescent.

The dissimulation and insincerity of mankind is exhibited to us in many various forms. We take, for instance, the offering of counsel. Man's hypocrisy in this case is strongly evincible, by the fact that he is ever dextrous and spontaneous in *preaching*, but when it comes to *practicing* we find him to the reverse His lips are fluent in the utterance of words of advice, but when we investigate and examine this man's heart, we detect that his words were merely uttered, and that he was not prompted by any sensibility to offer them.

Probably the worst form of hypocrisy is that practiced by the Christian. No sin is deeper, more atrocious, or more villainous than hypocritical Christianity. They pray to God only in time of sickness and afflictions, but during prosperity and happiness they show him no love; or if they do sometimes pray during their good fortune, their prayers are not the prayers of a Christian. They upbraid and judge others of smaller faults, when they themselves are guilty of greater crimes. For the sincere and ecclesiastical worship of God they care not, but are raptured in their extrinsic ceremonies and human traditions. In the events and actions of this world they are quick-sighted, but in heavenly things they are blind. Christ often accused the scribes and Pharisees of hypocrisy, and we find that they were guilty. Their ostentatious and exaggerated displays of their Christianity brought the wrath of Christ upon them, and he spake unto them: "But wo unto you scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. Wo unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation. Wo unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. * * Wo unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

The hypocrite can dissemble his sin from the observation of others, and even from his own conscience, but he can never delude God. 'Tis the only evil that walks invisible, except to God alone. God's eye is continually resting upon him, and his dissimulation cannot escape his notice. His wrath is upon him, and he has shut himself out from God's kingdom, and from all the glories hereafter.

The sin of hypocrisy may be effectually cured, but not without much difficulty. When man has once allowed himself to depress so deep into this awful element, his path from it is difficult and hard. He must be assiduous and dilligent in obeying the commands that God has given him. He must have a steadfast belief in the pure and all-seeing eye of God, and not depart from his instructions. He must discern his own sins and depart therefrom. Ever be prompt and faithful in the maintenance and support of God's word. Incessantly be ready and willing to assist a brother in his afflictions and trials. Throw away all pride, bigotry and self-esteem, and bow in humiliation and lowliness both to God and his own fellow-creatures.

"Seeming devotion doth but gild the knave,
That's neither faithful, honest, just nor brave;
But when religion doth with virtue join,
It makes a hero like an angel shine."

—*Anonymous.*

Brother Henry:—I wish you gracious health, and grace mercy and peace to all the brethren in Christ Jesus our Lord. May the good cause of our divine Master still continue to prosper. I wish to drop these lines for the good of us all. In the COMPANION, vol. 7 No 48, page 769, over signature of I. J. Cover, appears an item of church news that (as some brethren have informed me) might be construed to indicate some degree of partiality, which is not in accordance of the gospel of Christ; "Do nothing by partiality;" 1 Tim. 5: 21. The author of this article referred to is brother John J. Cover, and doubtless nothing of misrepresentation or partiality was intended. In all probability the services of brother Isaiah Custer, who labored so assiduously and arduously among us here, were appreciated much and fully realized. The Lord do for him richly what shall be his reward in a better world. May the Holy Spirit light the lamp-stand of his holy temple, and enkindle a flame of zeal among the ministers of his church, to preach forth the kingdom of God's dear Son, and the unsearchable riches of Christ to a lost and ruined world This is my prayer. Let brotherly love continue.

I. J. COVER.

For the COMPANION.

Be Kind.

Could mankind but realize how much they can increase the felicity, and how much real happiness every one can strew in the pathway of life, to all with whom he may chance to meet, by exercising true charity, there would be no necessity of urging any one to be kind. Yet it is to be feard, that not only mankind in general, but even a larger proportion of professed christians, in this respect often forget the example of their Savior, who was ever kind even to his most bitter enemies. And what could we not accomplish in striving to cultivate in our hearts those feelings which prompted him, even before the cross, to say, "Father, forgive them, for they know not what they do?" Has a son become disobedient and forgotten the precepts taught him in childhood by maternal life? Let these precepts be kindly repeated, and if necessary, let him be chostened in love. Has a brother become reckless and wayward—let a sister's kindness lead him to respect *her* if not *himself*, and induce him to turn his feet into the path of the iust, which alone leadeth to true happiness. Has a sister, once loved and respected by all around, wandered from the path of rectitude? Let a kind brother buoy up, as it were, her dropping spirits; and save her from an untimely grave. Who of us have not witnessed the expressions of joy which flit across the sad countenance of a child, because of a kind look given, or a kind word spoken? Does not our experience plainly testify that we are most easily influenced to well doing by expressions of kindness? What heart is so hard that cannot be softened, and directed into the path of virtue and piety by the exercise of kindness and affection? And what countenace is so defected by grief, that it will not brighten with joy in the presence of him whose kindness is manifested, not only by his ways and actions, but also shines out through the very windows of the *soul*, and sheds a halo of delight upon all around? Let us all, therefore, carefully consider how many of our fellow mortal might have been saved from the felon's doom, had some kind heart been near to assist them in the hour of trial. And let us see to it, that no one is worse than lost to society, and his precious soul lost to all eternity, because we were unkind. But rather let us ever remember that "charity suffereth long and is kind;" and that "if we have not charity we are nothing."

Yours truly,

H. H. MARTIN.

New Lebanon, Ohio.

For the COMPANION.

On the Death of Sister Susan Shoemaker.

Wednesday, the 7th of Feburary, was the close of the acceptable year of the Lord with our dear mother, and sister in the Lord. When we muse on the life of our departed mother, we see the trials she had to encounter. In the midst of prosperity the Lord saw fit to place her in adversity, by taking from her side her dear husband. Now she was left to the cold charities of a sin-besetting world; but her sorrow soon was turned into joy, for she remembered the promise of the Lord, who would be "a judge of the widows." But, by and by, as she was raising her family in the admonition of the Lord. The angel that kept watch by night saw one that was too good to be left in this sinful, a soul-destroying world, so he took him on his white wings to heaven. By and by her frail bark commenced to get ready to drop the anchor. A messenger was sent to tell us all for the last time to assemble. We left our home in Oakland, and, in seven hours we stood beside her couch. Oh, what a change in her vital condition since we had seen her a few months before! But when we all met at home amidst tears and sorrows and joys, we could only say, "Thy will, O Lord, be done." She sank gradually for the first few days after our arrival, and we all saw our time to administer to her temporal wants was short. While strength remained, she continued to speak words of comfort to us; telling us how she longed to fly away to feast on Jesus' love. But now I come to the morning of her last day. The family now becomes more sad, as they all see that death is at the door, and now her words become more sacred, as she calls by name, and presses the hand, and loved lips meet for the last time in this world. Now we hear her say, "The hour of my departure is at hand; for I hear a voice calling, 'Come Home.'" Death has entered inside the door. It is now 12, M. As the house draw wearily on; as we all stand around the bed watching the grim monster at work, while, now and then she, like Mary of old, her love for Jesus often told, by a godly walk and conversation:

> And all who knew her, plainly tell,
> She loved her Lord and Master well.

As she is nearing the shores, me thinks I can her the angels call:

> "Oh, Jesus, our Master,
> Command to beat faster,
> These weary life pulses, that brings us to thee;
> Till past the dark portals,
> We stand up immortal,
> And sweep with hosanna, the Jasperlit sea."

Two o'clock has come, and "it is done" The soul has taken its everlasting flight. As all spirits had now entered into the closet to weep the silent tear, I tried to raise my soul to God, with other spirits, in this sad hour. Wandering up to the gates of the city, me thinks I see the angels coming and bearing the spirit that has just now left this clay built house. She knocks, the Savior opens. Seeing their white wings, and being well acquainted with the accompanying spirit, he bids welcome. SAFE IN JESUS, FOR EVER MORE.

Now to the family, and friends who may live at a distance, who read this, remember she died as she lived. She lived a life devoted to God; and in her family she was always cheerful; always ready to speak words of comfort; a careful reader of the word of God, and atall times ready to give an answer of the hope of eternal life She always contended earnestly for the truth as taught in the Bible—for the doctrine of the church. How oft did I think, if we had many such zealous members, oh, what way marks! Those who knew her will bear me witness that she had as close conceptions of the gospel truths as can be found. She extensively cultivated the gospel grace.

Funeral services by J. Calvert, of Indiana, assisted by J Kelso, from the words, "Death is swallowed up in victory." They spake words of comfort. Oh, how our hearts rejoiced as they spoke of the meeting of the saints. These soul-cheering thoughts stire up our hearts, and keep us in view of the thought that we too are passing away. There is no work nor labor in the grave." "Blessed are the dead that die in the Lord. Yea, saith the spirit, They

shall rest from their labors." Therefore let us comfort one another with these words, thanking God for the hope within us. P. C. HETRICK.

Oakland, Pa.

Social Gatherings.

To some excellent persons, the time, labor and expense, slight as each may be, may seem of little importance, if not a positively culpable waste, but we are persuaded they greatly err in their judgment of the effect of them upon the young, and their usefulness to all. In agricultural districts where the villages are small and the population comparatively sparse, social gatherings as a means of strengthening the ties of home, and its virtues, and of filling the young mind with wholesome food for its cravings and the young heart with increasing love of the pure and good can hardly be exaggerated. The time passed in these home "sociables," in which friends and neighbors mutually greet and enliven each other, is well spent. In many instances it returns an hundred fold in advantages to the growing character of the young, and in fresh courage and good cheer to those who are bearing the heavy burdens of the day.—*Vt. Chronicle.*

Female Taste.

A cultivated taste marks a woman of elegance and refinement as decidedly as a knowledge of classical literature does a gentleman; and there is nothing in which female vulgarity is more clearly shown than in want of taste. This is an axiom that we think will not admit of dispute; but it is a question how far taste is natural, and how far it may be acquired. A delicate taste must to a certain extent, depend upon the organization of the individual; and it is impossible for any rules to be laid down which will impart taste to persons entirely devoid of it. But this is very seldom the case with women; as it is one of the few points in which women naturally excel men. Men may be, and probably are, superior to women in all that requires profound thought and general knowledge, but in the arrangement of a house, and the introduction of ornamental furniture and articles of bijouterie, there can no be doubt of the innate superiority of women. Every one must have remarked the difference in the furnishing of a bachelor's house, and one where a lady presides; the thousand little elegances of the latter, though nothing in themselves, adding, like cyphers, prodigiously to the value of the solid articles they are appended to.

God is the source and centre of our being; nearer we get to our centre, the greater our repose.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Feet Washing.

This is as plain a commandment as we have in the new testament, "and Christ came down himself to show us how the Father wanted us to do." Matthew 11: 28. "Come unto me take my yoke upon you, and and learn of me. For I have given you an example that you should do as I have done to you." Now brethren, if we want to learn of Jesus, we must do as he showed us how to do. And how did he do? He raiseth from supper, and laid a side his garments and took a towel and girded himself Now this shows plain enough that the one that washed ought to wipe and finish his work.—Mow brethren this looks to me that if a brother washes others feet and don't wipe them, that he don't finish his work. P. DICE.

Newtonia, Mo.

Brother Holsinger:—In reading so much news from other churches, and seeing none in print from our own, I thought I would write a few lines for your columns. I have been a reader of the COMPANION ever since volume second, and am well pleased with its good advice, which it always brings. I greatly sympathize with the brethren and sisters that have not the opportunity of attending meetings; for we are greatly blessed in having the gospel preached to us. We have meeting every Lord's day; and also every Thursday night. Our church is composed of five speakers and about three hundred members, and is in a prosperous condition, under the care of Elder Jacob Berkey. Yet with all these great blessings which we enjoy, we need to watch and pray that we hold out faithful to the end; for the crown is not in the beginning, nor in the middle, but they that endure unto the end shall be saved. I remain your humble sister in Christ. C. BERKEY.

Goshen, Indiana.

Brother Holsinger:—On the 26th of January, Brother Jesse Calvert, of the State of Indiana, came here from Redbank. He preached one week—thirteen sermons—and the Spirit of God worked powerfully on all. Many shed tears that I never saw affected before; and, I think, if he had stayed another week, a number would have been added to the Church; but his time was too short. May the Lord bless his labors.

LEVI WELLS.

The Coming Kingdom.

Brother and sister, wherever you are, I feel it my duty to warn you to prepare for the coming kingdom of Christ. Read the 24th chapter of Matthew, the 21st of Luke, the 13th of Mark, the 6th of Revelations, and the 24th of Isaiah. There you will find the signs and tokens that were to be preceding his coming. We read in the 24th chapter of Matthew, 29th verse, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light; and the stars shall fall from heaven and the powers of the heaven shall be shaken. Luke, in the 21st chapter uses the same words. The tribulatian of those days commenced at the destruction of Jerusalem under Titus the Roman General. How long were those days of tribulation to continue? Daniel says, "Until he shall have accomplished to scatter the power of the holy people." The Jews were the holy people Daniel had reference to here, in my judgment. We find the persecution of the Jews ceased about 1750, the time when the beast, the Roman power, had accomplished to scatter the power of the holy people? Then we read, "Immediately after the tribulation of these days shall the sun be darkened, and the moon not give her light, and the stars shall fall from heaven, and the powers of the heavens be shaken." In 1780, "Immediately after the tribulation that came on the Jews at the destruction of Jerusalem, and ended as above stated about 1750, the sun was darkened, so that the people had to light their candles; the chickens went to their roosts, and cattle to the stables, and the general cry was, "The Judgment is coming." So we find some five years after, the moon, as it were, turning to blood. In 1833 we find the falling stars and we have eyewitness living now who can testify to the fulfilling of this sign. And Christ says this generation shall not pass away till all these things shall

be fulfilled. And mark you what he says now in the 32d verse of this chapter: "Now learn a parable of the fig tree; when his branch is yet tender and putteth forth leaves, ye know that summer is nigh; likewise ye, when ye shall see all these things, know that it is near, even at the doors. The tribulation of the Jews ended, the scattering of the power of the holy people accomplished by the beast; and the signs of the sun, moon, and stars having been fulfilled exactly in the order as they have been foretold by Christ and the apostles, coming in immediately after the tribulation of those days; and our Savior telling us when we see all these things come to pass, then we know that it is near, even at the doors, is it not high time that we turn our hearts and minds and affections with all our effects to the most high God—the God of Abraham Isaac and Jacob? When we look around us on every hand, do we not see his mighty hand shaking the political institutions, and nations of the world! Even now principalities and powers, sects and parties, are reeling and tottering to their final doom; and soon, very soon, the welcome cry may be heard ringing from one end of the earth to the other, that Christ the Lord is coming with ten thousand of the saints; and that the kingdoms of this world must become the kingdom of Christ the legal heir. Brethren and sisters pray for me, for I sensibly feel my shortcomings and unworthiness. Pray for me, so that God may strengthen my mind to do his will; for I verily believe that the time is short—that a few more years and may be but a few more month or days, we may be so happy as to meet our King in his glory. May God's peace be with you all, is my prayer. Amen. H. F. LONG

Brother Holsinger:—As church news is read with interest by myself, and I presume by a great many others also, I will, as I have been requested by some of my brethren, give you some news from our arm of the church. We organized a year ago some time in September last, by electing one speaker and a deacon. Since then we have had regular preaching twice a month, council meeting once every three months. Have had three additions by baptism and three by letter, and four more are intending to move in by spring, when we will number in all, twenty-five. Our church is known by the name of Bear Creek. It is situated along a branch of the Toledo, Wabash and Western Railroad, running from Decator, Ill., to St. Louis. We very much desire ministering brethren traveling east or west, to stop with us and preach for us. As the brethren that generally come to us have a great ways to come, we do not get to hear them as often as we would like; though they come as often as we could ask them to. Brother Daniel Shively from New Paris, Ind., stopped with us this winter, on his way home from Missouri and Kansas; preached for us twice, and as he is an old acquaintance of the greater portion of the brethren here, we were very happy to see him, and more especially to hear him preach. And we would like very much to see that article come out in the C. F. C., that he said he would write. A. S. LEER.

Morrisonville, Ill.

Brother Henry:—I have just returned home from Patawatamie county, Iowa. We had four days meeting there, and there were two added to the church by baptism; the second addition this winter making seven in all. There was quite a feeling manifested. On my way home several more expressed a desire to attach themselves in a short time. There is a great work to be done here in the West, but who shall do it? May the Lord help that the work may go on.

H. H. FOLCK.

Errata.

In my notice to the N. W. district of Ohio, in C. F. C., vol. 7, page 800, second line from top, the word And was omitted. Our copy reads, "*And* on the 21st day of August, the place of holding said meeting was agreed to be at the house of brother Hoover's," &c. In this we did not mean to have any reference to the time of holding Annual Meeting, to commence the first Tuesday after Penticost.

The station nearest brother Hoover's on the Pittsburgh, Fort Wayne and Chicago Railroad, formerly Wooster Summit, is now Smithville station.

Dear Brother H. R. Holsinger:—As you see, it is with a trembling hand that I write to you, being afflicted with rheumatism and neuralgia. Your C. F. C., has come to hand; and we shall do all we can to circulate its contents, and get subscribers. You have many things NEW to us. We hope you will send us a "Weeping Prophet," to call after poor sinners; not to build up sectarian bigotry, or will worship, for we have enough of that already; but to save souls from ruin. Our quarterly meeting is the third Saturday and Sabbath in March next, and the third Saturday and Sabbath following in June next.

May the good Lord prosper you and build you all up in the most holy faith, is the prayer of your unworthy brother. JOHN DENNIS.

Skowhegan, Maine.

Announcements.

DISTRICT MEETINGS.

Southern District of Indiana, March 28th, North Fork, of Wild Cat. Stop at Delin and Buck Creek.

Middle District of Indiana, April 12th, Pipe Creek, six miles south-west of Peru.—Stop at Peru and Bunker Hill.

District of West Virginia, April 26th, Beaver Run meeting-house. Mineral county. Stop at New Creek station.

Northwestern District of Ohio, on the 19th day of April, in the Brethren's Meeting-house, in Poplar Ridge congregation, Defiance county, five miles northeast of Defiance. Brethren coming by rail should stop at Defiance on Thursday afternoon, where there will be conveyance to take them to the place of meeting. JACOB LEHMAN.

MARRIED.

By the undersigned, at the residence of the bride's parents, February 15, 1872, Mr. U. M. MILLER to sister SARAH FIKE, both of Summit township, Somerset county, Pa. JOEL GNAGY.

On February 6th, at Lancaster, Pa., by the bride's father, brother J. W. BYRNE, of Maryville, Tenn., and sister MARY A. REINHOLD, of Lancaster.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Nettle Creek congregation, Wayne county, Indiana, February 3d, JOHN HENRY HOLDER, son of brother Joseph and sister Catharine Holder, aged 3 years 8 months and 28 days.

Funeral services by the brethren of the above named congregation, from the 131st Psalm. LEWIS W. TEETER.

Died in the Coal Creek congregation, Fulton county, Illinois, February 9th, SAMUEL ESHLEMAN, son of brother Samuel and sister Catharine Eshleman, aged 18 yrs. 2 months and 22 days. Disease, typhoid fever—an extreme case.

A solemn thought for our dear young friends; "Prepare to meet thy God." Funeral services by the writer from Job 14: 14.

Samuel Tennis.

In the Yellow Creek congregation, Stephenson county, Ill., January the 31st, sister MARIA, wife of Jacob S. STUDEBAKER, aged 52 years 9 months and 8 days. Sister Studebaker has long been a worthy member of the Church; and, from our personal acquaintance for the last three years, we can say she was a kind companion, and an affectionate mother. She came to her death by poison in coffee which she drank; also four others of the family; but they all recovered. We have all reason to believe that she has gone to await the crown of glory that is in

reserve for the faithful. She has left a sorrowing husband and eight children, with an aged mother, and a large circle of friends to mourn their irreparable loss. May the Lord sanctify their afflictions, as a means of bringing nearer the great Savior of the world; and may they ever live in his fear, and for his glory, that when it is their lot to exchange this world they may exchange for a better, a heavenly, and there join the loved ones who, through the grace of our Lord Jesus, have gone on before them.

Funeral services by the brethren from Amos 4: 12. MARCUS H. FOWLER.

(*Visitor* please copy.)

Departed this life, January 7th, in the bounds of the Mineral Creek church, Johnson county, Mo, EUGENE JOSEPH, aged 7 years and 11 months; also, January 24th, ARTHUR A., aged 3 years and 6 months; also, February 4th, MINNIE L., aged 1 year 4 months and 14 days; children of friend Ezra and sister Nannie J. ROOP. Disease, diphtheria. Thus, in the space of less than four weeks, have the voices of three, who were the objects of parental affection, been silenced by death; yet, who, ere this, have tuned them anew in their fairer, better home.

Funeral services by the brethren.

S. S. MOHLER.

Elk Lick branch, Somerset county, Pa., February 15, of dropsy of the chest, MARY, daughter of brother and sister Elizabeth, PECK, aged 10 years 9 months and 18 days. Occasion improved by Eld. C. G. Lint and Joel Gnagy, from Isaiah 40: 6, 7.

Same branch, February 18th, LAURA B. DARRAH, aged 7 weeks and 4 days.

Subject, Luke 18: 15, 16, by Eld. C. G. Lint.

Sister SUSAN SHOEMAKER was born in Westmorland county Pa., April 10th 1814, and died February 7, 1872, aged 57 years 9 months and 27 days. The subject of this notice was truly an affectionate and loving mother in the domestic circle, as well as a most faithful mother in Israel. She was afflicted for some months, which she bore with christian fortitude, relying on the strong arm of the Lord. Having her house set in order, she bade farewell to her loving children and friends and the world; her spirit fled, and was wafted by hovering angels into the presence of God who gave it, to bask in the celestial clime of immortal glory, where parting is known no more. Funeral discourse from I Cor. 15: 57, by brother Jesse Calvert, from Indiana, who was at the time holding a series of meetings in the Plumcreek Congregation, Pa., assisted by the writer.

Jacob Kelso.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

D. L. Miller,	$1 50	A. Berkeybile,	14 25
H. G. Ullary,	75	H. Donges, (for C. Watson),	1 50
E. P. Peffly,	4 50	D. H. Plaine,	1 60
John H. Neher,	50	John Shively,	1 60
G. W. Bricker,	2 00	E. Goan,	2 00
A. B. Barnhart,	1 50	J. Y. Keeny,	3 00
D. Vaniman,	4 20	A. Cocanouer,	1 50
Isaac Secrist,	6 00	Daniel Forney,	1 50
M ya. Reinhold	13 00	J'nie Weybright,	1 50
Levi Kaufman,	3 00	Richard Dial,	1 50
J. Stutsman,	1 60	Jacob D. Moyer,	2 50
H. F. Rosenb'gr,	70	Wm. H. Bally,	1 50
C Heise,	80	Henry Zuck,	75
Elijah French,	1 50	D S McDannel,	2 00
A. C. Numar, (Jan. 25),	1 25	Eli Stoner,	1 00
J. Stutzman,	1 60	M. H. Fowler,	1 50
H H. Folck,	1 50	Ezra B. Hoke,	1 50
[illegible]	1 60		

Pittsburg and Connellsville R. R

TIME TABLE

Commencing on Monday, October 10th, 1871, at 2 o'clock, P. M.

EASTWARD.			WESTWARD.	
Cum Mail	Balt Exp.	STATIONS.	Cin. Exp.	Cum Mail
A. M	P. M.		A. M.	P. M
6 50	8 00	Pittsburg	10 15	6 10
9 21	9 57	Bradford	8 05	2 30
10 35	10 10	Connellsville	8 00	2 25
11 20	11 55	Mineral Point	5 52	11 22
1 40	12 15	Garret	5 38	11 02
1 57	1228	DALE CITY	526	1045
3 16	1 38	Bridgeport	4 15	9 25
4 00	2 00	Cumberland	3 40	8 40
M.	A. M.		M.P.	A.M

Advertisements.

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Each subsequent insertion 15 cents a line.
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Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments." Jesus. [illegible] Per Annum.

VOLUME VIII. DALE CITY, PA., TUESDAY, MAR. 5, 1872 NUMBER 10.

For the Companion.

Pressing into the Kingdom.

BY D. B. MENTZER.

There are innumerable little occurrences in common life which serve to remind the thoughtful of things that are spiritual. This life is full of parables. They are unfolding continually, and the student of nature and human nature will observe many striking illustrations of things in the life of the Christian.

Our blessed Savior when here among men, used many common things and incidents of this life to show forth the force of what he came to teach the people. On one occasion, he said: "The law and the prophets were until John, since that the kingdom of Heaven is preached, and every man presseth into it." He meant that the law of Moses consisting of offerings, and sacrifices, and ordinances, and the messianic predictions of the prophets, were allowed or valid until John, the Baptist, commenced preaching the Baptism of Repentance, and the Advent of Christ, the Saviour of the world. At this point another order of things was instituted. The good news of the gospel were proclaimed, "the kingdom of heaven" was at hand, and he said: "Every man presseth into it." I think he meant every man who was ready for his coming, willing to be taught the glorious Gospel of salvation. Such, however, were generally despised by the pharisaical Jews. The Jews were too stubborn to accept Jesus, and would have their own way. This shows their destitution of fellowship and communion with God whom they professed to serve. If they would have had true love to God, they would have received his Son. Jesus, whose acts and events of life on earth, fulfilled the very same prophecies which they, the Jews, read in their synagogues every Sabbath-day. But their hearts were too hard in formality and in sin.

Jesus spoke gracious words, made kind invitations, and taught nothing but that which was and is conducive to the highest, noblest, purest manner of life here, and a consequent happy, glorious life in the world to come. He proved his divinity at his baptism, and in the succeeding grand, supernatural achievements which transpired during his earthly career. When I read of him, and meditate on what he said and did when on earth, I must exclaim: Surely Jesus, Thou art the Christ of God—my victorious, sufficient Savior. Who, who would not follow him? None but stiff-necked Jews, and hard, world-bound sinners. Since Jesus was here, millions have pressed into the kingdom—the militant kingdom or church on earth. Many are pressing into it in these days. Many more think they are pressing into the kingdom of Christ, but we fear they mistake for, when the matter is tested by the Christian's Law-book written by the inspiration of evangelists and apostles, we find that only believers can enter and then only by One way—One Door—One Faith. There are too many [illegible]. God's will is but *One Will*. He brought but one Gospel to light in the revelation of Christ—the Gospel of His Kingdom. We fear a great multitude is pressing into a door where eventually, they must reap disappointment and remorse. If we tell them of our fear in this respect, they will denounce the idea as an uncharitable one. We have much love and respect for such as will reason about it, but what shall we do with those who become intractable, unreasonable? O how careful Christians ought to be! How we should search the scriptures for the right and truth, instead of doing as some puffed up willful, ease-loving man would teach us! We should press into the right door, and then we can keep all the commandments as Jesus said, "Observe all things whatsoever I commanded you." Matt. 28: 19. While attending our last Annual Meeting in Berks county, I was somewhat forcibly reminded of the subject of this article. The Brethren's entrance into the boarding tent was long and narrow, and this entrance was unusually well filled when a second table was to be served, more so at noon than at any other time. Some persons in the rear of the entrance

would press toward the door. This was a parable, and in observing it I thought, if persons would press into the Kingdom of Christ to partake of food that perisheth not as they do after these earthly comforts, what a vast number would be added to God's people. O ye who are feeding on fashion, pleasure, and the foul morsel of sin, come to Jesus. Come learn of Christ. In the Kingdom is peace, joy, humility, the Bread of Life, the Water of Life, and the Hope of Heaven. Come, press into it, and be saved. "Many shall seek to enter and shall not be able." What a pity! "Shall seek." Dear reader, if you are a professor of religion, be careful you do not be one of that number who "seek to enter in and shall not be able." Let us not be satisfied to go in the way our fathers went, or as the circumstances in life may incline us, but let us go in the way of God's commands and do them, and we shall inherit the promises, for the Lord is faithful in that He has promised.

Waynesborough, Pa.

For the Companion.

How to Spend the Year.

Happy it will be if you begin it, continue it, and end it with Christ for your best friend and helper. Happy it will be, if its days are filled with deeds of kindness, happiness, and love, all performed for the sake of him who went about doing good. Therefore work for Jesus: make this your chief business. Try to win souls to him. Keep your hearts with all diligence; for out of it are the issues of life and death. Consecrate your time, your business, your pleasures, your all to Christ. Love the church; sustain her ordinances; pray for her peace and prosperity; work for her enlargement; attend prayer-meetings; join the Sabbath-schools; study the word.

Every day do something for which yourself and others shall be the happier. Let no day pass without your thank-offering to the Master. Be watchful; deny yourself; bear the cross; avoid evil; help the poor; care for strangers. You will gather your rich harvest when the king shall say unto you: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Then work on until he bids you rest from your labors. To one whose days are thus spent, death can have no terrors, since it will bring with it his coronation in that happy land. Are you ready for the message?

The old year is gone beyond your reach: its records you cannot change; but the new year comes to you with a pure page for you to fill. What will you write thereon, Christ, or mammon? life, or death? The Master says: "Go work to-day in my vineyard." He has much work for you to do. From every side comes the cry for help. As a servant of the Lord, find your work and do it. Happy is that man who seeks first the kingdom of God and his righteousness. Happy is that man who has Jesus for his portion. BARBARA BARCHUS.

Time.

HOW FAST it flies! Soon it will be gone, and eternity will take its place. Can we keep pace with it? Do our actions correspond with our faith, and the time in which we live? Do we economize our time, and give all we can spare from other necessary duties of life to the cause of God, in doing good to others? or do we spend it in pleasure-seeking? in visiting? or any way to please the carnal mind? Do we realize that time is precious? and every moment that is wasted, or not improved to the glory of God, is sinful in his sight, and will be brought into judgment? If we partook of the spirit of our Master, who went about doing good, and who suffered with hunger and fatigue in ministering to the wants of others, our hearts would be in the work, and we should find no time to use unnecessarily for ourselves, but our hearts would yearn over those who have not the light of present truth. We should put forth a mightier effort to get the truth before them. Oh! that a deeper sense of the shortness of time, and our accountability to God, might rest upon us. The great day of God's wrath hasteth greatly. Soon the great controversy with mankind will be closed up. There is no time to spare. If we have any part to act in life's closing drama, we must be about it; and while we may feel deeply humbled under a sense of our unworthiness and inability to fill even the smallest place, we must not get discouraged, but do what we can. Oh! may we obey the truth by living out all the light. Then shall we feel its sanctifying power resting upon us, which will fit us for our place wherever it may be.—*Advent Review.*

For the *Companion.*

"Who is the Lord, that I should Obey his Voice? Ex. 5 : 2.

This interrogation proceeded from the mouth of the most cruel king upon the earth. He had a heart as hard as adamant. He inflicted upon his people the most grievous burdens. He lessened the facilities for the work to be accomplished by his people, yet he requested the same amount of labor from them as before. Though all those scourges inflicted upon this people by their cruel king, their cries were heard by the Lord, and he sent Moses and Aaron, his servants, to persuade the king to let the people Israel go, that they might hold a feast unto the Lord in the wilderness. Then the king interrogates them, "Who is the Lord, that I should obey his voice?" Though he was threatened with pestilence and with sword, yet he would not hearken unto them, but made the burdens of the people, Israel, more grievous to be born. But their cries were raised to God and he sends his servants to the king and plead him to let the people go, that they might serve the Lord in the wilderness. They wrought signs and wonders in the presence of the king, turned the rivers of water into blood. Plague upon plague was inflicted upon the Egyptians, yet the king hardened his heart and would not let the people Israel go. God sends his servant once more to the king and says, "About midnight will I go out into the midst of Egypt and all the first born in the land of Egypt shall die." When this came to pass the king's heart was moved, and the language from him is, "Rise up, and get you forth from among my people, both ye and the children of Isreal; and go, serve the Lord, as ye have said." This cruel king would not hearken till "there was not a house where there was not one dead." This touched his heart, and he gave up and let others go and serve the Lord, but he and his host lingered without the camp, and were finally destroyed.

How many are to-day lingering without the camp, consenting that others may go and serve God, but they will not go, and hence must perish if they do not! "Who is the Lord, that I should obey his voice?" How many after meditating upon the sacred word as hearing it preached to them, are led to ask this question? Yet they will not obey, but stifle those holy feelings, the operation of the Holy Spirit, until their heart grows hard and they are left without the camp to perish by their crimes. Some are led to the foot of the cross by the first warning; others may be warned time and again, yet will not come. Some will not come until the Lord calls a companion, brother, sister, or a dear little olive plant from the family, to direct their minds heavenward. Then the cry is "who is the Lord, that I should obey?" The Lord is your Benefactor; he is gracious and full of compassion, if you come unto him, he will in no wise cast you away. O how many will say like David? "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." Let us look up to God, to God our exceeding joy. Let us hearken to the voice of God and obey it. "If any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." Here we have the pleasing promise of God's presence with us if we hear his voice? To-day if you hear his voice, harden not your hearts." Then let us all ask the question, "Who is the Lord, that I should obey his voice." The voice of God is his word. Then let us obey his voice in all things whatsoever he has cammanded us, that we may all be able to stand in the great day.

S. T. Bosserman.

Dunkirk, O.

A merchant who, from being a very poor boy, had risen to wealth and renown, was once asked by an intimate friend to what he attributed his success in life. "To prompt and steady obedience to my parents," was the reply. "In the midst of many bad examples of youths of my own age, I was always able to yield a ready submission to the will of my father and mother, and I firmly believe that a blessing has, in consequence, rested upon me and upon all my efforts.

It is not disgraceful to any one who is poor to confess his poverty; but the not exerting one's self to escape poverty is disgraceful.

He that presumeth to understand everything, is thought to be ignorant in all things.

Sanctified afflictions are spiritual promotions.

For the COMPANION.

Universalism not of God. No. 4.

It will be our design in this, to try to show the great design of Christ's mission on earth. It is true, as stated upon former occasions, that Christ came, as he said himself, "not to call the righteous, but sinners to repentance." He came into the world, "not to condemn the world; but that the world through him might be saved." "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God."

We do strongly maintain that Christ came into the world to set up a visible kingdom, or, in other words, to establish his Church. And if he came to establish the Christian Church, as we are plainly taught he did, I maintain that he made a tangible, visible mark, by which it could be distinguished from the world.

We read in the prophecy of Daniel of the setting up of a kingdom by the God of heaven, which shall never be destroyed. And it was, according to prophecy, to be set up in the days of the fourth universal empire; which was fulfilled by the coming of the Son of God, the babe in Bethlehem. We hear the words of Zacharias, when rejoicing that the full time had come: "Blessed be the Lord God of Israel; for he hath washed and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David; and as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham. * * * And thou, child, shalt be called the prophet of the highest; for thou shalt go before the face of the Lord to prepare his ways."

Next we hear a declaration from the great harbinger himself, saying, "I am the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." O, Universalist! why did the great harbinger say, "Make his paths straight," if your doctrine be true?

We find the King himself was born in Bethlehem, (see Matt. 2: 5,) "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall rule my people Israel." Here we see the term "Governor," and the sentence, "He shall rule." We understand the term "governor" to mean, a ruler, or, in other words, one who dictates how the governed shall do. But according to the doctrine of Universalists, all will be saved whether they are governed or not. But this Governor upon a certain occasion positively declares that his kingdom is not of this world. But he institutes certain laws in his kingdom, by which his subjects are to be governed, and which the world does not engage. Yes, he positively declares to a certain Nicodemus how to enter his kingdom: "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." John 3: 5. How is it, Universalist, that you and the King of Kings so widely differ?

The prophet Daniel declared that the God of heaven should set up a kingdom, which should never be destroyed; and the kingdom should not be left to other people,—no change in the character of its citizens, or members,—and it should stand forever and ever. The Savior also declares, "Upon this Rock will I build my Church, and the gates of hell shall not prevail against it." It is the humble opinion of the unworthy writer, that Christ's kingdom, or Church, has existed and will exist entire and unchangable: no change in its laws; as he ordained it, so will it go on more, and still more gloriously, until it shall have redeemed its precious jewels and filled the entire earth, and restored the sceptre of its loyalty to the hands of the King of Peace. When he "shall descend from heaven with a shout,, with the voice of the archangel, and with the trump of God;" yea, when he shall, as said in another place, descend from heaven in flaming fire with his mighty angels, "taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

Universalist, what will you do with the language just quoted? The prophet Jeremiah, in speaking of the new covenant,—we think he had reference to Christ's setting up of his kingdom, or, in other words, his establishing his Church on earth,—"Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand and led them out of the land of Egypt; because they continued not in my covenant." The King of Peace descends to earth, to fulfill the promise of the Father by delivering the covenant to the children of men. He set it up by the direction of God the eternal Father; and set it up in order that its laws must be obeyed. I understand the very term covenant to be a condition. Yes, friendly reader, Christ came to deliver a law; and that law must be obeyed, if we expect to share the glory of his presence and the rich provisions of his kingdom. O fellow traveler in the household of faith, is it not heart rending to see our fellowmen inculcate a doctrine gotten up by the wayside, a seed sown by the devil and Satan. While we write upon those solemn reflections, we are aware of the fact that should this come before the eyes of those who vindicate Universalism, it will be offensive to them: yes, unwelcome truth; but we do it in the spirit of love and in the fear of God: "Knowing the terror of the Lord we persuade men," says the apostle.

I believe that it is admitted by all, so far as my acquaintance is concerned, that a oneness should exist on earth, and that a unity of the Christian faith is of the highest importance. This is what the Savior prayed for in his ardent devotions to his heavenly Father, John 17: 20, 21, "Neither pray I for these alone, but them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." And now, fellow-citizens in the commonwealth of Israel and the household of faith, if all professors of religion could be one—be in the unity of the faith of the gospel, as Christ hath delivered it—there would not exist so many faiths gotten up by the wayside, through the influence of Satan, as the car of everlasting truth hath hauled her banners onward from generation to generation. If Christ appointed any externals in his Church, we are compelled to conclude that he fixed the most important ones; and to say he did not, is impeaching his un

bounded wisdom. The government of his Church is the most important of all externals, from every conceivable consideration. He must then have appointed it by giving principles that would determine it, or giving a pattern or example; which he did on the evening of his betrayal; for he said, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you." It would not only be an impeachment of his eternal wisdom to suppose that he left the earth without appointing laws, or ordinances, in his kingdom, for the observance of man, but it would reflect upon his goodness and dignity. And if he left us without a chart, or map, to follow his steps, we are of all men in this age most miserable, and he has no kingdom; for the term kingdom implies three particulars: first, a king; second, a law; third, and lastly, subjects.

Man is so constructed, that he, in the flesh, with all his fallible temperaments, is compelled to have a law by which he is to be governed. Nature itself is governed by laws. The beast of the forest has laws that nature has given it, by which it is governed. And we say again that if Christ's kingdom has no external laws by which his subjects are to be governed, he has no kingdom here.

No one thing so determines the destiny of a nation, or community, as its government. A good government will conduct a nation to prosperity, and secure the welfare and happiness of all its subjects; while a bad government will, sooner or later, overwhelm it in ruin, and entail wretchedness, misery and woe. O Universalist! where is your government, upon which you base your hopes? Verily, we think, you have none; and if you have, we fear that it will crumble and totter down, if not sooner, "when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess 1: 7–9.

No nation or community can be truly prosperous with an ill-regulated government. There is not anything in the world of more grave importance throughout the whole life of man than is a law or discipline. If the head of a family have no discipline to govern his children, he is sure to have a rude and reckless family. We are well acquainted with a family who was brought up without a well regulated discipline, and we can testify of a truth, with all the evidence that might be demanded, that it is a miserable family indeed. We will not personate here, but one of that family is arrested, once in awhile, for his rudeness. And as stated before, if Christ has no discipline for the government of his subjects, his kingdom cannot stand. But hark, Universalist, the Savior said, "A kingdom divided against itself cannot stand;" and Christ's kingdom is not thus divided as you will have it. Yes, we have a discipline originated in the celestial courts of heaven, and handed to us by the hands of the babe of Bethlehem; and that discipline must be obeyed; if we be subjects of his kingdom. Our discipline closes with the following words: "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

A. Stalnaker.

(To be Continued.)

For the Companion.

Wisdom.

It is generally said, "much reading makes wise men." But there are two kinds of wisdom—worldly wisdom and heavenly wisdom; and it is said in God's word that worldly wisdom is foolishness in the sight of God. But we are to read that we may become wise. We should try to obtain that heavenly wisdom; and in order to do this we must read the Bible, the "Book of Books." It is the best book that the world has ever seen—the noblest that has ever honored and dignified the language of mortals. If we look into its antiquity we discover a title to our veneration, unrivaled in the history of literature. If we have respect to its evidences, they are found in the testimony of miracle and prophecy; in the ministry of man, of nature, and of angels; yea, even of "God manifest in the flesh." If we consider its authenticity, no other pages have survived the lapse of time that can be compared with it. If we examine its authority—for it speaks as never man spake—we discover that it came from heaven, in vision and prophecy, under the sanction of Him who is Creator of all things, and the giver of every good and perfect gift. If we reflect on its truths, they are lovely and spotless, sublime and holy as God himself; unchangeable as his nature, durable as his righteous dominion, and versatile as the moral condition of mankind. If we regard the value of its treasures, we must estimate them by the enduring perfection and supreme felicity of an eternal kingdom. If we inquire who are the men that have recorded its truths, vindicated its rights, and illustrated the excellence of its scheme, from the depths of ages and from the living world, from the continent and the isles of the sea, comes forth the answer: "The patriarch and the prophet, the evangelist and the martyr." And if, raising our eyes from time to eternity, from the world of mortals to the world of just men made perfect, from the visible creation, marvelous, beautiful and glorious as it is, to the invisible creation of angels and seraphs, from the footstool of God to the throne of God himself, and ask, What are the blessings that flow from this single volume? I say, let the question be answered by the pen of the evangelist, the harp of the prophet, and records of the book of life. Such is the best of books the world has ever admired; such, the noblest that man has ever adopted as a guide. You may read all the writings and the books of the present and enlightened age; you may peruse all the writings of philosophers, and all the wise men the world has ever known or heard of, you can not gain the heavenly wisdom which may be learned in the Bible; that wisdom that will last through all the ceaseless ages of eternity. Read your Bible, then, for it will make you wise unto salvation.

M. H. Meyers,

Sipesville, Pa.

Love reposes at the bottom of pure souls, like a drop of dew in the chalice of a flower.

For the COMPANION.

Spiritual Leprosy.

And it came to pass, when he was in a certain city, behold, a man full of leprosy; who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth his hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him. Luke 5: 12, 13.

The leprosy was a cutaneous disease; and it appears that in an early day, it was very common among the people. We also find that it existed among the Children of Israel. Those that were affected with the disease were counted unclean, and had to be separated from the congregation until they were cured. According to the law of Moses, there was only one remedy that would affect a cure, and that had to be applied precisely as directed from the Lord; if it was not, the cure was not effectual; and if not healed, they could in go case enter into the congregation.

We read of a case of leprosy in 2 Kings, 5th chapter—a man named Naaman, captain of the host of Syria—who had a great desire to be cured; but, as a great many more, would like to have it done according to his own way of thinking. And when Elisha had told him the remedy—"Go and wash seven times in the Jordan"—we find that he was wroth, and said, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters in Israel? may I not wash in them, and be clean? So he turned and went away in a rage." But his servant entreated him to go. He therefore went and washed, as directed by the man of God, and, behold, he was clean. Just so, sinner, you must come in order to be cleansed of your spiritual leprosy, which, if not cured, will perhaps sink you lower than the grave, to a place where there is darkness and woe forever. Think, O sinner, think how unclean you are! For one moment take a view in thy heart. Behold, what uncleanness! With that heart you can never come where God and his Christ are. Polluted with all manner of wickedness; polluted with all manner of uncleanness; polluted with all manner of filthiness. O dreadful condition to be in! But, thank God, there is a remedy which, if you use it, will cleanse you and make you clean. There is balm in Gilead to heal all your bruises and putrefying sores. There is a Savior who can cleanse from all unrighteousness. But in order for you to be cleansed, you must comply with the prescriptions laid down by the Lord Jesus Christ in his word, and those are to be observed to the very letter. Methinks I can see, by the eye of faith, Naaman in Jordan obeying the commands of the inspired prophet. But, dear sinner, he was not cleansed by dipping himself once in Jordan; neither by twice, nor by thrice; but when he dipped himself seven times, which was the word of the Lord, that performed the cure. I do not, for a moment, think, that there was any more virtue in the water of the river Jordan, than there was in the waters of Abana and Pharpar; but the word of the Lord had to be fulfilled, and then it had its desired effect. In order that you, my dear reader, may be made a fit subject for the kingdom of heaven, you need a washing of regeneration, and to obey the commands of the Lord Jesus Christ, as it is written by the holy apostles. But you cannot enter into its healing virtues, unless you exercise faith in the word; that is, believe, and then enter in by obeying the commands. That will not only lead you into the waters of purification, but it will be an answer of a good conscience toward God.

If you obey the Lord, you can rest assured that you will come out a clean person—a fit subject for the kingdom; and oh, what a different state of things; a clean man made from a filthy man, a sinner into a righteous man, a degraded man into a man of respect and virtue; and besides that, you can rejoice in your new birth, for Jesus says, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of heaven." But you need not rejoice alone; the angels in heaven rejoice to see you made happy in the Lord and on your road to heaven. Oh, who would not be in the service of the Lord! What joy, what peace, what consolation, what a prospect of a hereafter enjoyment with the Lord in glory! Dear reader, give yourself a careful examination; and if you find that you are affected with the loathsome disease, get to work at once and have yourself delivered from it while you have time, place and opportunity — while there's mercy to be found, and pardon given. More anon.

D. B. CONDRIE.

For the COMPANION.

Blessed are they that Mourn for they shall be Comforted.

Every crumb of the bread of life acts like a charm upon the soul, though all that feast upon it and live by it, may not be conscious at all times of a cause to mourn; yet the glorious promise to the mourner affords a soul reviving food.

Mourning, in order to be followed by the blessing of God, must be an unalterable reality. The wearing of mourning apparel alone will no more insure God's blessing than the wearing of modest apparel without other necessary requirements will merit God's approval.

The soul that has never been conscious of a cause to lament cannot of itself become an heir of the comforts that will surely be enjoyed by the real mourner. A sufficient cause, however, always exists to supply all that desire to be comforted with the enjoyments which the Savior has promised. The poor, lone widow, sitting with a broken heart by the side of her little children, who like little unfledged birds, open their mouths to receive food which none but a parent such as they have lost can give them, is an object of real mourning. The poor orphan that is thrust out upon the charity of a cold, regardless world; in whose mind the disadvantages and dangers of such a condition are gradually developed, is an example of the characters to which Christ referred when speaking of mourners that should be blessed. But the same lamenting emotion of the mind is also experienced by every true follower of the meek and lowly Jesus. Gayety flies away at the approaching thought of how many fellow beings feel death in each moment. Pride, licentiousness, cruelty and riotous, wastefulness vanish at the thought of the innumerable ills that make this world a vale of tears. The sufferings and the fate of humanity furnish sufficient material to kindle a flame that will burn up all giddy mirth in the heart of every christian.

It has pleased God in His goodness and wisdom, to bestow blessings, in an eternal world, not upon those who are surrounded in this world by pleasure, power, and affluence but upon the poor of this world, who are rich in faith toward God, upon the real mourner. It has also pleased Him to send His Son in the person of Christ to proclaim His will to the children of men, which He did, pointing out distinctively those whom He had chosen heirs of his kingdom. And not only so, but He has also given directions by which all men may become heirs, joint-heirs with those who were predestinated, foreordained, to be His children if they will. Blessed be His name forever more. J. B. GARVER.

Shirleysburg, Pa.

For the COMPANION.

Letter of Condolence.

WM. FLICKINGER.—*My dear brother-in-law, of both Christian and civil:*—It is through a strong feeling of mutual sensibility and christian affection, that I address you at this time of deep gloom and sorrow on your part. In the death of your dear companion, your have realized how closely two that have the same objects in view, whether of a religious or secular nature, may be allied together; and, indeed, we cannot know the very excellent qualities of one so dear, until we pass through an ordeal as thou have lately passed through. Perhaps, last upon the list of subjects for meditations, on the first day of January 1872, was the thought, that you and your dear companion in life would so soon in the presnnt year bid a long and lasting farewell, as it was yours to do. Yet, my dear brother, nothing could you look for when you started out in life together short of this, that one of you would have to lead off to pass through the dark portals of death. And as it has pleased Him who seals the destiny of all the living, to strike the rod of affliction upon you and your family, you should

by no means give yourself over to too much sorrowing and lamenting, lest you run into murmurings, and thereby destroy the beautiful lesson that God wishes to impart unto us, that He is no respecter of persons; that whether our prospects for the future are great or not so great; that whether we have much of this world's goods or not; whether we make calculations and lay plans of a greater or less magnitude, in which man and wife may mutually enjoy themselves together in those things with which God may bless them temporally or spiritually and as to how they intend doing with those dear little ones with which God has blessed them, He can, with one stroke of his mighty arm, frustrate all plans by cutting assunder the life string of either *wife* or *husband* what your plans mutually were for the future I know not, yet one thing have I learned through a messenger traveling as it were with the rapidity of lightning, that all things of this character were broken up and severed between you and your dearest one. How solemn the sentence, *My wife died at five*; telling us at once, that what God joins together he can separate again without violating any written law. The eye, the ear, yea, all the avenues of communication are closed and stilled in death. Yet there is a still, yet powerful emotion of the soul, that brings up before us some of the beautiful characteristics of loved ones. We often think of their laudable qualities, and then welt away in a flood of tears. Brother, be consoled; dry up your tears; close up the fountain of bitterness; let the wells of God's mercy be unstopped, that a lotion may gush forth upon you commensurate with the wounds inflicted upon you and your dear family. The deportment of your dear companion was of such a nature that it gives you the consoling hope that it is hers to enjoy the realms of the blest, in that country so bright and so fair. Console yourself in the thought, that it was God's divine pleasure to so deal with you, and that God can open a way unto you through which you can find relief. Often go to your closet; and while there, lay your case before him who can give great consolation. It will only be a few more day, or at most, years, and you, if found faithful, shall again join your loved one for whom you now mourn; and more than this, the little daughter already gone over and with all the disembodied spirits, and join in the sweet authems of praise in that world without end. Cease to mourn, brother; let not the waters of affliction cover thee entirely. Give not way to the great sorrow of life. It was thy God that did all this. Say with Job, "Blessed be the name of God." Be assured that you have my sympathies and prayers, as well as the prayers of kindred ones. I close this letter with the salutation of brotherly love and greetings. Give my greeting to my dear old brother, John Peck, and his companion. Peace be with thy house. Amen. Written by your brother in Christ. C. G. LINT.

Dale City, Pa

For the COMPANION.

Vain Speculations.

There are a great many people in the present age of the world who get up into the tree of curiosity and speculation to see Christ, and get a view at his divine character and attributes. They ask a thousand queer questions about His divinity, about God's power and sovereignty and the eternal laws and decrees; they reason and philosophize, and hang on to the outside limbs of a great sycamore; but they must come down from that and cast aside such vain and profitless speculations if they would be saved, and come unto the knowledge of the truth as it is in Christ Jesus, for we cannot be saved as philosophers, but as little children and humble followers of the meek and lowly Lamb of God, who gave himself for us We cannot go to heaven by the way of Athens, but by the way of Bethlehem. What matters it who are chosen and elected to be saved, when it is declared in the volume of inspiration, that, "except we believe and repent from our sins, and obey the truths as it is in Christ, we shall all be damned.—Why then be perplexed about the way that sin came into the world, when the great question is, how shall we get sin driven out of our breasts. How many there are who spend their time in criticism and religious speculations when the path to heaven is so plain that a wayfaring man though a fool, need not err therein; and yet men will stop, and cavil, and debate, and even quarrel about the essential elements of the divine law, showing, by such unnecessary arguments an unwillingness of mind to obey, in full, the requirements of the Gospel of Christ. Suppose that going toward the Pacific slope, I had resolved that I would stop until I could kill all the grizzly bears and the panthers on either side of the way; but when I went out to hunt the grizzly bears, the grizzly bears would come out to hunt me. Here is a plain road to heaven; men say they will not take a step on it until they can make game of all the theories that bark and growl at them from the thicket. But they forget the fact, that, as they go out to hunt the theory, the theory comes out to hunt them, and so they perish. Remember that we must receive the kingdom of God in simplicity of heart, for it is written in the books of holy truth, that except we repent and become as little children we shall in no wise enter therein. We must be willing to follow and obey Christ our leader in all things, through evil as well as good report, and for his sake to cast aside all the vain and fruitless theories and speculations entertained by hypocritical professors respecting the way to life and salvation.

William Pennington was one of the wisest men in this country, and Governor of his own State, and afterwards speaker of the House of Representatives, yet when God called him to be a Christian he went in and sat down among some children that were applying for churchmembership, and said to his pastor: "Talk to me just as you do to these children, for I know nothing about it.

There is no need of bothering ourselves about mysteries when there are so many things that are plain and easily to be understood, if there is a willingness of heart to obey the same. It is evidently ignoring the principles of the divine law to entertain such foolish and irrational ideas and theories respecting the plan of salvation, when the same is revealed in as plain and unmistakable language as could be devised. It is a stultification of religious truths to adopt such theories as have no foundation in divine revelation. Yet what will men not do to be saved aside from the plan proposed to him in the teachings of God's sacred word: He is always more willing to adopt his own foolish ideas, and fabrications than the teachings of the law of life, which is in Christ Jesus. Nevertheless a continuance in such a course will eventually prove his disapprobation in the sight of him to whom he must render strict account, for his work and conduct in the present life.

S. K. SHELLABERGER.

A LOVING heart and a pleasant countenance are commodities which a man should never fail to take home with him.

You can not escape from anxiety and labor; it is the destiny of humanity.

For the Companion.

Human Sympathy.

Sympathy, as defined by a lexicographer, means fellow feeling; feeling mutual sensibility; having mutual sensation. We are so peculiarly constructed, so sensitively created, that we need a great deal of sympathy from our fellow creatures, in order that we may fight the battles of life successfully, and that we may wade through the great deep of adversity, in any and every form that it may come to us, and not be "swallowed up of overmuch sorrow." The husband needs the tender sympathy of his wife, when laboring and toiling day after day, and week after week, to support his family; after denying himself many of the comforts of life, in order that the family may be the better provided for, both mentally and physically. The wife needs the loving sympathy of her husband to support and cheer her in her monotonous and laborious duties. She, as the weaker vessel, (which is so readily accredited to her,) needs much sympathy, and if she receives it from him who made a solemn promise before God and witnesses that he would cherish and protect her; it strengthens her, comforts her, brings her up, in short does her more good than if received from any other source. She is often taxed beyond her strength, in the endeavor to rightfully fill the place of wife and mother; often at the expense of health. Her cares and trials are numerous and often severe; her duties arduous and unending. Sometimes she feels almost like sinking under the accumulating weight of domestic cares, when a kind sympathetic word from her husband drives the gathering cloud from her brow, and causes her to feel a serenity of soul, akin to heavenly felicity, which will enable her to press forward again with redoubled diligence, and overcome all difficulties imaginary or real. The smile will again come back to her face, domestic peace and harmony will again reign in the household, and all for one encouraging sympathizing word.

"A little word in kindness spoken,
A motion, or a tear,
Will often heal a heart that's broken,
And make a friend sincere."

Parents need the sympathy of their children; children of their parents. Even the little innocent prattler has its cares and troubles which will at times cloud the usually serene and sunny brow, it will be distressed and sad, not knowing how to extricate itself from the difficulty; when a cheery sympathetic word from a kind father, or loving mother, and the little assistance given, that may be needed, all will again be smiles and loving caresses. Brothers and sisters need each other's sympathy; friends and neighbors. The Christain needs the the sympathy of his fellow Christian, each has trials and temptations the other knows nothing of. There is no Christian so happy, none whose way is so smooth and clear that he can say truthfully, I need not the sympathy or assistance of any one; I can get along very well without it: Sickness may come, death visit his family, a loved one is taken away by the fell destroyer. O then is when sympathy is needed If ever we need it in this life it is when our hearts are lacerated and bleeding, caused by the struggle we necessarily have to undergo in relinquishing our claim to that dear child, to that dear friend, to another's claim, one that is stronger than we. Ah, Christian friends, ministers, brethren and sisters, here is where we should be very careful, when the heart is submerged in sorrow caused by sore bereavement. O how it needs that oil and wine to be poured into it by some good Samaritan. Then if some unfeeling priest or levite passes by and turns the cold shoulder toward us, and when in a paroxyism of grief some of the many ways in which the loved one will be missed be spoken of, and receive something cold unsympathetic in return, some hint perhaps (that some are so prolific of) that we are receiving no greater scourging than we deserve, or that we are not very well prepared to follow those who have died happy. We are all willing to admit our delinquency in duty, willing to confess our sins and shortcomings: for "There is none good, no, not one," and we know it; but this seems not the proper time to chide. It is unmixed sympathy that we need, and while speaking words of comfort and consolation to the bereaved ones in soothing tender tones, how much more easily they can be induced to turn from their waywardness (if wayward they have been) than by cold, unfeeling, unsympathizing words.

The pastor needs the sympathy of his flock to encourage him in his arduous duties. The members should all be Aarons and Hurs. The members need the sympathy of the pastor. And does not the unconverted need sympathy? Ah! yes, they need the sympathy of every Christ-loving, cross-bearing Christian. Let the Christian show the unconverted, by his deportment to him in every respect that he is interested in his welfare, and feels a deep concern for the salvation of his never-dying soul, and much more good can be accomplished than by a "Stand off I am better than thou" demeanor towards him. In short we all, *all* need the warm unselfish sympathy of each other, in order that we may make sure work for heaven and happiness. Jesus the great phsician of our souls has a deep, tender, and an abiding sympathy for us.

"Yes; for me, for me he careth,
With a brother's tender care;
Yes, with me, with me he shareth
Every burden every fear.
Yes, for me he stands h pleading,
At the mercy seat above.
Ever for me interceding,
Constant in untiring love."

L. L. TOMBAUGH.

Scenery Hill, Pa.

For the COMPANION.

Marriage in its True Signification, No. 2.

"For what purpose was marriage authorized?" As the Creator of the universe is so merciful and kind, that he always has the good of his creatures in view, I conclude, that he ordained the union of one woman to one man during life, in order to secure to themselves the greatest amount of happiness, and the greatest possible advantage to their children. He created them male and female in order that they might multiply, and replenish the earth. "In their image of God created he him, male and female created he them, and God blessed them. And God said unto them, Be fruitful, and multiply, and replenish the earth." Gen. 1: 27, 28. Thus he created them male and female, and located in the brain of each an organ that would prompt each to naturally love and be drawn to the other, as also another organ, by the exercise of which both would be prompted to love and protect their children. Now each individual of the forthcoming race, in order to become useful to society and to be comfortable and happy, must be cared for and instructed by some one. Children, as well as older persons, in order to be comfortable and happy should have a permanent home, where habits of industry can be encouraged, which are so necessary for the good of society, Now, in order that the highest facilities for the comfort, se-

curity, and future well-being of the race might be secured, he saw fit to have society divided into small communities, or families, with a master or governor, over each little government: the husband to be the head of this institution the wife to be an help meet for him, and the children to obey their parents; Eph. 5: 23, "The husband is the head of the wife, even as Christ is the head of the church." "It is not good that the man should be alone; I will make him an help meet for him." Gen. 2: 18. "Children obey your parents." Eph. 6: 1; Col. 3: 30.

Now to give it in a summary: God, in the beginning, created only one woman for one man, and brought her to him for an help meet for him; and for their descendents it was said, "For this cause shall a man leave his father and mother and cleave to his wife (not wives) and they twain (not they many) shall be one flesh." The Savior, in his day, again holds up to view this model marriage as being then still, and consequently for ever will be, the only correct one. I conceive, then, that it is in accordance to this divine institution for one man and one woman mutually to love each other, even as they love themselves; and to agree upon a time when they will seal, or ratify, their contract by complying with the conditions of the civil government under which they live, in order that their rights as husband and wife, may by the same be recognized and protected. There is no law given by the Savior for regulating this ceremony directly; yet it seems that he gave it his sanction by his presence at the "Marriage at Cana," where he wrought his first miracle. All nations, so far as my knowledge extends, from savages to the most enlightened, have some rule or ceremony that makes the setting up of this new government, and from which their rights as husband and wife date; either of which will answer the purpose, only so that we do not connect with them such things as are in themselves wrong; such as very extravagant dinners, &c., which superfluity I think, would better be given to the poor or sent to the COMPANION office to the charity fund, to help furnish the COMPANION to such as are not able to get it otherwise. I suppose if all men were real christians, and no other law but the gospel needed, (as would be the case if all were real christians,) then no further ceremony would be needed other than for the church to know that, from such a date, brother A and sister B had enterd into relationship as husband and wife, for the purpose of raising up under the Lord's appointment, a family of children for the Lord, who should be qualified so far as possible, to assist in carrying on the Lord's cause, even after their parents are worn out and are in their graves. Thus love to God and love to man would be the highest motive that could possibly prompt two persons to enter into this relationship; and their enjoyment while thus engaged would then be of the highest type. Their children would then be brought up in the nurture and admonition of the Lord. They would be provided with a permanent home; proper care would be taken for the health and comfort of their little bodies; and their expanding minds would be stored with such knowledge, as in the judgment of their parents, could best be turned to the Master's account in future years. It seems to be a law fixed by God himself, that the higher and purer the motive for action in any matter, the greater the amount of happiness it brings. Even in feeding and clothing our own bodies the motive should be, that with these bodies we may work for the Lord. Could we only arrive at this state of perfection, then we would, whether we eat or drink, or whatever we do, do all to the glory of God. 1 Cor. 10: 31. Then our joy would be full, both in time and eternity. As the marriage institution, as given under divine sanction, will have the man and woman who love one another even as themselves, to set up this little domestic government, where they can enjoy each other's companionship in private seclusion, be happy in the enjoyment of each other's love, provide, permanent home for their children, where, under parental care they can be instructed, clothed, and fed, and where habits of industry can, to the best advantage be encouraged, society benefitted, and the greatest happiness of the race attained, it has the blessing of God pronounced upon it; while fornication, by which term I mean lewdness of a particular character, does not thus provide for the offspring; and it develops, not happiness, but envy, and jealousy the blackest passion of the human heart, and hence is denounced in the sacred volume in the most forcible terms.

DANIEL VANIMAN.

Virden, Ill.

For the COMPANION.

Put on thy Beautiful Garments.

In the sermon on the Mount, our Saviour told his disciples that they were the salt of the earth, and the light to the world. Previous to the dawn of the Christian Era, God had manifested His written will to Jews only. Being the only nation on the earth who had the true light, they ought to have reflected this light among the nations of the earth, that the world might have seen it as visibly as they would a city that is set on a hill, which the Saviour says, "can not be hid."

But instead of the Jews being a light to the world, we find, that even the light that was in them was midnight darkness. They put their light under a measure—rejected the true light; and fearing others might receive it, supposed they would extinguish it by crucifying God's only Son.

As a nation, they were righteous only in one thing, and that was self-righteousness. They were so good that they dare not eat with Publicans and sinners, and accused the Saviour of being a friend of sinners. They would stand at the street corners where the passers-by would see and hear them pray; thanking God that they were better than other men.—They did not desire the respect or esteem of any but Pharisees, believing no others fit for heaven. This egotistical, self-righteous spirit drove the unconverted away from God, and caused the Pharisees to reject the meek Savior.

The spirit of the Pharisee still lives and is to-day driving unconverted men and women away from the church of Christ. Not one of our brethren will be turned form his faith by men who dogmatically assert that "The doctrine of the Brethren is not of Christ." Neither will they quit repeating, "Thy Kingdom come," because Ben. Franklin says, "The Church of England, and some *ignorant people* in this country, are still praying, "Thy Kingdom come."—Neither will our Brethren cause one Methodist to forsake his religion by telling him that his church is a daughter of the Mother of Harlots.

We can not drive a man out, even of a hut, by telling him that the roof leaks—that it will fall upon him; Neither will he leave though we try to punch "daubbing" from the cracks. He would probably try to throw dust in our eyes, or a missile at our heads, but a better way, and one not likely to fall, would be to drive our easy carriage to his door, and invite him to ride with us; drive to our home, give him a good warm dinner; show him that our house is founded on a rock, that it is all fitly framed together, and though the rain may descend, and the floods come, and the winds blow, it cannot fall, for it is on a rock. Tell him he may have equal rights with the rest of the house-hold. He will stay and have no more desire for the flesh pots of Egypt. "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments."

S. M, MINNICH.

Antioch, Ind.

From the Somerset (Pa.) *Herald.*

Church Festivities, &c.

It has become fashionable to have church sewing parties, festivals and fairs. Of course, anything which a church does to make money for as good a purpose as the Church is, must be right—at least this is the general plea.

Now allow me to tell you how I look at these things. If the church can make use of gambling, tableaux, comic songs, &c., &c., and not be conforming to the world, against which the Apostle Paul, in Rom. xii. 2, warns the brethren so earnestly, I must get different light from what I have now to see it. I would like to know the difference between gambling and theatrical performances inside or outside the Church, unless we would call that of the Church holy gambling, and a religious theatre, whilst that outside the Church is looked upon as unholy and even sinful. It seems to me, on looking at things as they are carried on, and are getting popular in the different Churches, that the devil is on a fair way of getting ahead of the so-called religious world. If I am wrong I am willing to be convinced, but there be "thus saith the Lord" in favor of holy gambling.

The original intention was that the soil of the Church should be kept pure, and the devil kept his own ground on which to carry on his works to which it is generally acknowledged that gambling belongs, theatres and such like not excepted. To such places then, it was a clear case that devoted Christians should not go. Here, then, were many, whom the enemy could not induce to take part in the work, in opposition to true religion, because they could not be persuaded to go where he had his work on his own ground outside of the Church. But now he (the enemy) has learned a new game, and it seems to work well. He has moved his base of operations right into the Church, and here carries on gambling to get money out of the people by the hundreds of dollars, for which they have no real value, but are, if I may use the expression, religiously cheated out of it. But then, of course, if any good Christian should become uneasy thinking such carrying on is perhaps wrong, the answer is always ready—"it is for a good cause, we are raising money for the Church; we must get money the best way we can, and, in order to get people interested, we must have some innocent amusements; yes, it would be bad if the Church could not beat the world in drawing people unsuspected, and to get in right, we must have some chances to win, for which they must pay well, and have fifty chances to lose, to one chance to win, which, of course would be downright gambling, if not swindling, outside the Church—but this is for a good cause. When we have the money we need, and a church built or fitted out in a better style, then we will serve the Lord.—"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prn. xiv. 12.

PUNCTURM.

For the COMPANION.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—James.

Dear brethren and sisters in the Lord, have you ever reflected upon this passage of scripture which is now before us? How necessary it is for us to examine ourselves, and see whether we are obeying all the commandments. If we are not, let us abstain from that which is not in union with the gospel; and let us not think this or that is not essential. Remember that our Lord and his apostles have written just enough, and all that they have written is required of us. In Revelations we find, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Dear reader, how can man then say it is not for our salvation' but an outward form?

Brethren, let us be faithful and not get discouraged on our way to zion, where sickness and sorrow never shall enter and where no farewell tear is shed. HENRY STICKLEY.

Edgerton, Ohio.

TRUE LIFE.—The mere lapse of years is not life. To eat and drink and sleep, to be exposed to hardness and light, to pace round in the mill of habit, and turn the thought into an implement of trade—that is not life. In all this but a poor fraction of the consciousness of humanity is awakened, and the sanctities will slumber which make it worth while to be. Knowledge, truth, love, beauty, goodness, faith alone can give vitality to the mechanism of existence. The laugh of mirth that vibrates through the heart; the tears that freshen the dry waters within; the music that brings childhood back, the prayer that calls the future near; the doubt which makes us meditate; the death which startles us with mystery; the hardship which forces us to struggle; the anxiety that ends in trust, are the true nourishment of our natural being.—*Martineau.*

THE liberty to go higher than what we are, is given only when we have fulfilled the duty of our present sphere.

For the Companion.

Charity.

Happy is the man who has sown in his breast the seeds of charity and love. The fountain of his heart-streams overflows for the benefit of mankind. He assists the poor in their trouble; he rejoices in promoting the wellfare of all men. He does not harshly censure his neighbor; he believes not the tales of envy and malevolence. He forgives the injuries of men; he wipes them from his remembrance; revenge and malice have no place in his heart. For evil he returns not evil; he hates not even his enemies, but requites their injustice with friendly admonition. The griefs and anxieties of men excite his companion; he endeavors to alleviate the weight of their misfortunes; and the pleasure of success rewards his labor. He calms the fury, he heals the quarels of angry men; and prevents the mischiefs of strife and animosity. He promotes in his neighbood peace and good will; and his name is repeated with prayer and benedictions. JOHN H. JUDY.

Cure for Burns.

A correspondent writes to inform the New York *Sun* that the readiest and most useful remedy for scalds and burns is an embrocation of lime water and linseed oil. These simple agents combined form a thick, cream-like substance, which effectually excludes the air from the injured parts, and allows the inflamation almost instantly. He mentions a case where a child fell backward into a bath tub of boiling water, and was nearly flayed from her neck to below her hips. Her agonies were indescribable: but her clothing being gently removed, and the lime and oil thickly spread over the injured surface, she was sound asleep in five minutes. Subsequently the parts were carefully washed with warm milk and water three times a day, the oil dressing renewed, and the little patient rapidly recovered. Though all the scalded skin come off, she did not have a scar. This remedy leaves no hard coat to dry on the sores, but softens the parts, and aids nature to repair the injury in the readiest and most expeditious manner. The mixture may be procured in the drug stores; but if not thus accessible, slake a lump of quicklime in water, and as the water is clear mix it with the oil and shake well. If the case is urgent, use boiling water over the lime, and it will become clear in five minutes. The preparation may be kept ready bottled in the house, and it will be as good when six months old as when first made.

"A contented mind is a hidden treasure which trouble findeth not."

Christian Family Companion.
DALE CITY, PA., Mar. 6, 1872

Visits.

Within the last two months we have had a number of visits which should have been noticed in these columns, but for want of time, and on account of absence from the sanctum.

Brethren Trostle and Brown have spoken for themselves. We enjoyed their company very much.

Brother Jos. J. Cover of Fayette county made several flying visits to this place, but never remained long enough to give us a meeting. He called at the office and gave us a word of good cheer, and left his promise for a longer visit.

Brother John Wise, of Washington county, was with us lately, and preached for us four times, twice here and twice at Salisbury. His sermons did us good, and we trust made lasting impressions on others. If those Iowa Brethren knew how badly brother Wise is needed in the Western District of Pennsylvania, we think they would desist in their efforts to take him away from us; unless they are quite sure that they need him still more badly.

Brother John Johnson of Fayette county, passed by this way, and gave us a call, and preached for the Brethren at Salisbury. We did not hear him preach, but enjoyed him in conversation.

Brother Joseph B. Sell of the Duncansville congregation, Blair county, was with us on a business visit, looking out for a location. He found ready employment, at fair wages, and would have moved forthwith, had he been as successful in securing a house to live in. Owing to the great influx of families, houses are so scarce that many families cannot secure homes. Our citizens who have the means should not suffer this state of affairs long. They should secure lots and build houses for rent. It would pay them well at the rents which are readily obtained.

We also had a number of calls from miscellaneous visitors from the West, who were spending the winter among their friends here and elsewhere. We were glad to have them come to see us, and shall hereafter endeavor to keep a record of strangers who visit us and make themselves acquainted.

Pious Youth Department.

Brother D. B. Mentzer asks, "Could you not open a department in the C F. C. with the heading "Pious Youth?" We shall be pleased to open such a department, and invite brother Mentzer and all the contributors of the *Pious Youth* to contribute to it. And when this department becomes so interesting, and will be well supported by contributions and patronage, as to tresspass upon the columns of the COMPANION, then perhaps it would be safe to venture out again under our banner.

On Time.

We are about on time once more, and hope it will be a long while before we will again be called upon to endure a blockade like one just removed. "Fortune favors the brave," is an old adage; but it is sometimes very slow coming. It is in our case.

Back Numbers.

TWO HUNDRED SUBCRIBERS WANTED!

Expecting a large increase to our subscription list we prepared for it by printing a number of copies more than were actually needed, in order to be able to furnish back numbers. Now there are about two hundred still remaining on our hands; and we must soon cut down the issue to our actual list. Before doing so we make this appeal to our friends. Will not one out of every twenty of our friends send us a new subscriber who will take the back numbers of the present volume? Please make the effort friends. (tf.)

Apprentices Wanted.

We wish to secure several apprentices to the printing business. They may be either male or female, of the ages of 16 to 18. Members of the church preferred, and none but those friendly to the church need apply. (tf.)

Papers Wanted.

We are short of No. 48 of last year (Vol. 7) for our files. In endeavoring to give the remaining numbers of last year to new subscribers, we run ourselves so short that we are now suffering a severe loss. Will not some of those who may have that No. in good order, and yet not have the full volume, let us have several copies of said number. We cannot have the volume bound until we secure them.

The Phrenological Journal.

The Phrenological Journal for March has been received. Its contents more than confirm our high opinion of the magazine's character. The very instructive articles on "Fish Culture in America," and "Ague and Fever" are alone worth more than a year's subscription. But besides these there is a long list of readable matter. Attorney-General Williams; Expression; Harriet Hosmer; Our Horse-Cars; Will it Pay? Writing for the Press; The Aertic Regions; James Fisk, Jr.; Lord Brougham's Ghost; Rev. George H. Hepworth, etc., with fine portraits and numerous illustrations. Price 30 cts., or $3 a year. S. R. Wells, 389 Broadway, N. Y.

The *Journal* may be ordered from this office, by our subscribers, for two dollars, cash in advance.

Answers To Correspondents.

S. TENNIS:—According to our accounts, $6.50.

LEVI R. MILLER:—You owe us nothing on volume 7.

JACOB HILDEBRAND:—Money received and paper sent.

WM. S. SMITH:—Will be happy to hear from you.

S. W. BOLLINGER:—You are charged with subscription of Geo. H Knepp, and his paper was sent to McVeytown, Pa.

J. CONNER:—All right right now. We were sorry to put you to so much trouble; but thank you for your cheerful and early response.

J. B. MOWERY: We understood it just as you state.

Pi-Hahiroth.

EXODUS 14.

The sea is just before them, and its billows
lave the shore;
Who dares essay to ford it may reach its
wreck-strewn floor:
Who proudly seeks to battle with you snow-
crested wave,
May sleep the sleep that knows no waking in
some unfathomed cave.
Their faint hearts grow still fainter, their
courage dies away:—
"Hast thou brought us out to perish? We
are surely lost to-day!
Were there no graves in Egypt, in which our
bones could lie,
That thus to Pi-hahiroth thou broughtest us
to die?
Better far to serve in Egypt than thus to be
betrayed—
Said we not, at the beginning, it were better
to have stayed?

Thus Israel spake to Moses, but the man of
God replied:—
"Fear not, deliverance cometh; the Lord is
on your side.
Stand still—see the salvation your God will
work this day;
The face of your pursuers ye shall see no
more for aye."
Then God's command is given, as the He-
brews trembling stand:—
"Speak to them, that they go forward; and
thou with rod in hand,
Stretch thine arm above the waters and bid
the sea divide,
And the waves shall part asunder—a wall
on either side;
My people shall pass over, and I will hon-
ored be;
The foe shall sleep beneath the deep, and
Israel be free."

So Israel went forward, and Moses took his
rod,
And the waters were divided, and Israel
passed "dry-shod;"
The fiery pillar followed, throwing light
upon their way,
While shades of midnight darkess on the
path behind them lay.
The Egyptians boldly follow—little reck
they of their doom—
A greater than Osiric is pavilioned in the
gloom;
Jehovah is EL-SHADDAI,* and hath uttered
the decree:—
"To me earth's proudest monarch shall hum-
bly bow the knee."
He who parts the sea's deep waters and
ruleth Nile's strange tide
Hath power that none resisteth, a voice none
may deride.

Onward, flushed with hope of triumph, the
hosts of Egypt rode—
Onward to the very centre of the path so
late o'erflowed.
And then Jehovah's right arm for Israel was
made bare,
Pharaoh's host were sorely troubled, fear
came upon them there;
Their chariot wheels were loosened, the
horsemen were dismayed,
The stontest hearts were quailing, the brav-
est were afraid.
"Let us flee," they cry, "from Israel, for
God is on their side;
Jehovah is against us—can we breast a turn-
ing tide?
Let us fly before we perish, lest all too late
we know
The sea that hath such ebbing hath still
more wondrous flow."

The Hebrews safe are landed, and their
leader takes his rod,
Faith extends it o'er the waters, and they
hear the voice of God:
Deep unto deep gives answer as wave em-
braces wave—
Israel's wondrous path of safety is Pharaoh's
unmarked grave
The billows join together, intermingling far
beneath,
While foam and spray dash far away in
snowy veil and wreath;
The ebb t de tells the story of the flood-tide's
fearful power,
When the slow retreating waters with wrecks
skirt all the shore.
The Lord hath given answer, in the thun-
ders of his word,
To Pharaoh's haughty question:—"Who is
the Hebrews' Lord?"

Pi-hahiroth beareth witness to God's resistless
might,
And stamps, with God's own seal of truth,
the majesty of RIGHT!
In many a house of bondage God's children
toil to-day,
While their hearts are growing weary
through the hardness of the way;
A greater Guide than Moses points to a land
more fair
Than Canaan, with its olives and vines
and fruitage rare;
But the flood is rolling proudly, and enemies
are near—
Faith and trust give way to doubting, and
hope gives place to fear.
"Speak to them, that they go forward," is
Jehovah's mandate still,
And the key of secret purpose is obedience
to his will.

Remember, O ye doubters, the Red Sea's
hidden way—
The victory and the triumph are yours when
ye obey
And your glad thanksgiving anthem, grander
far than Hebrew Psalm,
Beyond the tide shall echo wide, *"Salvation
to the Lamb!"*

M. B. S.

PASSAIC, N. J.

*"The Almighty God" (Gen. 17: 1.)

For the COMPANION.

Personal Acquaintance of John the Baptist and Christ.

In COMPANION number 6, brother Worst has an article in which occurs this sentence: "From our observations of the scriptures we are led to believe that John and Christ were not personally acquainted before his baptism." Now we think just the reverse of that, and with your permission will give our reasons for our belief.

After the Annunciation. Mary hastens to bear the glad tidings to her cousin Elizabeth, and they rejoice together, Elizabeth exclaiming, "Whence is this to me, that the mother of my Lord should come to me." They rejoice together before the birth of the children; how natural, that, after they were born, the mothers of these sons of prophecy, whose birth was announced to their parents by the angel Gabriel, should be anxious, each to see the child of the other, and to bring them together. We imagine more than one journey was made between Nazareth and Hebron.

Although Jesus was raised in Galilee and John in Judea, yet they would have had frequent opportunities of meeting each other at the yearly feasts at Jerusalem. We know that Jesus went with his parents to the Passover when he was twelve years of age,—and we know his parents went every year.

In the 3 i chapter of Matthew we read, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.—But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?" Now how could he have said, "I have need to be baptized of thee," if he had not known him personally? Surely he was acquainted with his holy life and character—knew him by personal intercourse, to be a better man than he himself was; and therefore he felt unworthy to baptize so good a person.

John said to his disciple: "There standeth one among you whom ye know not": neither did he know him; that is, he knew him not as the Christ. He says, "And I knew him not, but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost." John knew that the Messiah walked among them; but he waited for the sign that was to reveal him. That sign he received after he had baptized Jesus. Then he knew that his brother-friend was also his Savior, and he could boldly cry: "Behold the Lamb of God, which taketh away the sin of the world."

Now we think we have given scripture to prove that John was personally acquainted with the Savior before this baptism; but we are fully aware how liable we are to err in our interpretations of scripture; and if you, brother Holsinger, should differ from us, as well as brother Worst, or think that we have wrested the scripture, perhaps you had better not give this to the readers of the COMPANION. You know we are prone to hide our responsibility behind your better judgment. E. WILLIAMS.

THOUGHTS KNOWN TO GOD.—The thoughts of man's heart—what millions are there of them in a day! The twinkling of the eye is not so sudden a thing as the thinking of a thought; yet those thousands of thoughts which pass from thee, that thou canst not reckon, they are all known to God.

EVERY man is ready to give a good catalogue of the virtues and long qualities he expects to find in the person of a friend, but a very few of us are careful of them in ourselves.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Brother Holsinger:—I noticed in COMPANION, number seven, present volume, a eulogizing notice of John L. Forney, to which I can subscribe to every word contained in said notice, with the exception of the disposition of his property. That is to say after all his just and lawful debts are paid, what remains is to be paid over into the hands of Elder James Quinter, to be used by the said Quinter "for disseminating the gospel in publishing and distributing tracts," and not preaching as is reported by some, and as the writer was called to write brother Forney's last will, and am now as good as charged not to have understood him in regard to this part of his will as reported, which has even reached the ears of our Editor of COMPANION, and is now published to the world as such, I feel like making the following full explanation for my own justification, and the satisfaction of others, that what is writen in that instrument is nothing less, nor anything more, than the motive impulse of his heart as it actuated him to dictate. After the will was properly headed I remarked to him, "If it is not asking too much from you please give it to us in your own language," and he did so. All then I had to do was merely to record it as it fell from his lips, word for word, and letter for letter, and for fear of making mistakes, we read it again so that if anything would have been recorded contrary to his last will he certainly would have objected to the same. His last will and testament may fairly be called his last and own composition. In order to relieve my own mind. I felt like making the above explanation through this medium.

W. G. SCHROCK.

Berlin, Pa.

Dear Brother Henry:—I feel to express my feeling in a few words, if God grants me grace. I am young in years and in religion, and often come short of the promise I made; but, with the help of God, I will try to travel on in all his appointed ways as long as he gives me breath.

Dear brethren, if we would always do as we read in the scripture—be a light to the world, and a salt to the earth, I believe many people would repent and turn from death to life. O my dear young brethren and sisters, I often think if we would live right near to our God, we perhaps might induce many of our comrades to repent. But if we dress up in the style of the world, and laugh, and talk only of earthly things when we come together, we are no light to the world, neither a salt to the earth. My prayer is that we give ourselves into the hands of our Lord, and take upon us his yoke, and learn of him, for he is meek and lowly in heart, and we shall find rest unto our souls. His yoke is easy; and his burden is light." Remember me in your prayers. From your unworthy brother.

ISAAC W. WHITMER.

Brother Henry:—A sorrowful circumstance occurred in our neighborhood. Eliza Watkins, married to John Watkins, living in Johnstown came home to her parents, William Barefoot's, on a visit, and shortly after she came home she took sick. Her oldest child, about two years old, took sick about the same time. They soon got very bad, and Eliza became alarmed about her soul's salvation, and sent for the Methodist preacher. On entering the house he feared it was small pox. Being afraid he refused to talk to her, but told her father that he should talk to her and pray for her as well as he could, and went home. They soon found out that it was the small pox, and in spite of all medical aid, both continued growing worse, and on the 9th of February the child died. And here comes the most painful thought, that the family, in a Christian land like this, had to bury it without the aid of one neighbor.

On the 11th the mother died. Arrangements were then made to bury her in the evening of the same day. At 5 o'clock the cabinet-maker took the coffin to the barn, unloaded it and went home. Some of the neighbors dug the grave at which place there was a small crowd gathered, until they saw the family come with the corpse when they moved away some ten or fifteen rods. Among them was a brother to the deceased who had not seen her after she had got sick, and on account of the terrible disease was afraid to see her put into the grave. The husband, father and young brother let her into the grave, then went away and some of the neighbors went back and covered it.

There never was any small pox in this end of Bedford county, and up to the time of writing (the 17th) there have been no more cases, and we hope and pray there may be no more.

C. S. HOLSINGER.

Alum Bank, Pa.

Dear Brother:—Perhaps a few thoughts from your unworthy correspondent, once more would not be amiss. I am deprived of the privilege to-day of attending meeting, on account of sickness, my companion took a serious spell of the cramp colic this morning at the breakfast table; is some better.

To-day brother Samuel Garber preaches his farewell address to our congregation, called the Desmoines Valley church, He intends to move to Hardin county, this State, as his ministerial labors are much more needed there than here, there being a supply of ministers in this arm of the church. May success and prosperity go with him, spiritually and temporally.

As this note may come under the observation of dear members in Illinois, whom we left about one year ago, I will say, we heard you had a great many meetings this winter by brethren from a distance. We hope you have been much encouraged in the Christian warfare to run with more patience the race set before us, and earnestly contending for the faith of the saint. We have had no extra meetings of brethren from a distance this winter. Brethren coming west we invite to stop with us. We live near the railroad, on the main thoroughfare from Chicago to Council Bluffs and California. We are much pleased with this part of Iowa. So far the health and climate are very good; the soil is rich and abounding in fertility. The society is also good There are about one hundred members in this arm of the church, scattered over this county, some in Jasper and some in Marion, and a few in Warren county.

J. W. MOATS.

Brother Holsinger:—The following article is clipped from the *Philadelphia Post*, of the 14th inst Please give it a place in the COMPANION, for it is well that the Brethren should know what the "woman sitting on the scarlet colored beast," is deign to break down free education, as promoted by the Common-school system, and upon its ruins build up her own false doctrines and despotic power, in sectarian seminaries.

The following are a few of the reasons which might be given why the Brethren should, in the interest of their posterity, and, above all, in the interest of the pure and unadulterated truths of the Gospel, use every means in their power to encourage and foster our Common-school system; and thus prevent the consummation sought by "the mother of horlots."

1st. The Common-school system is capable of expansion, so as to impart of life, both temporal and spiritual.

2nd. The benefits are intended alike for rich and poor, and:—

3d. What is of incalculable importance—it is the duty of every teacher, at least in the public schools of Pennsylvania, *to read the scriptures, or cause them to be read, to his or her scholars, without sectarian comments.*

SILAS THOMAS.

Philadelphia, Pa.

CHURCH AND STATE.

The question of appropriations of the public money by the Tammany Ring, in the city of New York, for sectarian purposes has occupied considerable public attention, and has been made a subject of investigation by the Committee on Political Reforms of Union League. This report was read to a meeting of the League on Thursday evening last, and reviews the appropriations in detail for the years 1870 and 1871. The appropriations to the various religious sects for these three years presents a grand aggregate of $1,725,702.15, of which the Roman Catholic Church alone recieved $1,396,388.51, about 80 per cent. of the gross amount. The great bulk of this large sum was devoted to the support or parochial schools and various brotherhoods and sisterhoods peculiar to the Roman Church.

In looking over the list of appropriations for 1869 we find the Catholic Pretectory received $98,009.36, House of Good Shepperd $40,000, Convent of the Sacred Heart $10,000, Sisters of St. Dominic $15,000. In 1870 the Protectory baggaged $113,252.92 of the public funds, and in 1871 it did better still, receiving $178,856.43. During the same period, in addition to receiving this large sum in cash, the same church has been presented with valuable lands and buildings, and apropriations made in several instances to pay the accrued taxes. The report, in calling attention to this alarming state of affairs, dwells particularly on this system of parochial schools introduced by the Roman Church, and agues that it is not only unnecessary in this country, but dangerous to the continuance of religious toleration. The report says:

In our country, where every citizen has a vote in the government, self-preservation requires the civil power to take care that education is universal. Hence the American doctrine that the property of the State shall pay the cost of educating the youth of the State. The method adopted is the system of free common schools. They are supported at public expense in every locality where there are children of the school age. The civil authorities prescribe a course of study and discipline free from sectarian bias, so that the youth of all sects may meet on this neutral ground and qualify themselves for useful citizens.

In the city of New York the public school houses are educational palaces—large, comfortable, healthful, well provided with apparatus, teachers and text books; judiciously located near to the houses of the children and with room for all. The parent has only to deliver his child, washed and clothed, at the friendly door of the school house, and he has everything necessary to enable him to acquire a good common school education furnished him free of cost. The child of the poorest laborer and that of the richest merchant stand upon the same level in this great and benificent republican nursery. Our common schools make excellent citizens of a free and tolerant republic, and furnish everything the sectarian schools do, except the single item of sectarian religious instructions. This should be received in the family or in the church of the sect, not in a school supported by public money.

But a single sect is taught by its head, a foreign and despotic ecclesiastical prince, that the civil authorities in a republic have not a right to control and direct the course of study and the choice and appointment of teachers in the schools open alike to the youth of all classes; but that this right belongs to the Church. Hence this sect makes war upon our schools; persuades its children to leave them; sets up an opposition school wherever it has a church, and admits that it does this solely for the purpose of indoctrinating the young mind with its peculiar sectarian tenets and observances. They then demand, and for the last three years have received, money from the public treasury to pay the expense of thus destroying the public schools and building up their sect. Many of their school rooms are damp basements of churches; so dark that gas has to be used on the brightest day.

In no country where the education of the youth has been left to the Church has it been as well, or as generally or thoroughly performed as when this duty has been assumed by the civil authorities.—Italy, Spain and Mexico are illustrations of the clerical system, and Germany and the States of our country, of the lay or civil system.

Strictly speaking, in a country where the organic law, like ours, proclaims absolute freedom of religion, we have no right to appropriate any of the public money or land to sectarian schools. The legislation that has heretofore permitted it is the entering wedge of a determined effort to destroy our system of free common schools, and upon its ruins to build up a State Church and put the whole subject of education under the control of religious sects.

However excellent a school may be the mere fact that the course of study and choice of teachers are not under the control of the public school authorities, but are under the direction of a sect or sects, should of itself alone wholly exclude it from the public treasury. Let the same authority support it that controls and manages it.

Every child is provided for, and liberally provided for, in the free public schools. If any sect desires its children to leave the public conveyance on the road to knowledge and take a private sectarian coach it cannot honestly object to paying the cost of this sectarian coach itself.

The tables forming part of this report show that a church in this city that counts its blocks of houses and stores by miles and their value at millions, all paying to it, yet, hat in hand, knocks at the door of the city treasury annually for a few dollars in aid of its two charity schools. That church could well afford to support twenty such charity schools out of its own treasury.

We have brought forward these alarming facts in no spirit of hostility to true religion, nor to any church or political party as such, but exclusively in the character of American citizens, and we call upon our fellow citizens, irrespective of sect or party, to oppose, in all lawful ways, taxation, or appropriation of public money or public land for sectarian purposes.

Announcements.

DISTRICT MEETINGS.

Southern District of Indiana, March 28th, North Fork, of Wild Cat. Stop at Detin and Buck Creek.

Middle District of Indiana, April 12th, Pipe Creek, 6ix miles south-west of Peru.—Stop at Peru and Bunker Hill.

District of West Virginia, April 26th, Beaver Run Meeting-house, Mineral county. Stop at New Creek station.

Northwestern District of Ohio, on the 19th day of April, in the Brethren's Meeting-house, in Poplar Ridge congregation Defiance county, five miles northeast of Defiance. Brethren coming by rail should stop at Defiance on Thursday afternoon, where there will be conveyance to take them to the place of meeting.

JACOB LEHMAN.

The District Meeting of the Eastern District of Maryland, will meet (Lord permitting) at the Beaver-dam Meeting-house in Frederick county, on Tuesday morning, the 2d day of April, 1872, at 9 o'clock.

PHILIP BOYLE, Clk.

We intend holding our District Meeting of the Middle District of Iowa, on Monday, the 6th day of May, 1872, at Brooklyn, Poweshiek county, Iowa. We purpose holding a Communion Meeting in connection, commencing on Saturday, the 4th of May. We hope that all the sub-districts composing this District will be fully represented; and as many of the adjoining districts as can. We extend a hearty invitation to the Brotherhood in general, to meet with us in council.

J. S. SNYDER, Cor. Sec'y.

MARRIED.

On the 8th day of February, by the writer at the house of Mr. D. B. Barkley Mr. SALEM ARMENTROUT to sister ELIZABETH ANN MURRAY, all of Washington county, Tennessee.

T. G. ARNOLD.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Ridge District, Franklin county, Pa., February 7th, sister MARIA HENRY, in the 36th year of her age. Services by the Brethren. Text, Rev. 14: 13.

J. R. Fogelsanger.

In Quemahoning branch, Somerset county Pa., on the 9th day of February, brother JOHN RUMMEL; aged 55 years 8 months and 19 days. He leaves a sorrowing widow and six children in deepest grief. Funeral discourse, on the 11th, from 1 Cor. 15: 22, to a large concourse of people, by the undersigned, followed with appropriate remarks by Samuel Blough, (Menonite.)

EMAN'L J. BLOUGH.

On November the 23rd. 1871, my mother, CATHERINE AMMERMAN, aged 87 years, and 27 days She was the mother of eleven children, five of whom are left to mourn her loss; fifty-five grand children, eight-three great grand children, and three great great grand children. She was a member of the Methodist church for fifty years.

Harriet E. Knox.

Near Lanark, Carroll County, Illinois, in the Cherry-grove congregation December 4th, 1871, brother ISAAC SCHMUCKER, aged 58 years, 7 months and 10 days. The deceased was a minister in the second degree, and labored faithfully in the cause of Christ. He left a widow and children to mourn their loss. His funeral was attended by a large concourse of people. Services by brethern Henry Martin and the writer, from Revelations 14:13.

Martin Meyer.

[*Visitor* please copy.]

In the Milledgeville congregation, Carroll county, Illinois, February 14th, sister CATHARINE FLICKINGER, wife of brother William Flickinger, aged 33 years 3 months and 28 days. Disease, typhoid fever. She leaves a loving husband, some four children father, mother, brother, sisters, and a number of friends to whom she was near and dear. Her funeral was attended by a large concourse of people. Services by brother Jacob J. Hauger and the writer, from Revelations 14:12, 13.

Martin Meyer.

[*Visitor* please copy.]

In Middle Creek Congregation, Somerset county, Pa., on the 20th of February, MINNIE M. SNYDER, daughter of F. Snyder, aged 6 months and 13 days. Funeral from the words. "Suffer little children to come unto me and forbid them not; for of such is the kingdom of God." Luke 18:16.

A. F. Snyder.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

H. Musselman	$1.35	S. Z. Sharp.	1.50
E. Brallier,	1.50	J. Hildebrand,	1.50
Sam'l Bock	9.80	H. Garver,	1.50
B Shel enberger,	1.00	M. Baughman,	60
Mrs. M. Shellenberger	.50	G. Holsapple,	.50
John Sutton,	.6 75	E. W. Miller,	4 50
J. B. Nicola,	1.50	Geo Naugle,	1 50
Jas. Garver.	1.00	C. Berkley,	1.50
H. C. Tate,	$1.50	S. W. Bollinger	1.5'
Amos S. Chamberlain,	1 35	W Rhoton,	2.35
		P. Boyle,	1.50
		S. S. Garman,	3.00
H. Lehman,	3.00	Jacob Bahr,	5 00
I. G. Harley,	3.00	Jos Burall,	1.50
E. C Wenger,	1.50	Fannie Gish,	1.'0
M. Bueghly	8.00	S. P. Fitzwater,	1.50
Sarah M. Prettyman,	1.50	E. Renner,	4.00
Martin Hess,	1 50	J. D. Hoppock,	9 45
S G. Rupert,	1.00	A. H. Baltimore,	1.00
G. Ashenbrener,	.70	J. Bahr, (Feb. 6)	1.00
J. A. Buechly,	1 50	E. L. Holsinger,	4.50
Jacob Mohler,	9 60	D. Leedy,	1.50
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VOLUME VIII. DALE CITY, PA., TUESDAY, MAR. 12, 1872. NUMBER 11.

Spurgeon on the French and German War.

Charles H. Spurgeon, the eminent Baptist minister of London, closes an address to the Emperor of the French and the King of Prussia, in very plain English. If all ministers of the Gospel would be equally bold and explicit. War would soon cease. He says:

"Did either of you ever think of what war means? Did you ever see a man's head smashed, or his bowels ripped open? Why, if you are made of flesh and blood, the sight of one poor, wounded man, with the blood oozing out of him, will make you feel sick. I do not like to drown a kitten; I can't bear to see a rat die, or any animal in pain. But a man! Where's your hearts, if you can think of broken legs, splintered bones, heads smashed in, brains blown out, bowels torn, hearts gushing with gore, ditches full of blood, and heaps of limbs and carcasses of mangled men? Do you say my language is disgusting? How much more disgusting must *the things themselves be?* And you make them! How would you like to get a man into your palace-garden and run a carving-knife into his bowels, or cut his throat? If you did that, you would deserve to be hanged, but it would not be half so bad as killing tens of thousands, and you know very well that this is just what you are going to do. Do you fancy that your drums and fifes, and feathers and fineries, and pomp, make your wholesale murder one whit the less abominable in the sight of God? Do not deceive yourselves; you are no better than the cut-throats whom your own laws condemn; better, why you are worse, for your murders are so many. Think, I pray you, for your poor people will have to think, whether you do or no. Is there so little want in the world that you must go trampling on the harvest with your horses and your men? Is there so little sorrow that you must make widows by the thousand. Is death so old and feeble that you must hunt his game for him, as jackals do for the lion? Do you imagine God made men for you to play soldiers with? Are they only meant for toys for you to break? O, kings, their souls are as precious in God's sight as yours; they suffer as much pain when bullets pierce them as ever you can do; they have homes, and mothers, and sisters, and their deaths will be as much wept over as yours, perhaps more. It will be hard for you to think of the blood you have shed when you lie dying, and harder still to bear the heavy hand of God when he shall cast all murderers into hell. Have pity upon your fellow-men. Do not cut them with swords, tear them with bayonets, blow them to pieces with cannon, and riddle them with shots. What good will it do you? What have the poor men done to deserve it of you? You fight for glory, do you? I am a plain-talking Englishman, and I tell you the English for glory is DAMNATION, and it will be your *lot*, O kings, if you go on cutting and hacking your fellow-men. Stop this war if you can, at once, and turn to some better business than killing men. Before the deep curses of widows and orphans fall on you from the throne of God, put up your butcher-knives and patent men-killers, and repent."—*Messenger of Peace.*

For the COMPANION.

The Coming of Christ.

"Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh." Matth. 24: 44.

Be ready for the coming of your Lord, in whatever way he may come: whether he come by the pale messenger—Death, or by his personal coming. How often the words of our selection come to our mind, when we hear of some friend or neighbor being called from time into eternity and we hear of men being called to try the realities of an eternal world without a moments warning. How brittle is the thread of life; how soon it may be broken! We are at best but as the "grass of the field, which to-day is and to-morrow is cut down and cast into the oven." Our life here is but "as a vapor, which appeareth for a little while, and then vanishes away." Soon we must all pass away; we have no continuing city here. A solemn thought! Perhaps ere the close of the year eighteen hun

dred and seventy-two your unworthy writer will be numbered with the pale nations of the dead. Perhaps, dear reader, it will be your turn. For aught we know, we may never see another new year. O brethren and sisters, and kind readers, whoever you may be, seeing how uncertain life is, and seeing we must soon all pass the gloomy vale, does it not behoove us to look well to our eternal interests? Let us individually examine our cases by God's revealed will, and see how the account stands with us, see whether we are ready for the coming of the Son of God. If the Master of solemn assemblies were to make his appearance to-day, are we ready? Have we on "a wedding garment?"

And he may not only make his appearance at death, but it is the opinion of many that the time is drawing very nigh when he will call forth the sleeping "Saints," and the just, living, will be caught up to meet the Lord in the air. Let us beware of the Siren that says, "My Lord delayeth his coming." But let us be prepared for his coming, though it will be as a thief in the night—sudden and unexpected to the world. Let me say to the careless, Awake, O careless soul! Shake off your carnal slumbers; nor indulge the false hope of security, whilst you slumber or in the embrace of the world. Your dream of worldly glory will soon end; the treasures you are heaping together will perish with you. Pleasure lulls you in her lap to rest; but ah! it is death to slumber there. Oh! I beseech you, no longer procrastinate, but without delay seek of Jesus the necessary preparations to meet him, that you may be able to stand in the great day of his wrath.

And now brethren and sisters, let us not forget the "assembling of ourselves together, as the manner of some is." Alas! for many, their love has grown cold. Amid the abounding of iniquity, self-gratification are their leading motives. Let us not imitate their example, for it is pernicious. Their end is destruction. Let us be warned and "exhort one another so much the more as we see the day approaching." We can not tell when our Lord will appear; but we see indications of his approach, and the fulfilment of prophecy. May the Lord help us all to be ready for his return, so that we may be admitted into the marriage supper of the Lamb, is the prayer of your unworthy writer.

A. CHAMBERLIN.

For the Companion.

The Author of Sin.

Some tell us that sin was brought into the world by the foreordination of God; that he foreknew that the devil would tempt the man whom he created, and that man would yield to his enticing influence; and because he foreknew these things, they were foreordained by him. At first sight this manner of reasoning seems to be logical; but by a close examination into this matter we find it is not in harmony with the teachings of the Bible. Because God knew a thing does not prove that it was determined by him; hence we take the ground that the foreknowledge of God does not, and will not, prove foreordination. We cannot believe that God brought sin into the world, or that he is the author of sin. For many reasons we cannot believe this. The nature of our heavenly Father is clearly taught in the Bible; and there is no Bible reader who would suppose, for a moment, that God would rob man of that happiness in which he was created, and plunge him into sin, pain, and death, where there was no eye to pity, no arm to save, only his begotten Son, who came into the world to die for what God fore-ordained should be done. Ah! did the eternal Father delight in the death of his Son, when everything in nature seemed to mourn on the day of that awful event? We understand Christ came into the world to destroy the works of the devil, and to die for the sin of the world—the original sin, perpetrated in Eden's garden, by the devil, through the wisdom of the subtile serpent. This is what our Savior came into the world to do, and not to destroy his Father's works. The serpent was the sole agent of sin, acting under the direction of old Satin; and therefore the devil is the author of all sin, it matters not what. Those who believe differently are either Universalists or Restorationists; for if God fore-ordained all things, there is nothing done under the sun without his approbation. According to this theory, what I have written was before ordained then it must be, so don't fall out with me.

SAM'L. C. BASHOR.

Whitesville, Mo.

HAPPINESS is less valued when we possess it than when we have lost it.

Selected for the COMPANION.

Pride in Dress.

"We should deny ourselves all needless ornaments. Here we begin to tread upon delicate ground; for there are many in these days of refinement, who think that it is not only unnecessary for ministers to discuss such subjects as that of dress in the pulpit, but that it is letting themselves down below the dignity of the sacred office! What a misfortune it is then, that such wise people did not live in the days of the prophets and apostles; for they had no more judgment than to declaim frequently, pointedly, and powerfully, against vain superfluities of all kind! Thus, Isaiah said, "Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and Jehovah will expose their nakedness. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings, the rings, and nose-jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins, the glasses, and the fine linen, and the hoods, and the vails. And it shall come to pass, that instead of perfume a putrid ulcer, and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girdling of sackcloth: and a sun burnt skin instead of beauty." (See Benson's translation.) Also, Paul said to Timothy, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works." And again, Peter said, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

These quotations may serve to show, that if ministers are degraded by condemning superfluities, they are still in honorable company,—that of the prophets and apostles; and that whoever indulges in any superfluous ornaments, displeases God, for he as pointedly forbids them as he does any thing else. "But," says one, "we can well afford it; for we deal with our own money, buy what we want, and pay for all we get." And how does it come to pass, that you are in such easy circumstances? By whose providence are you thus favored with plenty? "What hast thou that thou hast not received?" We wish you to consider, our respected hearers, that you are stewards of God in these matters, and that all you have is only lent to you by him, which he can take away at any time. And what does he require you to do with the capital he has intrusted you with? After retaining enough to carry on necessary business, and supply the reasonable wants of yourselves and families, to give the balance, much or little, to aid the cause of piety, and the cause of humanity; and thus "mark to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." We ask then, can you afford to take the Lord's money intrusted with you for these noble objects, and apply to another and an opposite use, by indulging in superfluities? Can you, especially, who are professors of religion, afford to break the rules of the Church, the precept of the Gospel, and inflict deep wounds on the pious feelings of your brethren? Can any one afford to offend God knowingly; Or can any people afford to injure themselves? We would ask, respectfully, if that young female can afford to environ her delicate frame with that engine of death, which now presents her in a distorted form, deprives her of free respiration, and is laying the foundation of a fatal decline of health? Or can that fashionable young man afford to contract his waist with a girdle, until he is both deformed and helpless? In a word, can any of us afford to cultivate in our hearts the most foolish, most troublesome, most hateful, and most self-destructive of all passions? We mean pride.

But the people say, "These things do not make us proud." What things? Superfluous ornaments. This, we think, is a mistake; for pride is a principle capable of being excited by a mere trifle; and the smaller the consideration, the more contemptible the passion appears; thus, he who is proud of a watch key, is more silly than he who is proud of a stately edifice. However, we will suppose, for the sake of argument, that these things do not increase our pride; yet they are the certain proofs that we are proud. If I see a horse in the commons with a yoke on, my natural conclusion is, that horse is a rogue. "But," say you, "having a yoke on, does not make him a rogue." True, I answer, yet if he was not a rogue, he would not have it on. In like manner, superfluous ornaments, some say, do not make them proud. Be it so: but if they were not proud, they would not have them on. It will not be contended, that they make us cooler in the summer, or warmer in the winter; that they make us wiser, better, more wealthy, or useful. But are we to allow of improvements, no changes of fashion in dress? Certainly, we are.—Any change for economy, comfort, convenience, or plainness, is admissible. But is it not a fact, that many of the most expensive fashions do not, and indeed cannot, answer any purpose but to gratify our vanity? Suffer us to call some of them by names, as specimens of the whole: A gold ring on the finger, or hung to the ear; a gold breast-pin or guard-chain; a gold headed staff; an artificial flower on the bonnet; a string of gold beads hung round the neck; a large bunch of some dead person's hair hung on the side of the face; a feathered headdress, so frightful as to remind us of the monster in the revelation with seven heads and ten horns. Were these follies confined wholly to people of the world, "dead in trespasses and in sins," we would feel less zealous in our opposition to them. But how unsuitable, trifling, and sinful it is, for persons to indulge in them, who, as disciples of Christ, should be dead to the world, always bearing about in their bodies the dying of the Lord Jesus; not conformed to the world, but glorying in the cross of Christ: and more especially our Methodist brethren and sisters, who have been better instructed on the subject. They offend with their eyes open, knowing that God forbids the wearing of gold and costly array, as plainly as he forbids any sin."—THOS. A. MORRIS.

To Whom it may Concern.

Brother Henry:—I notice in Art. 37 of the minutes of last Annual Meeting, relating to "the subject of Feet-washing in its single and double mode," a request for "all the ordained Elders of the Brotherhood to meet together as the Apostles and Elders did to consider circumcision." Acts, 15: 6. Now inasmuch as the ordained Elders are especially asked to be there on Whit Monday to dispose of this question as the peace and prosperity of the Fraternity requires, would it not be adviseable for the Elders of every district to take the expressions of the members at home, and then, with that expression repair to the place of meeting. It seems that, if this is not done, it might gender more strife than good. I don't think it good to have the bishopric to have unlimited sway. Furthermore, I notice in the council on circumcision that the Apostles, Elders and brethren were consulted, and unitedly sent their greetings in that case. See Acts, 15: 23. So we would do if by counceling at home first. I would write more but this may suffice for the present. C. G. LINT.

Dale City, Pa.

The editorial remarks are with

The Lost Sheep.

There were ninety and nine that safely lay
In the shelter of the fold;
And one was out on the hills away,
Far off from the gates of gold;
Away on the mountains wild and bare—
Away from the tender Shepherd's care.

"Lord, thou hast here the ninety and nine—
Are they not enough for thee?"
But the Shepherd made answer, "This of mine
Has wandered away from me:
And, although the roads be rough and steep,
I go to the desert to find my sheep."

But none of the ransomed ever knew
How deep the waters crossed;
Nor how dark the night that the Lord passed through,
Ere he found the sheep that was lost.
Out in the desert he heard its cry,
Sick, and helpless, and ready to die.

"Lord, whence are those blood-drops all the way
That mark on the mountain's track?"
"They were shed for one who had gone astray
Ere the Shepherd could bring him back."
"Lord whence are thy hands so rent and torn?"
"They were pierced to-night by many a thorn."

And all through the mountains, tempest-riven,
And up from the rocky steep,
There rose a cry to the gates of heaven,
"Rejoice, I have found my sheep!"
And the angels echoed around the throne,
"Rejoice, for the Lord brings back his own."

For the COMPANION.

Infant Baptism — Unnecessary and Unscriptural.

Baptism is an appointment of Jesus Christ, which he instituted, not for himself, but for the moral and spiritual benefit and salvation of man. It is therefore a matter of no little importance that we know who are lawful and proper subjects for baptism; and as infant baptism is practiced by not a few who profess to follow Christ in all his appointments, it becomes the sincere seeker after truth to examine the subject Believing as we do, that it is unnecessary and unscriptural, we shall try and give our reasons for believing so.

First, We claim that infant baptism is unnecessary, from the language of our Savior where he says, "Suffer little children to come unto me * * * for of such is the kingdom of God." This language evidently means that infants belong to the kingdom of God, and are where God wants them—where Jesus placed them, not by baptizing them, but by virtue of his shed blood, and suffering on the cross, and are as dear and as near to our Savior as any Christian in this world who uses all the means of grace. Indeed Christ could not have placed little children nearer heaven than He did, to leave them in this world at all; and that without being baptized. "He took them up in his arms and put his hands on them and blessed them," (not baptized them.) Baptism was not necessary for them or Christ would have said so. If then, infants belong to the family of God, or kingdom of God, and are no sinners; and if they die in infancy, are saved, where is the advantage or necessity of baptizing them? It does not add to their enjoyment or happiness in this world, neither secure to them any higher enjoyment or brighter glory in heaven. That God would make any difference in heaven, or even on earth, between baptized and unbaptized infants, is hard to suppose. The idea that God would doom infants to everlasting death and destruction because they were not baptized, not many can entertain; from the fact that such an idea does not agree with the spirit and gospel of Christ, which is evidence that it is not necessary; and the fact that it is not necessary, is evidence that it is not scriptural, and not an institution of Christ. Christ instituted nothing that is unnecessary or non-essential.

Infant baptism is unscriptural, because there is no scripture for it. There is no example or instance in Holy Writ of its performance or of its ever having been enjoined. From all the teaching and instituting that Christ did we cannot gather the least intimation of such a command or institution. Christ is therefore not the author of infant baptism. It is unscriptural—outside of the Gospel, and must therefore be an invention of man. It was instituted by such men as the Saviour alludes to, where he says, "But in vain do they worship me, teaching for doctrine the commandments of men."

Again, our Savior's parable of the Prodigal Son throws much light on this subject. It is admitted by almost all, that the younger son in this parable represents the sinner, and the father represents God our heavenly Father, and the house represents the family and kingdom of God. Having these facts before us, let us see. The younger son represents the sinner; in his wandering away, the impenitent, and in his returning the penitent sinner. Now it is admitted by all, even by those who practice infant baptism, that baptism is the ordinance in which we are initiated into the church. In baptism we put on Christ. The prodigal before he left his father's house was a son, a legal heir; but by wandering away he forfeited that right—became a stranger. So the sinner while in infancy is a son, legal heir to the kingdom of God. But when he grows up, and becomes capable of knowing good from evil, he chooses evil, wanders away, and by transgression forfeits his right to the kingdom, and becomes a sinner. It is said after the prodigal come to himself he returned to his father, and into the same house from which he had strayed away, in which he had been a member—a son—a legal heir; but he felt unworthy to be called a son, saying, "Make me as one of thy hired servants;" "I have sinned." So the truly penitent sinner, when he comes to himself, makes his return to God, his heavenly Father, and says "Father, I have sinned, I am no longer worthy to be called thy son; make me as one of thy servants. Oh, Father, forgive—be merciful to me a sinner! I confess all; I am now ready to covenant to be a faithful servant in thy house (or vineyard) until death." Such an one is a legal subject for baptism, and never before. By baptism he is initiated into the church militant, in which he has the promise of the remission of sins, and becomes a servant in the house of the Lord; having complied with the prerequisites, faith and repentance, and upon the condition that he be a faithful servant until death, is, in baptism, made an adopted child of the kingdom of God, to which he belonged while in his infancy. "For of such (that is infants) is the kingdom of God." The Savior said not, "*will be* the kingdom of God."

It may be said by some, that the house spoken of in the parable represents not the family and kingdom of God as we above stated, but that it represents the church militant only. Well were this so it would not be any evidence for infant baptism. That the prodigal in his infancy was a son and a legal member of his father's house no one doubts. If then the house represents the church militant only, the sinner in his infantile state is a lawful and legal member of the church militant.—Why then baptize him to initiate him

into the church, if already a legal member. This at once shows the absurdity of infant baptism. But we however claim that all who were under the control and jurisdiction which constituted the father's house in the parable represented more than the church militant only. We claim that every member of the church militant should be a working member, a servant in the house or vineyard of God; whilst infants belong to the kingdom of God, but not to the church militant. And as the prodigal in his wandering away in transgression represents the willful sinner, before he transgressed and wandered away into sin represents him in his infancy, and after his return desires no more than to be a servant, so the sinner, when he comes with faith and repentance, and is baptized, thereby is initiated into the church militant, becomes a servant, and must use all the means instituted for him; and upon the condition that he be a faithful servant until death, shall be an heir. So in our infancy we belong to the kingdom of God; but after we leave our infantile state and go into sin, we can no more belong to the kingdom of God; but by being lawfully initiated by baptism into the church militant, are we visible members of the church, and spiritual subjects of the kingdom of God, where we were in our infancy. Hence the church militant is represented by the servants alluded to in the parable.

Now if our exposition of the parable be correct, we thus find infant baptism unnecessary and unscriptural. Still many more and stronger evidences may be adduced from the Gospel to disprove the validity of infant baptism. The gospel is our only guide; and the gospel requires faith and repentance to precede baptism. Infant baptism must in every sense, be the reverse. The gospel says, "If thou believest with all thine heart, thou mayest be baptized;" infant baptism says, "though thou believest not, nor can'st believe, thou must be baptized." The gospel says, "Be baptized every one of you * * * for the remission of sins." Infants are not sinners. Much more might be adduced. Dear reader, have you been baptized in infancy? and do you regard it as scriptural? Examine, and be not deceived.

M. J. THOMAS.

Shinbone, Pa.

For the COMPANION.

Reply to What Purports to be an Answer to Query in Vol. viii, Page 11.

If Gen, iii. 15, covers said query, I fail to see it; and I doubt whether Brother Gray does. He says, "I have not found those words as they read in the query; but in Gen. iii. 15 I read words similar, where the Lord says, 'And I will put enmity between thee and the woman, and between thy seed and her seed; It shall bruise thy head, and thou shalt bruise his heel.'"

I doubt not that the brother thinks that the querry is a foolish one, or one in which is a catch. It is presumable from brother Gray's reasoning that he was never taught from the text as worded in the query. I was, and that is what caused it to appear before the public.

Brother Speicher, in Vol. viii, No. v. says: "Turn to Gen. iii., verse 15, and there you have it in full." Yes, full to overflowing. I think the verse referred to is so full that some has sprouted, and is producing side issues. Now if brother Daniel really thinks that in Gen. iii., 15, we find, that "The seed of the woman shall bruise the serpent's head," why then should he attempt an explanation of the same. If, then, it is deemed necessary to attempt an explanation of the query from language supposed to be similar, (according to brother Gray,) from these premises I will venture to join issue.

The sentence (as rendered in both English and German versions) is apparently an elliptical one, and were the ellipsis supplied would probably read as follows: "And I will put *enmity* between thee and the woman, and I will put *enmity* between thy seed and her seed; *It* shall bruise thy head, and thou shalt bruise his heel." What did God say he would put between the serpent and the woman? *Enmity*, of course. And what is inferred from the language would bruise the serpent's head? I answer, that which God put between them, which is simply the *enmity* spoken of. Now according to this analysis of the sentence the query remains without answer. All reliable authorities would seem to favor the idea, that, literally understood, the pronoun *it* refers to enmity for its antecedent. Brother Speicher analyzes as follows: "It shall bruise thy head." The personal pronoun *it* represents "her seed," or "the seed of the woman." How do you know? Please give us your authority. Inasmuch as there are two different seeds spoken of in the same sentence, and if the pronoun *it* refers to either, according to the gramatical analysis of language it is not definitely pointed out which; hence can only be determined by the context.

Let this suffice. May I hope to be fully enlightened on this subject. Further information wanted. I remain, as ever, truly in love with the Brotherhood. D. H. LICHTY.

For the COMPANION.

What we Should not Preach.

We should not preach, that Eve deceived Adam; because Paul declares Adam was not deceived, but the woman being deceived was in the transgression.

We should not preach that the devil was once a holy angel, and that he fell from his lofty estate many thousand years before the creation of man, in consequence of which he became an enemy of God, and hence approached Eve the weaker vessel of God's creation, and deceived her, when the Bible tells us, it was the serpent the more subtile than any beast of the field which the Lord God had made.

We should not preach that God cannot look upon sin with the least degree of allowance, when he would allow his only Son to be an offering for sin, and still is allowing sinners repentance and remission of sin, in his name, and also allows him to make intercession for the people.

We should not preach, that in the midst of life we are in death; when it is true that every one, young or old, dieth at the end of life.

We should not preach that our bodies which we lay in the grave, will not rise in the resurrection, when Christ tells us that the hour is coming that all that are in the graves shall hear his voice, and come forth.

We should not preach that a man may keep all the commandments, and yet not be a christian, when the Bible saith, "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city."

The above contradictions I have often hear repeated by preachers, but never any one of those preachers tells the people where those scriptures are to be found; and if any one knoweth where they are recorded, I want him to have them all published; referring to the chapter, and verse of the Bible where it is to be found, and then I shall preach it also. And in conclusion I will say to those that preach all the above ideas, you and the Bible for it.

JOHN FORNEY.

Fall City, Nebraka.

For the COMPANION.

A Familiar Note to Austin Hays.

Dearly Beloved in Christ:—For a fortnight my mind has been considerably engaged about you; and the more my thoughts are turned in that direction, the more I feel impelled by an inward impulse of the soul to present you with an epistle, humbly trusting it may be a stimulant in your Christian achievements.

To encourage one another in our heavenward way, should be the grand aim and design of every one that is within the circle of faith. "Bear ye one another's burdens and so fulfil the law of Christ," is as applicable to us this moment as it was when it was first dropped from the pen of the inspired apostle apostle. It is the nature of love to seek the interest of others to aid and encourage them in the divine life. It is a plant that has its roots in the heart of the Eternal and Infinite, and is ever moistened and refreshed by the dews of heaven.

Love is not only of God a product, but the very essence of his being. "God is love; and he that dwelleth in love, dwelleth in God, and God in him." Love will never be destroyed; for it is the essence of the Divine mind, and therefore cannot be erased from the image of God in man.

Heaven were not a place of happiness, were not love there.

Love is the golden chain that binds believers in endearing, god-like intimacy. Erase love from a church and you have nothing but hatred, malice, and animosity. When love begins to decay in our hearts, and its green leaves, fragrant blossoms, and luscious fruit fade and die, we must not ascribe the sad decline to God, but to ourselves. "Nay, but, O man, who art thou that repliest against God? shall the thing formed say to him that formed it, why hast thou made me thus?"

"He that loveth me keepeth my commandments;" and the apostle would have us to understand that they are not grievous.

Where is the man who can confront the declarations of God's imperative demands? Who is he that will raise the puny arm of rebellion, by detracting from the sacred and essential qualifications of the many Christian graces, or divine behests, subverting the design for which they were so wisely conferred through the incarnation of God's own Son, that poor, fallen and degenerate man may and can aspire to a higher degree of a godlike aspiration?

When all things will cease to exist, the law of God will remain untarnished, as an everlasting confirmation of the consummation of the hope and joy that was set before us in anticipation of an eternal felicity—a home, sweet home in heaven.

When all the delusive dogmas invented by the cunning ingenuity of man will have sunk into shame and utter oblivion, stamped with irrevocable infamy by the wrath of God, will his word remain as an everlasting covenant.

"Heaven and earth shall pass away, but my words shall not pass away," is not a mere speculation, as some infidel would have us to believe; but it will ultimately come true when all the faithful shall be gathered home to heaven. That so few find the way of life is a matter of profound sorrow; and that so many profess to have found it, who are yet engaged in frivolous amusements and profanity of a sin contaminated life, is equally lamentable. "You must be born again," is a phraseology so much misconstrued, and so generally perverted by theologians, that, were a poor, illiterate mortal heart-broken and sin-stricken, there would be numerous false embassadors to lead him into the very gall of bitterness, in place of bringing him to the mercy seat of Christ, where are the wells of salvation.

Anti-Christians are so numerous, that seldom can anything be done, professedly in the name of Christ, without painting or writing some other name over that of the immaculate Son of the Most High. When the mandate comes, "Let your light so shine that others may see your good works and glorify your Father which is in heaven," there are many, yea, very many, who are about as much ashamed to be called Christians as to be so in reality. Many of your age and condition would regard the religion of Jesus Christ as intolerably irksome. The hope that gladdens your soul so much, and bears you up from the most terrifying hour, would be termed by some, as the very essence of insipidity.

The lust of the eye, the pride of life, and the gratification of the flesh, is a trinity in which the sinner finds more joy and real happiness than in all the infinite resources of a Triune God. The sinner is continually confronting God with austerity relative to the means of salvation.

The sinner thinks he is drinking deep from the wells of salvation; little is he thinking that he is imbibing the essence of demons which dims their mental perceptions, and prevents him from seeing the beauty of holiness. If the sinner could see, by an eye of faith, the sapphire walls and golden pavements of the New Jerusalem, on which are treading millions of blood-washed souls with palms of victory in their hands and crowns of glory on their heads, praising the infinitely Holy and basking forever in the sunshine of immortal glory; if the sinner could tear aside the intervening vail, and look into hades and see the damned wailing, it would create wonder and astonishment enough to bring the atheist to the feet of Jesus and anoint a Savior's feet with tears of penitence.

When the voice of God comes in tones like this, "Son, daughter, give me thine heart," the call, at all times should be met with a response like this, "Here, Lord, am I, poor sinner, help thou mine unbelief," or like Peter on the boisterous ocean, "Save me or I perish." Well do I remember the difficulties that seemed to intercept your pathway, but at last the bright and morning star dawned upon your heart and you found Jesus to the joy and satisfaction of your immortal soul. Was he precious? How glad you were to receive the message, "Thy sins be forgiven!" You felt the hallowed impulse of a loving Savior, in the chambers of your heart, did you not? Angels seemed to hover around you, when you rose from the baptismal grave, and the soul-cheering tidings went home to heaven, "The lost is found and the dead is alive."

Providence has, it seems, cast your lot with those with whom you have but little possession in this world; but do not despair on this account. To "contend earnestly for the faith," is, to make a great stride heavenward. A home in heaven is worth more than millions of worlds. When the Dispenser of all good comes and gives his rich gifts into our hands, there are few that will say, "Stay thy hand, it is enough;" but when the mandate comes, "Sell all thou

hast," then there is a disposition to demur. "Seek ye first the kingdom of God and his righteousness," and the rest "shall be added unto you." Who was poorer than Christ? In his humility he exclaimed, "The foxes have holes, and the birds of the air have nests, but the Son of man has not where to lay his head." Yet in his state of poverty and humiliation he secured a name above all others, and the highest state of possible exaltation in glory.

You are yet young in the cause of Christ—a mere babe; only a month and a-half ago you were inducted into the household of faith. You need encouragement; therefore repair oft to the mercy seat of Christ. Make the Bible your chief text-book. Study well its import. Make it your chief meditation Masticate well the word of God. The longer you chew it the sweeter it becomes. It never can be exhausted; therefore apply yourself to it. Neglect not to sit at the feet of Jesus, either in study, fasting, or prayer. These are three principal means in hastening our assimilation to God. The word of God will never get old or monotonous. The Bible contains an account of man's creation, and is a vivid panorama of the great and happy family in heaven. "Study to show yourself approved of God, a workmanship that needeth not to be ashamed, rightly dividing the word of truth." Let the word, the precious word of truth, be your criterion to go by. "Neglect not the gift that is within thee." "Humble yourself under the mighty hand of God, that he may exalt you in due time." Oft enter your closet, shut the door, and pray to your Father in secret, and your Father which seeth in secret shall reward thee openly. If your peace flows like a river go at once to God's altar to offer prayer, "Pray without ceasing." Prayer is the Christians life; as a man cannot live without breath, so cannot the Christian without prayer. Whatever betide in life, go to the mercy seat of Christ. Lovely Savior! precious heaven, to which he brings us.

When you fall short of doing your duty, do not despair; but go to Jesus, bring your censor full of tears and supplications. Though Satan impeach, and conscience accuse, remember God is greater than they. Christ is our advocate. "Who can lay anything to the charge of God's elect?" it is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is ever at the right hand of God, making intercession for us."

I will conclude. Should we see each other's faces no more, may we come through life more than conquerors, become victorious over the grave, death and hell, and ultimately strike the hands of final redemption in the kingdom of God. So fare-you-well in life

Your young brother,
J. T. MEYERS.

Somerset, Pa.

For the COMPANION.

The Care of the Flock.

Bishops, as shepherds, should be very kind to their helpless charge. As overseers of the flock, they should use their utmost endeavors to baffle the raging storms of the perilous times, and to give them healthy food. It is their duty to watch the flock very strictly; for "wolves in sheep's clothing" often get among them. These cunning, disguised, rapacious monsters, are often very hard to distinguish from the sheep. Their clothing is just like that of the sheep; but underneath there is no similarity. The bodies of the sheep are ready for the master's use; they consist of meekness, love, peace, joy, etc. But wolves are cruel as death, and as hungry as the grave. Their throats burn for blood. Their frames look bony and grim. They fasten on the innocent, pressing them down and piercing them to the heart. They drag them out and down to their horrid dens, where they howl over them among the mixed, foul shades and frightful ghosts of hell. But Jesus, the good shepherd and bishop of souls, has lost none of all that know his voice and follow him. He keeps his flock hidden between the mountains, down in the pleasant valley of humility: down far below the reach or effects of furious tempests or ravenous beasts. He leads them out to pastures by the pure waters of the river of life. In these peaceful valleys the innocent flock dwells and feeds in safety. Every good shepherd will sacrifice all his comforts, even his life, for his flock; but hirelings do not care for their flocks, only to use them to gratify their own selfish, wicked desires. What desires? Why all such that do not originate from impressions made upon the mind by the word of the Lord.

J. B. GARVER

Shirleysburg, Pa.

For the COMPANION.

Charity.

"Meek and lowly, pure and holy,
Chief among the blessed three."

Not only is this the chief of christian virtues, but assumes as many forms as there are human woes and sufferings to be relieved. I was just thinking of the many charitable institutions, both in this country and Europe, with their tens of thousands of wretched beings reclaimed from misery, infamy and perhaps eternal woe, by the many good "Samaritans," that still seem to bless this earth and I rejoiced to know that there are such angel spirits in human forms among the children of men, meekly doing the work of their great Master. Then I asked myself, "Where have the Brethren their charitable institution?" I paused but echo alone answered, "where?" Though many of us place so much stress on an implicit obedience to the Savior's command, "go and do likewise," yet there is not a single institution in the church for those who "fell among thieves" that robbed them not only of thier means, but also of their virtue & character. What countless thousands of Lazeri lie at our doors crying for aid, but not an inn have we yet selected where they receive our fostering care. I fear too many of us are satisfied when we have paid the tithes of the mint and cummin, while justice, mercy and the weightier matters of the law go unheeded. May it not happen that on the day of judgment to our astonishment we will be set at the left hand, while many whom we now regard as "outsiders" may hear the saying, "I was hungry & ye fed me" &c. It must be admitted that as individuals, the members of our church are not behind any church now in existence, but as long as we go into battle single handed we waste half our force. How much better were it if the whole of the time at our Annual Meeting were spent in devising plans to spread the gospel and lift up the down-trodden, instead of attending to petty "queries" that answer no good purpose? Is there no Girard, Howard, or George Muller among us? Are there not thousands of Brethen & Sisters who would like to aid in supporting some charitable institution? What say you.?

S. Z. SHARP.

ART possesses a language which speaks to all eyes, and is understood by all nations.

For the COMPANION.

Universalism not of God. No. 6.

It is evident that all flourishing, civil societies are moved along by a well regulated discipline; and all the movements and turnings of human occasions, are moved to and fro as upon the axle of discipline. Close observers, who have read with judgment of nations and communities, of cities and camps, of peace and war on sea and land, agree at once that all depend upon discipline, and that the final destiny of all is determined by the manner in which discipline is observed. So it is with heaven's highly authorized discipline; our future destiny depends alone upon how we handle, and comply with it.

No, Universalist, the beneficent Savior never left his work so carelessly done. No, he never left this work to the inventions or discretion of men; he never left the government of his church militant to be varnished over and patched up with the many devices and capricious fancies of men. He came down himself to hand us the discipline; and not only published the principles of its institutions, but gave us an example. "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you.

How can intelligent men believe that God has left his frail and feeble, though not less beloved, church here below, to the perpetual stumble and conjecture of man in this dark wilderness of sin, without leaving a map, chart, or discipline by which it should be governed? Yes, friendly universalists, he came to hand us a law to be obeyed, and became the atoning sacrifice for sin, that by his stripes we may be healed through obedience.

The apostle Peter said, "Elect according to the fore-knowledge of God the Father, through sanctification of the Spirit unto obedience." And farther said, "Which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

Who is it reserved for? The apostle tells us in the 5th verse, "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." We are taught in the Holy Scriptures, that the power of God is the gospel of Christ, hence it is that due obedience to that gospel is the power which saves beyond the tomb. And the apostle farther says, in the second chapter, "But unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." So we deem it unnecessary to reiterate any farther; but will refer you to the solemnities of the judgment; for we must all appear before the judgment seat of Christ.

The Bible gives no promise of probation beyond this life. To fallen angels it gives no hope. Their state would excite as much compassion as that of fallen men. From the person whom we are taught was in hell, Christ shut out all hope. In the night of death no work can be done. The giving up of the mediatorial kingdom by the Son of God, leaves his enemies beneath his feet, crushed by his might, with no hope of escape. Death closes our destiny and it is eternal. To death and to judgment all are tending. In the dark, damp grave all must lie. Deep is the river of death, but all must pass over it. No countenance so bright, no frame so vigorous as to escape the grim monster's icy hand. The strongest pulsations will cease, and the most elastic step will falter, when death approaches with his terrific grasp. Solemn it is to think of the judgment that follows death; to look forward to that hour in which all shall stand before the Judge of the quick and dead; yea, stand in the presence of him to whom all things are open, and one who cannot err, and from whom no one can escape. I am awed by the solemn considerations of this mometous subject. I feel solemn while I write upon the subject, and am assured that for me there is no escape, no safety but at the foot of the cross, where, in accents of humble faith and hope I can say,

"Rock of Ages, shelter me,
Let me hide myself in thee."

Neither is there safety in any other refuge. O, ye dying sons of men! will you refuse the Rock, and seek shelter some where else in the day of tempest and storm? There is no other name given under heaven, and among men where by we can be saved. Will you deride this theme? Will you mock at approaching danger? Will you be deceived by the siren song of peace, when the Eternal God pleads with you not to die—when this whole life is given to prepare to meet him in peace? Oh! will you allow the enemy of souls to lead you astray, through the delusive pursuasions of universalism? Delay not that preparation without which you cannot stand in the judgment. And when you and I, with an assembled universe, shall stand before the tribunal bar of God, may our names be found recorded in the Lamb's Book of life. And when the full chorus shall go up from the redeemed of the earth, may our voices be mingled, and blended together in that blood-washed throng, in antheme of praise to the Lamb of God, the Redeemer of the world, and the Judge of all men. Oh, what a solemn thought! It is not alone the pirate or culprit that is to be tried for his depredations; it is not alone a band of pirates to be tried and sentenced to death; neither is it an army or batallion of men arranged before an earthly tribunal; neither is it alone the kingdoms of the whole world of the nineteenth century; but it is all kindreds, tongues, and nations that have inhabited, and will inhabit, this mundane system, who shall stand before God, there to be judged according to their works. And then shall it be as may be found in the 25th of Matthew, 45th verse, "And these shall go away into everlasting punishment, but the righteous into life eternal.

Let us come to the conclusion of the whole matter, "Fear God, and keep his commadments, for this is the whole duty of man."

ANDREW STALNAKER.

For the COMPANION.

Where can the Preacher be Paid for his Labor.

Many of our ministers want to be paid for their preaching; and I suppose it is right that they should be. And I believe there are not many today that are not being paid for their labor. If they are not obtaining annually a sum of gold or silver, they are treasuring up something that is far better, a reward in heaven. But I sometimes think our ministers labor to a great disadvantage. They labor too much where they are not needed. If they did not the command, "Teach all nations," would

not be so much neglected. We frequently hear the Macedonian call, "Come over and help us;" but few respond. Yet there are many churches that can lend ministerial aid without missing it. Then why are the outskirts of our churches so much neglected? Is it because brethren have been so fortunate as to settle themselves down in life in such a comfortable manner that they fear to change their positions lest they never again get a suitable place to spend the remainder of their lives? Or is it because they do not want to leave their social circle which they long have enjoyed with a number of kind brethren. Either of the above reasons is likely to be too true; and there may be others equally invalid But are such excuses in harmony with the will of God? Was not the Son of God a preacher of righteousness? and do not his precepts and examples teach us to abandon the inclinations of our wills and submit ourselves to the wills of God? And, I think, if we are willing to be governed by the good Spirit of the Lord, that congregation which has no speaker will soon have one. It matters but little what our circumstances are in this life, if we do all in our power to please the Lord, he will prepare a suitable mansion for us in glory. If we have but food and raiment, that is all we need or can get in this world. Why then, delay to supply those calls from foreign churches? Away at Oregon are a few brethren as "sheep without a Shepherd." But the compassion of the Lord is upon them; and if some willing preacher will sacrifice a few of life's comforts, and exercise his talents there, he will be well rewarded for his labor. Any preacher in possession of charity for the sinner, certainly would do well to emigrate to some of those small churches. He will be amply paid for his labor. Complying with the requirements of God is the way the christian obtains his enjoyment, and it is a way, too, that the preacher will enjoy the fruits of his labors. Imagine with what joy a zealous embassador of Christ leaves his comfortable abode, and trusting his flock to those who by his encouragement and instruction he has assisted to take the burdens from off his mind and perform the labor that was so carefully allotted to him, to teach another nation or in another country the doctrine of the Bible, whereby he has already led many a lost one from the snares of death to the fountain of life, again to expound the plan of salvation whereby all men can be saved. But they are few who are privileged to perform such an amount of labor; and any one guided by the Spirit of God should not wait for the aged to perform the labor which really belongs to the more dextrous or able speakers. Many of our old ministers, if they were never so willing, could do but little in such circumstances. Their battles are well nigh fought. They will soon have to leave the shores of mortality to realize a life in a never ending eternity, where they shall rest from their labors; and all that remains now for them to do is, to encourage those who labor in God's noble cause to press forward in their calling, that the power of the gospel may have its desired effect; that those who are ignorant of the plan of salvation may have it explained to them, and those who are thirsting after the bread of life may also have a few of its crumbs administered unto them.

Adhering to or complying with the requirements of God, is the way the christian obtains his enjoyment.—Why then withhold the divine word of God from them, when God is able and willing to reward his servants for their labor? The advancement of the church is what we all should desire. And where is there more room for progress than where the true gospel has never been preached? Where can the preacher be better paid for his labor than in some of our little, neglected churches? By making the weak in the Lord strong, is the way to overthrow the strong-holds of Satan; and by following the example of Jesus, the servant of God is required to renounce his own inclinations, and submit himself to the will of God; and this is the only way that his servant will enjoy the fruits of his labors. Christ teaches us self-denial by example and precept. When he was on his mission to our world he did not always remain amongst his beloved disciples but left their society whenever duty demanded it. He was governed by the will of the Father entirely. It would have been very convenient for him to have remained mostly with his disciples, and his company would have been very acceptable; but he would rather spend whole a night in some secluded spot, if it was necessary. After a hard days' toil, instead of taking up his abode with his followers, he, with tired limbs, ascended a rugged mountain, and there he "continued all night in prayer;" and when the dawn of morning dispelled the dark curtains of that lonely night from off all nature, he approached his humble followers, and from them he selected his disciples, whom he placed as servants in his "Father's business." And recollect, dear reader, that he placed them in such a position that they would be of most service to God, and where they would be best paid or rewarded for their labor; not in such a position as would best suit their inclinations. And now, if you want to be well rewarded for your labor, you who can be spared to preach the gospel where it is so much needed, respond to those calls, and the good that you will be able to do will pay you richly for your labor. By the assistance of God, you cannot fail to see your efforts crowned with success. Are you without the means to supply those demands? The church, perhaps, will give you her assistance when needed. If we all knew how necessary it is to be instructed by God's teachers, we would be more willing to have those calls supplied. Christ's gospel should be withheld from none that want to hear it, when it can be preached unto them. When he was here in the world, multitudes thronged him, who, he said, were as sheep without a shepherd. And he was moved with compassion upon them, and did not withhold his doctrine, but "began to teach them many things." He saw that they were willing to hear, so he taught them. Such is the love that our Savior has for those that would be instructed by him. His will is, that all should come to a knowledge of the truth and be saved. How necessary then, that we be engaged in doing the will of our Master and have the gospel preached whenever and wherever it can be.

F. M. SNYDER.

De Graff, Ohio.

You can not escape from anxiety and labor; it is the destiny of humanity.

Evil communications corrupt good manners.

Christian Family Companion.

DALE CITY, PA., March 12, 1872

Back Numbers.

TWO HUNDRED SUBCRIBERS WANTED!

Expecting a large increase to our subscription list we prepared for it by printing a number of copies more than were actually needed, in order to be able to furnish back numbers. Now there are about two hundred still remaining on our hands; and we must soon cut down the issue to our actual list. Before doing so we make this appeal to our friends. Will not one out of every twenty of our friends send us a new subscriber who will take the back numbers of the present volume? Please make the effort friends. (tf.)

Apprentices Wanted.

We wish to secure several apprentices to the printing business. They may be either male or female, of the ages of 16 to 18. Members of the church preferred, and none but those friendly to the church need apply. (tf.)

Papers Wanted.

We are short of No. 48 of last year (Vol. 7) for our files. In endeavoring to give the remaining numbers of last year to new subscribers, we run ourselves so short that we are now suffering a severe loss. Will not some of those who may have that No. in good order, and yet not have the full volume, let us have several copies of said number. We cannot have the volume bound until we secure them.

INFORMATION WANTED.—Knowledge of the whereabouts of one Josiah Klinginsmith is desired. When last heard from he was near Pleasantville, Pa., in the oil regions, and had cut his leg with an axe. Any information in relation to him will be gladly received by his old widowed mother, Elizabeth Klinginsmith, at South Bend, Armstrong county, Pa.

Charity Fund.

We have received since our last report in No. 6, the following contributions to our Charity Fund:

D. M. Snavely,	$ .75
Jacob S Harley,	1.50
John Renshler,	.35
George Flack,	1.00
D. Pfoutz,	.15
L. L. Tombaugh,	.50
Mrs. Susan Roberts,	.75
E. Goan,	.40
Kate Elliott	.60
B. Shellenberger,	.30
Mrs. Mary Shellenberger,	.50
Catharine R. Suplee,	1.00
———— ————, Md.,	1.50
Esther Stoner,	1.50
Mrs. C. Lehman,	.50
	$11.30
Formerly acknowledged	13.40
	24.70
Papers sent Westward	$ 3 00
Previous charges	24.71
	27.71

If our bretheren and sisters feel to contribute to this fund we shall be able to appropriate their donations to the most worthy purposes, where they will be highly appreciated.

In this connection we wish to inform Sister Delia E. Bolin, that her subscription to the *Companion* has been paid by a young sister, whose prayer is that the blessing of God may accompany her and family; and that in as much as they have manifested a desire to deny themselves of temporal favors, may the Lord feed their souls with bread that cometh from heaven. We have the pleasure of an acquaintance with the sister who made the offering, and have felt the warm grasp of her liberal hand, and we believe that never was an offering made with better motives. Therefore God's blessing will accompany.

By the way could not sister Bolin, occasionally contribute to our columns?

Answers To Correspondents.

SARAH STEM.—We do not keep any account of said paper; do not see it once in a month. If you will send us the obituary notice, or have it sent to us, we will insert it cheerfully. Have sent you envelopes for five cents and credited you with forty-five cents on charity list.

SOMEBODY writing from new Paris Indiana, gives us an account of his travels but forgets to give us his name. The same correspondent sends us $1 50 for the *Companion*, to be sent to Lewis Mentz, but gives us no post office. Will he please send us the necessary information and every thing will be made satisfactory.

SAMUEL BRUBAKER:—Your letter of Feb. 27 is at hand; the former one to hand, but the registered letter has not yet been received. The postmasters are corresponding with each other, and the matter will be ferreted out. You need not farther concern yourself about it. If it is lost, the loss shall be ours, unless you prefer to bear part of it; but you are under no farther responsibility in the matter.

HENRY KELLER;—You can send Bank Check, Postoffice Order payable at Somerset, Pa., or registered letter. Address us at Dale City, Somerset county, Pa.

GEO. MYERS:—We beg pardon; we always do when there's no other way. The money came to hand all right. When we examined the books that was all right; and the names were found in type. We really could find no fault on our part; but of course it must have been us. We know that now your papers are going as they should go. We have also sent all missing numbers. Hope all will be right now.

LEWIS KIMMEL:—It is ail right.

J. G. BASHORE:—Forty cents.

EMAN'L LONG.—Yon owe us nothing on last year, nor this; you have paid to the end of this volume.

GEOROE HOLSOPPLE:—Plain enough for any person; and it is all right, too. You were entered for the Journal, and can expect it soon.

HENRY SLINGSLUFF:—It is all right in regard to the Almenac; but if you have more than you can dispose of, after satisfying yourself for extra expenses, you can return the balance.

Change of Address.

Brother Isaac Ulerey has changed his address from Pyrmont, Carroll county, Ind., to Salem, Marjon county, Ills.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

From Salem College.

Dear Brethren and sisters; I have often been pressed with a desire to contribute a few lines to our paper, for your benefit, but always considered myself as standing in an unfavorable position with many of my dear brethren and sisters; because I have been connected with this institution. But thanks be to God, I need not be ashamed of the cause in favor of which I have been using my scanty influence.

Though I have sacrificed superior advantages in respect to education on my part, merely to patronage and help to build up an institution amongst the brethren, yet I shall not regret it in the least, if we may be so blessed as to accomplish such a noble end in our fraternity.

I have been a student at this school almost from its beginning; and have noticed its many changes. Sometimes my hopes for its success were almost wholy extinct. It has suffered many disasters. It has withstood powerful oppositions, yet it stands ready to kindle into a flame of rapid success by the ready and immediate aid of our brethren and sisters everywhere. May the good spirit awaken our brethren, friends of education, and prompt them to its aid.

I have been extremely delighted with the prospects of attending our institution of late. I feel happy that the brethren are taking a firmer hold of matters so important. I feel as though the darkness of its night has passed, and the dawn was appearing with all its promises of prosperity and success. May God open the hearts of my brethren and sisters to do all in their power for the cause of education; for it is the Lord's own cause. Who shall then fear to take hold of it and help it along? It is not a source of pride as many suppose, or at least seem to manifest by their conduct toward it. No; true education cannot foster pride; but ignorance the mother of all vices, is also the mother of pride. Some of the brethren say it is nothing but a nucleus about which pride entwines herself.—May God grant His aid in repelling all such evil from it. The object is to have it conducted in as plain and simple a manner as possible, so that the brethren need not fear that their children will be taught to run into arristocratic habits. But the way to accomplish this soonest and most effectually will be by the Brethren taking an active and vigilant part. And I hope they will do what they can in every respect; by lending their aid and services to the school. Remember it is open to the criticism of all; surely then if the Brethren take hold in the matter, and use their influence as ardently here as in many other places, there shall be no danger of its becoming a den of aristocracy.

Now brethren I hope your hearts may be opened to liberal contributions. And who will be one among you to say that you will not help a cause like this; but rather protest against reason and better knowledge. I hope there are few such, when they solemnly reflect. Who will then be first to lend their aid. Who will be the first contributor to our library, as we very badly need one, or be a contributor in any way you may think best.

We would be very thankful to any of the brethren or friends who would favor us with such donations.

Your in the bonds of christian charity,

SAMUEL S. KELLER.

Brethren Editors:—We would inform you that, in this branch, (Plum Creek, Armstrong county, Pa.,) we have been encouraged somewhat since our last report to you. The Lord, through his tender mercy and compassion, has permitted us to enjoy a reasonable portion of health and strength, bodily, for which we try to be thankful to the Giver. The faith of the Bible in the brotherhood is, we trust being strengthened, and has also been a little extended here in our midst. By the favor of God, our beloved brother, J. Calvert of Milford, Ind., came to us on the 2d of February and remained until the noon of the 12th, meeting twice each day. He labored to "preach the word" to us at each interview, which the good Lord, accompanied by his spirit to the hearts of many of the congregation. And while we fear that some seed has fallen "by the wayside," "upon stony places," some among thorns," yet we also feel that some has fallen "into good ground, and brought forth good fruit."

On the Lord's day, the 11th, nine found a watery grave in which to bury the old man, and rose again, we hope, "to walk in newness of life." These were all young, yet have been in "this vale of tears" long enough to feel that without returning to God in Christ, there was for them no salvation. Others seemed as they, but did not yet accept the offers of salvation on the easy terms of the gospel.

Easy terms we say, though some of the spectators at the place of baptism, standing on about 18 inches of ice, thought that it was hard to thus follow Christ. We pity them, they do not feel to follow Jesus so closely. Such are unwilling to be covered with water now. Oh! I wonder how it will be with them when the Lamb comes again, not to atone for sin, but to take vengance on them that know not God and obey not the gospel of our Lord Jesus Christ.

May The Anointed One see his own image in all who have recently begun to serve & follow him, as well as in us who are more advanced in his service. The time seems to be at hand, when many "will not endure sound doctrine," therefore we desire that The Lord of the harvest may aid our loving brother's labors here and elsewhere, that much and lasting good may result to the good cause and to the souls and bodies of men. God be thanked for his zeal and courage to labor among us, and may other co-laborers also be encouraged to "go and preach the gospel to every creature."

In this connection I desire to say that the church here has been edified, and encouraged. We feel it was good to be together to serve The Lord. At parting many natural eyes became dim, but we trust "the eyes of our understanding" will in consequence be the more "enlightened."

We feel thankful, not only to brethen and sisters who convened with us, but also to our heavenly Father, "who hath begotten us to a lively hope."

May joy and peace in the Holy Ghost accompany us all.

LEWIS KIEMMEL.

Elderton, Pa.

Charity List.

I noticed that your charity list is in the background some, and feel like giving a little ($1.50) to pay some poor brother or sister's paper—the money that I formerly spent for tobacco. Hope it may cheer some fellow-pilgrim; for it has often encouraged and comforted us. I think it should find a place in every Christian family. I will yet say to my brethren who with me have been in bondage, that it is better to be free; and the Savior is willing and able to help us to be free, if we are willing and ask his help.

A. Brother.

We admire the tone of this item, and hope to have more such expressions from our brethren and sisters.

Brother Henry:—I have the COMPANION this morning, before me on my stand, where I have been looking over its pages. A query came under my notice in the present number, page 107, by brother H. B. Lehman. The query relates to a line in hymn, No. 225 of our Hymn Book. I do not know who was the author of the lines, neither do I care, but I believe they are truthful lines. But you ask scripture for the line, "For ev'ry vain and idle thought." I think we have enough of scripture to satisfy us on this point. We can find the word vain some twenty times, in the Bible, if my memory serve n e right, vanity about thirty times. The poet's lines do not say, "give an account, 'for ev'ry vain and idle thought,'" as you say in your query. First I will cite you to Matt. 6: 7, "Use not vain repetition." Psalm, 119: 113, I hate vain thoughts, "Also Jer. 4: 14, "How long shall vain thoughts lodge in thee?" The prophet says, "Wash thy heart from wickedness, that thou mayest be saved." Rom. 1: 21, "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain; in their imagination, and their foolish heart was darkened." 1 Cor. 3: 20, The Lord knoweth the thought of the wise, that they are vain. See also Col. 2: 8, I have given only a few instances of the word vain, of the many that could be given.

Next we will examine the words think and thought. I think we can find the words thought, thoughts, and think, between seventy and eighty times in the Bible, if I mistake not; first I will cite you to Prov. 24: 8, 9, "He that deviseth to do evil shall be called a mischievous person; the thought of foolishness, is sin." Eccl. 10: 20, "Curse not king in thy thought." Psalm 94: 11, The Lord knoweth the thoughts of man that they are vanity. But we shall not curse in thoughts or in words; thoughts will generally be before words. But the proverb says, (2: 5,) "The thoughts of the righteous are right;" then, (15; 26,) "The thoughts of the wicked are an abomination to the Lord. Now if the thoughts of the unjust are an abomination in the sight of God, why not if the followers of Christ will have evil thoughts; which ought not to be among professors of Christ? Let us hear the prophet Isaiah, (55: 6, 7,) "Let the wicked forsake his way, and the unrighteous man his thoughts." Jer. 4: 14, "Wash thy heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?" Now we will come to the law of Christ, Matt. 15: 19, "For out of the heart proceed evil thought, murders, adulteries, fornication, thefts, false witness, blasphemies." Mark 7: 21—23, "Out of the heart of men proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man." Rom. 2: 15, "Which show the work of the law written in their hearts; their conscience also bearing witness, and their thoughts; the meanwhile, occuring or else excusing one another." 1 Cor. 3: 20. And again, the Lord knoweth the thoughts of the wise, that they are vain. Thought is the act of thinking. Let us hear Paul again, Rom. 12: 3, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly then he ought to think, but to think soberly." This is plain; where it is said thou shalt not kill; not steal, not bear false witness, so he says, not to think highly. So I believe we understand this point. See 1 Cor. 8: 1, 2; Gal. 6: 3, "For if a man think himself to be somthing when he is nothing, he decieveth himself." Phil. 4: 3, Finally, brethren, whatsoever things are true, whatsoever things are honest; whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are good report; if there be any virtue, and if there be any praise, think on these things."

I have written in love, as an answer to your query; and if I am in error, I wish to be enlighted; but let us try and do all things in love, is my prayer. JOSIAH BEEGHLY.

Dear Brother in the Lord:—I had a letter from elder John Zug, dated February 19, 1872, stating that he was in ill health, and that he was on the decline daily; and feeling a desire to see him once more, I left home on 24th, went to Myerstown, walked a little distance to brother Weaver's who made a way for me. Got to brother Zug's before sunset. Found him in bed; but he was still able to get up. Had a nice time with him. But he is frail; a very disordered stomach, a deep-seated cold, and age, I think is his sickness. He is up and down, still able to walk out; but not able to leave home. On Lord's day I was at meeting with the brethren in the old Tulpehocken meeting-house, and in the afternoon at Richland. On Monday morn John Zug jr., took me to Long's meeting-house in the Spring creek church, when they had started a meeting on Saturday evening before. Brethren J. Hartzler, S. Getzle, from old Berks, and John Gibble of Lancaster county, were present. On Thursday morning brother Hartzel brought me to Spring Creek meeting-house. Was with them at one meeting. They had another in the evening, but I left about the close of the forenoon meeting, and came home. But many of the brethen I used to see in these churches are no more there. In love your brother. MOSES MILLER.

Mechanicsburg, Pa.

Scott Valley.

Is there such a place as Scott Valley? There is; and this Valley is also in a high state of cultivation: grain, vegetables and fruit, of all kinds are raised in this Valley, to supply the hundreds of mining camps that are in the foothills and mountains that surround it. Scott Mountain is situated at the head of the Valley. Its height is ten thousand feet above the level of the sea. The low mountains on the east are called Greka Mountain. The tall mountains on the west are called the Balmon Mountains. You that are not acquainted with the Valley, do not think strange when I tell you that men are raising grain and thrashing from two thousand to twenty thousand bushels on one farm. Land in this Valley is worth from ten to thirty dollars per acre in gold coin.—Farms can be bought at their prices at present. I could go on and talk about the climate and numerous other things, but I do not wish to take the space in your paper. Brother John Sharrath is stopping with us this winter. Yours Truly,

H. C. CORY.

Crystal Creek, Cal.

For the COMPANION.

Reply to Brother A. H. Cassel on Plagiarism.

In COMPAION number 8, current volume, appeared an article written by brother Cassel, under the heading Plagiary. In which he charges me, with other brethren, with literary, theft, meanness, and fraud. Now I am sorry that brother Cassel pursued the course he did. Is this the way a brother must do when he feels himself wronged by another? I think not. If brother C. had sent me a few lines stating his grievances, I certainly would have tried to make it all right. But for satisfaction of brother C. and all my dear brethren and sisters who read the COMPANION, and even those who may hear about this matter, I will try to explain.

I had for some years thought to write an article stating who my ancestors were, and what I know about them; and had intended to do this about the time I did, so that my family and relatives could get and preserve it if they wished to do so. And when in Berks county last Fall, in company with brother D. P. Sayler I was all night with my cousin, and brother Klien. In speaking about our friends and ancestors, brother Klien said he had a paper he got from Cassel, which gave a statement of our great grandfather. I said I would like to have a copy of it, as I intended to write something; and it was given to me the next morning. In November I wrote the article, which was published in the sample number of the Pilgrim, dated Nov. 28, 1871. All that I took from the paper which I obtained from brother Klein, had reference to my grand-grandfather, elder George Klein; stating where and when he was born, when he emigrated to this country, where he settled, when and by whom he was baptized, and when he moved to Northkill on the Tulpehocken, to take charge of said church, when and by whom he was ordained. This is about the substance of what I gave, and this is all that brother Cassel can have any claim to, and not even all this, for I heard my mother talk about George Klien more than forty years ago She was a grand-daughter of his. And where did brother Cassel get what I gave reference to elder George Klien? He (Cassel) did not live when Klien lived. He got it from some body else, just as brother D. B. Klien and myself did, I presume. So with some of those articles in the *Almanacs*, where he gives articles, biographical sketches, and names of brethren, &c. Some of these lived more than a hundred years ago, and we know that brother Cassel is too young to have all this from personal acquaintance, or his own observation. Then he must have got his knowledge from others, just like I obtained a part of mine about my great-grandfather; for whilst I am writing I have *Almanacs* of '71 and '72 before me, and can not see much credit given to any one, but generally signed Abraham H. Cassel. And yet he charges me and others with plagiarism, or literary theft, &c. "Thou, therefore, which teachest another, teachest thou not thyself; thou that preachest a man should not steal, dost thou steal?" I would not have replied, not being hurt very badly, but quite a number of my dear brethren know, that I gave brother Sayler company last Fall to Eastern Pennsylvania, and some who know that we were in the Library, might wonder after reading brother Cassel's article. "Did brother Miller steal or take some papers when he was there?" No, no, brother Miller did not get the worth of a pin when there. Brother Cassel not being at home, his son and daughter took us into the Library; but we went away no wiser than we came. So I disclaim of being guilty of the charge of plagiarism. Neither do I think that my brother and cousin D. B. Klien is guilty; as I understand that brother Cassel had given him the article some ten or twelve years ago, and my impression is, that Klien, at the same time, gave Cassel some rare old books and pamphlets, "without treasure." Let us not be desirous of vain glory, provoking or envying one another; but speak the truth in love.

MOSES MILLER.

Mechanicsburg, Pa.

Dear Borther Holsinger:—If not encumbering too much, your columns with unimportant matter, please inform brother J. S. McFadden and all other brethren going westward that they will find splendid land still subject to premeption and homestead entry in Jewell county, Kansas. In fact all that country lying up the Salmon River, and between that and the Republican River is about all that we could ask as far as natural advantages are concerned. I do not wish to speak to the disparagement of any other portion of the far western country, but I think it perfectly safe to say that it is considered by a majority of those who have traveled throughout that section, to be the finest part of the State. We were directed there by a man who had traveled pretty much all over Nebraska and pronounced it superior to anything he found.

Good rich land, rather more timber than falls to the general average of the west. Good water found bubbling out in springs, or in wells at a reasonable depth. Stone coal is said to be abundant in Cloud county. Magnesian limestone is found in great abundance along White Rock River, and perhaps many other places—soft enough to be sawn into any shape when first taken out but hardened by exposure so as to be excellent for building, or other ordinary purposes. The climate is mild enough to raise almost all kinds of fruit, and fall wheat, will do well. It is just the latitude for osage orange hedge, and the country will soon be beautifully checkered off with live fences Railroads are pushing their way up the Salmon—up the Republican, and will soon traverse the country in all directions and beside all this, brethren if you will look at a map, you will find that this country is right in the center of our great republic.

Let the brethren who have already settled there, become a nucleus around which many more of us may gather, and then though, this broad land may be defective in many of its members, it may still be said that it is should in the care; round religiously, morally and socially.

J. S. SWITZER.

Iowa City, Iowa.

Brother Henry:—We are glad to say to you, that the ark of the Lord still moving onward in the salomony arm of the church. We received several into the chruch by baptism through the course of the last summer. We commenced a series of meetings on the 9th inst., and closed on the 20th. The hearts of many were made glad, to see their children and friends come to Christ and his church. Forty-five were added by baptism during the course of our meetings.

Brother D. Younce did most of the preaching SAMUEL MURRAY.

Dear Brother Holsinger:—It affords me great pleasure to sit down to write these few lines to you, though a stranger; but wherever the word of the Lord is, there is liberty. These things have pressed upon my mind for a long time; and I feel it my duty to write a little. I have been taking the COMPANION, and its good reading affords me great comfort indeed. Now I shall begin to talk about my soul's salvation, what Jesus has done. I love to sit alone to meditate, to draw in my wandering mind, to feel that my Redeemer lives. These things often arise in my mind, do I live as near to God as I ought; and do I love him as he has loved me? But when I look around and think of my vain, earthly body, think what good can come out of it, I often think if I had begun younger in this glorious work, I would have a great treasure in heaven to-day; but since I have now entered into the ark, may I be found ever looking for Jesus, who will soon come to give every Christian his reward, and if I rest not from my labor with those who rest in the tomb,—because the scripture saith they shall not all sleep,—when they shall rise incorruptible, in the glory of God, may I with the quick, be caught up in the air with all the holy saints, to sit at God's right hand. I hope, dear brother, you will not think I am making too free, for I cannot help expressing myself, because the Saviour said, "Whosoever shall ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory and in his Father's and of the holy angels." I have often felt after hearing a good sermon, or at prayer-meeting, I ought to tell what Jesus has been doing for me. It seems, sometimes I could pour out my whole soul to God my Savior. I have friends and neighbors who love not God, nor obey the gospel. I am praying the Lord to unstop their deaf ears and open their blind eyes, that they might enjoy the glorious pleasure I do now. I never shall forget the day the Spirit told me to confess Jesus, that I was new; everything around me was new. Oh that I could tell the heighth, the breadth and depth of Jesus love; May I see poor sinners returning to God my Savior, who died, the just for the unjust, to bring them to God. Dear Saviour, hear my prayer, I leave this letter in care of the Lord. May the Spirit of the Lord be your support, and the full armor of faith be on you.

Brother Holsinger:—Will you or some other brother give an explanation on the following query: Inasmuch as Christ said, "My kingdom is not of this world," would it be consistent, according to the teachings of Christ and his apostles, for a subject of Christ's kingdom to hold a worldly office? J. H. WIRT.

Who are the Elders that James speaks of in his epistle, fifth chapter? Does he mean the ones who are highest in office, whether Deacon or Minister in the first or second degree? Or, does he mean the one who has been elected to the office of Bishop?

An answer is solicited.

A. S. LEER.

Morrisonville, Illinois.

Announcements.

DISTRICT MEETINGS.

Southern District of Indiana, March 28th, North Fork, of Wild Cat. Stop at Detin and Buck Creek.

Middle District of Indiana, April 12th, Pipe Creek, six miles south-west of Peru.—Stop at Peru and Bunker Hill.

District of West Virginia, April 26th, Beaver Run Meeting-house, Mineral county. Stop at New Creek station.

Northwestern District of Ohio, on the 19th day of April, in the Brethren's Meeting-house, in Poplar Ridge congregation Defiance county, five miles northeast of Defiance. Brethren coming by rail should stop at Defiance on Thursday afternoon, where there will be conveyance to take them to the place of meeting.

JACOB LEHMAN.

The District Meeting of the Eastern District of Maryland, will meet (Lord permitting) at the Beaver-dam Meeting-house in Frederick county, on Tuesday morning, the 2d day of April, 1872, at 9 o'clock.

PHILIP BOYLE, Clk.

We intend holding our District Meeting of the Middle District of Iowa, on Monday, the 6th day of May, 1872, at Brooklyn, Poweshiek county, Iowa. We purpose holding a Communion Meeting in connection, commencing on Saturday, the 4th of May. We hope that all the sub-districts composing this District will be fully represented; and as many of the adjoining districts as can. We extend a hearty invitation to the Brotherhood in general, to meet with us in council.

J. S. SNYDER, Cor. Sec'y.

The District meeting for Middle, Pa., will be held, the Lord willing, with the Brethren in the Lower Cumberland branch Cumberland county, at the Mohler meeting house; commencing on Tuesday the 30th day of April next. Farther notice will be given where the delegates are to stop off, &c. A full representation is very desirable, as there will be important business laid before the meeting. Daniel M. Holsinger,

Clerk Dist. Cor. Sec'y.

MARRIED.

By the undersigned, in the Log Creek branch, Caldwell county, Missouri, at the residence of brother David Henricks, on Thursday 22nd day of February, elder DANIEL D. SELL, of the Smith Fork branch, Clinton county, Mo., and sister Leah Henricks of the above named place.

D. B. Gibson.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the vicinity of Fairfield, Green county, Ohio, February 26th, DAVID C. BRANNUM; aged 31 years 5 months and 26 days. A wife and two children are left to mourn his untimely loss. Funeral services by the writer from 1 Cor. 15: 22. B. F. Davist.

In the Monticello congregation, White county, Ind., Dec., 10th 1871, JOHNNIE, youngest son of brother Adam and sister Hannah, YOUNG, aged 5 years less 15 days. Disease, brain fever. Funeral occasion improved by brother Joseph Amick and the writer, from Peter 1; 24 25.

Same congregation, in Carroll county, Ind., on the 11th of Dec., 1871, friend HENRY SHUCK, aged 41 years and some days. Disease typhoid fever. Occasion improved from Matt. 24: 44, by the writer.

Same place, December 24, 1871, our beloved sister ELIZABETH BROWN, wife of brother Andrew Brown, and sister of brother Young, aged 50 years 4 months and 24 days. Disease consumption. In her we have lost one of our most devoted and earnest sisters. Though not rich in this world's goods, she was rich in faith and good works, which we feel assured follow her while she is resting from her labors. She was formerly a member of the Dry Valley congregation, Mifflin county Pa. Funeral occasion improved by the writer, assisted by brother Joseph Amick, to a large concourse of people, from John 5: 25—29.

Same church, Feb. 15th; our much esteemed brother and elder ADAM YOUNG, aged 53 years 1 month and 21 days. Disease lung fever, followed by typhoid pneumonia. In him the church has lost one of their most faithful and efficient laborers; ever willing to do his part whether in labor or counsel. Truly the church is mourning, but not as those who have no hope. In the early years of the life of our brother he was identified with the Methodist denomination; but after a more thorough examination of the gospel he asked admittance among the Brethren where after a few years he was chosen as speaker in the (now) Dry Valley church, Mifflin county Pa. There he labored faithfully till the spring of 1865, when he, with his family, emigrated to White county, Ind. Here he entered a new field in which he proved himself faithful, so much so that in August 1869 he, with the writer, was ordained to the full ministry; in which capacity they together labored with full confidence in each other, and feeling toward each other as did David and Jonathan. And the writer while penning this notice feels as did David when Jonathan was fallen. The writer and brother Joseph Amick being absent on a mission of love to Jasper county, his funeral was not attended to till on Sunday the 25th of the present month, when a large assembly came together and with address by

the writer and brother Joseph Amick, from Rev. 14: 13, 13. John S. Snowberger.

Three sisters in one grave, daughter of brother John and sister Margaret Wolf, of Lower Canawaga, York county Pa.; three daughters yet living to witness the sad scene. Death did his work through the agency of Scarlet Fever. All died February 17th 1873. MARY, aged 7 years 11 months; MARGARET, aged 5 years 4 months and 28 days, and SARAH ANN, aged 9 months.

Funeral address by brother Joseph W. Bucher assisted by others, from Matt 19: 14. The surviving parents and daughters have the sympathy and condolence of the writer and likewise an apology for not meeting with them at the funeral in consequence of death in the neighborhood.

Also on the 27th of February ISAAC HULL WOLF, of consumption, cousin of the said surviving parents. Deceased's residence, Rockberry, Cumberland county Pa.

Religious exercises by the brethren from 103 Psalm, 15: 16. Friends were not notified so widely in consequence of prevailing sickness among those distant.

Adam Beelman

In the Pine Creek congregation, St. Joseph county, Ind., October 10th 1871. JONATHAN LONG, aged 36 years 6 months and 10 days. He was resigned to the will of the Lord. He leaves a young widow; being married only a little over a year.

Elizabeth Long.

In Louisa county, Va., February 2, ESTHER WAGNER; age 83 years 5 months and 11 days. She has been a worthy member of the church about sixty-four years. She was the mother of eleven children; ten still remain. She was a widow twenty-seven years. Funeral services by the undersigned from Isaiah 3: 10, 11.

Stephen Yoder.

In the Maple Grove Congregation, Ashland county, Ohio, January, 1st, 1872, Sister HARRIET, wife of brother Jesse JACOBS, aged 45 years, 7 months and 11 days.

Our mother was born and raised in York county, Pa. In 1856 she emigrated with her family from Franklin county, Pa, to Ohio, where she lived to the day of her death. She was the mother of twelve children; four having gone before her to the spirit world. She leaves a sorrow-stricken husband and eight children to mourn her departure. But while we mourn the loss of a kind and affectionate mother, we are confident that our loss is her eternal gain. She was a consistent member of the church for upwards of 25 years, and died in the triumph of a living faith; and we believe that she is happy now with her Savior, safely landed on the blissful shores of Paradise.

Funeral services by the brethren from the words "All flesh is as grass, &c."

H. S. Jacobs.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

P. C. Hetrick,	1 50	Reuben Young,	10 00
Jacob F. Dale,	1 00	P. S. Garman,	8 0·
John H. Wirt,	50	J. E Brenneman,	60
Lewis Weighly,	1 60	Wm. Sadler,	65
Christian Forney	9 50	Polly Brower,	1 50
D. A. Baily,	1 5)	L R. Pelfer,	3 50
Jos Rensberger,	2 50	Cath Miller,	3 00
Ezra Zumbrun,	3 00	Jos Bowman,	1 50
J S Sonwberger,	1 50	J. B. Tawzer,	20 00
Eman'l Beeghly,	1 50	I. G Bashore,	2 00
David Bowers,	1 00	L. H. Dickey.	1 40

1780 1870

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Use Dr. Fahrney's Blood Cleanser or Panacea.

An Alterative and Cathartic, or Tonic and Purge combined, for diseases arising from bad blood; such as Costiveness, Dyspepsia Sick Headache, Liver Complaint, Jaundice, Erysipelas, Worms, Chills and Fever, Scrofula, Pimples, Tetter, &c. TRY IT.

Established 178 in package form. Established nearly 20 years ago in liquid form which was brought to its present state of preservation and perfection some years later, by Dr. P Fahrney, Chicago, Ill's, who conducts the trade west of Ohio. Great reputation! Many Testimonials! Ask for that prepared at Waynesboro, Pa., and Chicago, Ill's. Beware of imitations. Genuine retails at $1 25 per bottle. Druggists and Medicine dealers sell it.

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GREAT EXCITEMENT!

J. N. FICHTNER,

of Berlin, Pa., has caused a great excitement in the County by bringing into our midst the very popular and far-famed WEED (F. F.) SEWING MACHINE. All who have tried it give this as their decision: "The Weed runs lighter, has less gearing, is more easily managed, and takes less time to understand it than any other machine now in the county."

The WEED has no cog-wheels, no spring or compound levers, and is sold at prices ranging from $60 to $150. Each machine is furnished with a tucker, quilter, baster 3 hemmers, feller, corder, ruffler, fringer, braider, and a self-sewer, gratis.

Satisfaction GUARANTEED.

Call on or address,

J. N. FICHTNER,
7-47-8t.s' BERLIN, PA.
Office in Donner's new building.

The Finkle & Lyon Sewing Machine, with Drop Feed, new Take-up, new Hemmer, &c., is now offered to agents on more liberal terms. Also, Second-hand Machines taken in exchange, or the new improvements applied.

Every Machine is warranted FIRST CLASS, and if the purchaser does not so regard it after a fair trial, he can return it, and money refunded.

N. B. Wanted traveling agents to visit each town, distributing circulars, explaining the improvements, etc., etc., who can make $200 per month. Address LYON'S MUTUAL S. M. Co.

Union Square, 33 East 17th St., New York.

FARM FOR SALE.

Three-fourths of a mile from Rural Village, Armstrong Co., Pa. Contains about 52 acres; all under fence; about 45 acres cleared; good Log House and some other buildings; mostly second bottom; two never-failing springs of soft water. Would prefer to sell to a brother in the ministry. For particulars address,

J. W. BEER,
8-7-tf. *DALE CITY, Somerset Co., Pa.*

Pittsburg and Connellsville R. R

TIME TABLE

Commencing on Monday, October 16th, 1871, at 2 o'clock, P. M.

EASTWARD.			WESTWARD.	
Cum Mail	Balt Exp.	STATIONS	Cin. Exp.	Cum Mail
M	P. M.		A. M.	P. M
1, 50	8 00	Pittsburg	10 15	6 10
21	9 57	Bradford	8 05	2 30
00 35	10 10	Connellsville	8 00	2 25
1, 20	11 55	Mineral Point	5 52	11 22
1 40	12 15	Garret	5 38	11 02
57	1228	DALE CITY	526	1045
16	1 28	Bridgeport	4 15	9 25
00	2 00	Cumberland	3 40	8 40
3 M.	A. M.		M.P	A.M

Advertisements.

WE will admit a limited number of select advertisements at the following rates

One insertion, 20 cents a line.

Each subsequent insertion 15 cents a line.

Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations

SAM'L. BOGER, *Funkstown, Pa.* FRANLIN FORNEY, *Stony Creek, Pa*

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Dealers in Agricultural Implements, Hoffhien's Reaper and Mower, Horse Rakes,

THRESHING MACHINES,

Grain Drills, Feed Cutters, Corn Shellers, Plows, &c. All machines sold by us are warranted. Persons wishing to buy will call on, or address as above.

-6. BOGER & FORNEY.

A Card.

Drs. D. Fahrney & Son, Uroscopian Physicians, continue the practice of Medicine at the old stand, near Boonsboro. Md. They treat all forms of Chronic Diseases with marked success. Can be addressed by letter, and they can send medicine to any part of the United States, wherever there is an express office. Post office address, Boonsboro, Washington County, Md.

7-10-1 yr. pd.

SALEM COLLEGE.

The Spring session of Salem College will open for the reception of any number of students from all parts of the country, on the 20th of March, 1873.

Ample accommodations, and thorough instructions will be given all students who connect themselves with this College. Good board can be obtained in the best of families, at $2 50 to $3 00 per week; or students can board themselves, separately or in clubs, at from $1.25 to $1 50 per week, as large numbers are doing with the consent of the faculty. An extensive boarding house is to be erected by a brother early in the season, to accommodate all children of the brethren, who desire it. Parents and Guardians can rely on the location of the College at Bourbon as being a *permanent arrangement*, and that the health of the locality is *unsurpassed*, by any place in the county.

Special care will be given to students who are far from home, that shall be satisfactory to parents. For Catalogues Scholarships, and full particulars, address,

SALEM COLLEGE.
8-7. *BOURBON, IND.*

CALVERT COLLEGE.

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VOLUME VIII. DALE CITY, PA., TUESDAY, MAR. 19, 1872. NUMBER 12.

Never Give Up!

Never give up, brother, never give up!
God has a blessing for those who work hard.
Why should you murmur, and grumble, and fret,
And envy the pleasure from which you're debarred?
Work like a man,
Do the best that you can;
This is the wisest and happiest plan!

Never give up, brother, never give up,
Though the future looks lowering, and gloomy, and drear,
Though the sun shine not now, yet it may very soon.
So keep up a brave heart and tread down your fear.
Soon may come light,
And all will be bright,
Only struggle and strive and do what is right!

Never give up, brother, never give up,
Though your burden be heavy and dark be your way;
The bow in the clouds only comes with the rain,
And when night is deepest, then bursts forth the day.
Soon troubles will cease,
And your sorrows decrease,
Only trust in the Lord, and then all will be peace!

Darkness and Light.

Father, my heart is sad, is sore;
Ah, bid me come to Thee, and sin no more,—
Let me see light—where all was dark before,
And give me peace.
Say to this over-burdened heart of mine,
That Thou wilt make its heavy sorrows Thine.
Oh, bid me every anxious care resign—
From weeping cease.

Father, a thousand ills beset the way,
As on I grope to everlasting day;
And yet—and yet—I still find strength to pray,
And Thou wilt hear.
Then lay thy blessed hand upon my head,—
Let angels keep their watch where'er I tread,
O! guide and guard till the dark night hath fled,
And bright and clear.

The Sun of righteousness upon my soul
Shall shine, my wounded life make whole—
And from my weary heart the load shall roll
At Thy command.
And Thou wilt lead me gently, safely on,
Until the pains and cares of earth are done!
Close by Thy side my earthly course I'd run,—
So take my hand! *Advance*

Pray and Labor.

By M. SHELLEIGH.

To *pray* and not to *work*, is mocking God
Who holds a blessing for the thrifty hand,
To work and not pray, all understand
Dishonors Him who sends all good aboard:
Not to unite the two, is a deep fraud
Upon our souls, whose nature doth demand
New grace from heav'n, to quicken and expand—
New life in duty, such as angels laud:
With praying heart, we stength from heaven bring;
With working hand, we act the heavenly part:
In both, we strive in childlike trust to cling
To the high throne whence all success doth start—
Whence light and life, and help and hope, do spring,
To those of working hand and praying heart.

For the COMPANION.

Answer to a Query.

In volume eight, page 770, of the C. F. C., The following passages are recorded and an explanation demanded.

Acts

"And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me." 22: 9.

"And the men which journeyed with him stood speechless, hearing a voice but seeing no man" 9: 7.

The only seeming discrepancy between Luke and Paul is this: The former said that the men which journeyed with Paul at the time of his conversion, "stood speechless, *hearing a voice*, but seeing no man, (no speaker), while the latter said, "They that were with him *heard* (or understood) *not the voice* of him who spake to him."—Emphatic Diaglott. If the above rendering is correct, there is but little or no difference in the two passages. It is no contradiction to say we hear the voice of a speaker and yet not understand the words spoken by him. The following passage will serve as an example to illustrate the point at issue. John 12. 28, 29, "Then came there a voice from heaven, saying, I have both glorfied it, and will glorfied it again. The people therefore that stood by, and heard it, said it thundered: others said An angle spake to him." The people that witnessed the above supernatural occurrance heard the voice of God, but were so far from understanding the above words addressed to the Son, that some of them thought it thundered, &c. Just so with the men that accompanied Saul when on his way to Damascus: they simply heard a voice,

or sound, but saw no speaker nor understood the words spoken to Saul in the Hebrew tongue, "Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks."

ISAAC LEEDY.

For the COMPANION.

Time.

BY J. H. WORST.

It has been sagely remarked, that "time bears us on like the current of a mighty river." Behind the moldering walls of Babylon or exhumed Ninevah, the most striking evidences of a remote antiquity diffuse themselves through the crude materialism of that semi-architectural era. Upon the wide columns and dilapidated terrace of Romish cathedrals and Grecian citadels, or Egyptian pyramids, the moss-covered furrows remain, alone, to mark the skill of anterior ages, followed by the imprints of time. Turkish refinement and Syriac intelligence, that once shed a glaring lustre o'er barbarous institutions and semi-enlightened grandeur, have been dimmed by later developments of mind, and finally obscured by the effulgence of the present age of literature and science. The oratory of Demosthenes and the eloquent appeals of Tully no longer animate the hearts of thousands with feverish excitement, but slumber beneath the canopy of milder christian sentiments. Oriental pomp and glory, that once fascinated the eyes of the whole world, now quietly slumber beneath the castled walls that once stood as an impassable barrier to hostile foes but are now leveled to the earth by the destroying angel of time. Through the dim pages of history, we behold nothing but the rise and decade of mighty nations, and the utter ruin and desolation of all the puny efforts that man has put forth to establish his name immortal. While the Supreme Ruler of the universe has declared that heaven and earth shall pass away, but his word shall not pass away; it seems strange, indeed, to see man, in his vanity of heart, extending his unhallowed influence to the remotest corners of the earth, without one hope in that which is imperishable. Were Christianity duly appreciated and complied with, then would the effects of time be merely external, and the volumes of incense that would roll uninterruptedly from the altar of every heart, would mount higher and higher, until a universal brotherhood would span society with her gentle arms, and peace and harmony reign supreme.

New Pittsburg, Ohio.

Steel-faced Hammers.

When the blacksmith wields the hammer, which is made of the same material as that upon which he is working, would not his labor be vain if the face of his hammer had not been properly tempered and prepared, although it should fall with great force upon that which is being wrought? The Christian is of the same nature, with the men of the world; therefore, in order that he may work with success upon them, he must be tempered, it may be through the fires of great trials, but he must be tempered by the Holy Ghost, and made of that heavenly temper and power that he may work upon stony hearts to break them, and fashion rough material to the praise of the glory of Divine grace.

One of the saddest things about human nature is, that a man may guide others in the path of life without walking in it himself; that he may be a pilot, and yet a castaway.

Well Directed Benevolence.

Every week or two we read of the princely gifts of some rich man to an institution of learning, art or charity. And this is well. All honor to such benefactors. Their munificence deserves the highest commendation, and the more it is recognized and extolled the stronger will the public sentiment in favor of charity and generosity become. But we hope that our generous men will remember that there is no institution so grand and useful as a truly noble man, and that a few hundred dollars given to the struggling talent and aspiring genius will often yield a richer return than as many thousands locked up in the safe investment of a college or hospital. Brick and mortar beneficence is a splendid thing, but the kindness, sympathy and encouragement put directly into the heart and life of some young man or woman struggling under a mountain of difficulties, by the gift and friendship of a wise patron, is worth more than all the marble in the world. One of the very best uses to which generous people can put their generosity is just this of cheering and helping worthy men and women to realize their highest aspiration.

For the COMPANION.

Thoughts Sinful.

In current volume, page 107, the query is asked: "Where is the scripture that we must give an account 'for every vain and idle thought.' An answer is requested."

The mind of our progenitors got wrong by adhering to the suggestions of the serpent; hence their progeny inherited the same proneness to evil. We will refer to some passages in the Old and New Testaments to prove this fact. Prov. 23: 9, "The thought of foolishness is sin." Psalm 94: 11, "The Lord knoweth the thoughts of man that they are vanity." Matt. 12: 25, "And Jesus knew their thoughts." Luke 11: 17, "But he knowing their thoughts," Acts 8:22, "Repent therefore of this thy wickedness, and pray God, if perhaps the *thought* of thine heart may be forgiven thee." Job 42: 2, "That no thought can be withholden from thee."

"Jesus knew their thoughts," their evil thoughts; evil, because the power by which he cast out devils they attributed to Beelzebub the prince of devils. Were their thoughts sinful? Certainly; also vain, to suppose that the devil would oppose himself was vanity. And sin cannot enter heaven.

In Acts 8: 22, Simon the Sorcerer, was commanded to repent of the thought of his heart; which proves what Job said, that our thoughts cannot be withholden from God. Jesus knew the thoughts of man before they were audibly expressed; and he is still the same yesterday, to-day and forever. Man in his natural or unregenerated state cannot please God; he does not possess the mind of Christ, whose meat and drink was to do the will of him that sent him; hence the mind must be renovated, become sound like the prodigal son's when he came to himself. He had been morally insane. 2 Timothy, 1:7. "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind. Now if we occupy the position of foreigners, we are alienated from God; are not willing to come under judgment, or put on Christ. If we put on Christ, make the word of God the rule and faith of practice, willing to do his will which Jesus brought from heaven, we then judge ourselves already in this life; 1 Cor., 11: 31. "For if we would judge ourselves, we should not be judged." 1 John 1: 9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He is our "advocate with the Father." On the other hand, if we are not willing to be judged here by that word which was made flesh, what will be the consequences? Hear what the Master saith, John 12: 48, "He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day," In Eph. 6, we are commanded to put on the whole armor of God; above all to take the sword of the spirit, which is the word of God, to quench all the fiery darts of the wicked. Being thus equipped the weapons of our warfare (2 Cor. 10:5) not being "carnal, but mighty through God to the pulling down of strongholds * * * and bringing into captivity every thought to the obedience of Christ;" Heb. 4: 12, "The word of God is quick and powerful * * * and is a discerner of the thoughts and intents of the heart." Not only thoughts, but intents of the heart. 1 Peter 4:17, "For the time is come that judgment must begin at the house of God, and if it first begin at us, &c." What house? Heb. 3: 6, gives the answer, "But Christ as a son over his own house, whose house are we, &c." But we must hold fast the confidence and rejoicing of the hope. 1 John 3: 3, "And every man that hath this hope in Him, purifieth himself even as He (Christ) is pure." The gospel brings us under judgment, because our thoughts have to be brought "into captivity to the obedience of Christ." The doctrine that we must give an account "for every vain and idle thought," floats on the surface of the Bible, and is in perfect harmony with the tenor of the gospel; and if not made a new creature in Christ in this life, and the vain thoughts brought into captivity, they will stand against us at the great day of final account. But the Christian cannot prevent thoughts to arise in his mind, no more than he can prevent the birds of the air to fly over his head; but he can prevent the birds from building nests on his head. The same power he possesses, by the assisting grace of God, to bring into captivity the thouguts to the obedience of Christ.

D. M. MILLER

Lanark, Ill.

For the COMPANION.

The Lord's Prayer.

In the present volume, page 52, I find a response, by Brother Whitmer, to my request concerning the Lord's prayer. Now, dear brother, I am glad that you attempted to give an answer; but I must say that I do not approve of your way of dicovering things. I can take the same method and discover that Christ was speaking of his kingdom, or of the kingdom of grace. I would just refer you to the most of places where either Christ or the apostles spake of the kingdom of the Lord, or of God, and see if they had not an allusion to the kingdom of grace. Where we have not positive evidence, we must take circumstances into consideration. In closing your essay you say, "His kingdom is continuously coming, and being extended, by men repenting," &c. Now this is a new idea to me. How can a thing be coming and be extended at the same time? A thing undoubtedly must first be before it can be extended. So you see that Christ's kingdom has come; and men's repenting &c., is only adding subjects to it. For this let us pray God, through Christ, that men and women every where may come into this kingdom, and bring forth fruits of repentance.

Yours in love,

H. SPICHER.

Hillsdale, Pa.

The Christian Comforter.

It is a blessed thing to cheer one sorrowing heart, to soothe one pain, to dry one tear; but thrice blessed is he whose lot it is to comfort and be "a succorer of many." Who would not rather, like Mary, have loved the weary feet of Jesus than to have offered wine in a golden chalice to the proud Herod on his throne? Who would not rather have sheltered his homeless head in that humble cot of Bethany than have entertained an earthly prince? Who would not crave the place of those meek women who pressed with tearful eyes and throbbing hearts around the cross, in preference to them who nailed him there? Next to placing the cup of cold water to his parching lips, is the honor of giving it to those of his children who, like him, are bearing the burdens of others.

For the *Companion*.

Public Writing.

Writing for the public in the brotherhood, is becoming quite an object, and like all other useful arts, requires some instruction and a great deal of practice and perseverance. To suggest a few rules for the benefit of those who desire to become useful and successful authors, is the object of this communication. Our purpose is, not to instruct the learned, but the unlearned. Many of those who are familiar with English Grammar, and the rules of composition, generally have recourse to works which give the desired information; while others, who are not acquainted with Grammar, derive but little information from these learned authors. A few thoughts to both will not be amiss, and may save the latter much unnecessary labor. Many writers spend years in learning what they might have been taught in a few hours.

It is very difficult to become a correct and successful writer, without a good knowledge of English Grammar and the rules of Composition. However, in preparing matter for a periodical published by the Brethren, this difficulty may be fully met by our editors, who correct all errors before the manuscript reaches the hands of the printer.

It is not advisable that the unlearned members refuse to write, simply because they are not familiar with the correct construction of the language. There are thousands in the Brotherhood, who have noble ideas that would give pleasure to their fellows, if they only knew how to properly express them. Do not refuse to write because your knowledge of composition is limited; but prepare your best thoughts, dress them in the best and plainest language at command, and send them to your editor; if they are uncorrect, he will surely rectify all errors, if the article contains enough of useful matter to half compensate for the trouble. A majority of our brotherhood would sooner see the truth in plain, ungrammatical English, than behold error robed in the finest flowers of popular language.

Never write until you have something to write about; and be sure that *that something* will be of some benefit to the reader.

Never prepare an article for publication, about that which you do not clearly understand. The object of all public writing should be to instruct, and one is sure to fail in laboring to teach that which he knows nothing about; and in addition to this, never send an article to the press unless you see something about it that is calculated to benefit the reader.

The first requisite, upon the part of an author, is, to have a purpose, or a distinct object in view.

Next, it is absolutely necessary that he have a clear and a comprehensive understanding of his subject; and should never prepare his matter for the press, until he has availed himself of all the help and testimony at command.

To save expenses, for one who writes a great deal, a large slate is necessary, (scraps of waste paper will do, but a slate is better,) so that when anything is incorrectly written it can be easily rubbed out.

When thus prepared, arrange your matter somewhat after the following order.

1. Procure an appropriate name for your subject. 2. Write on a small strip of paper all you intend to write about, being careful to number each item. 3. Carefully examine each item, and see if there are any that have no business in your article. 4. This being completed examine them again, and arrange them as they should appear in your article, numbering them 1, 2, 3, &c.

You are now ready for regular writing. Commence with item No. 1, of the *last numbering*, and write upon your slate the best thoughts you can produce upon the subject; and in expressing an idea, always use the fewest, simplest, and most appropriate words at command. This work carefully review, examining the spelling of each word. Perhaps you have used some words that every body is not familiar with. Try it again, perhaps you can express the same ideas just as well with less words. See how short you can make it; the shorter you make it, the stronger it will be.

Read it over, and over, and over, correcting all errors, and altering it, till you cannot make another particle of improvement in it. Now, then, you have a paragraph that has some sense and beauty about it, and the reader will take pleasure perusing such collections.

Transfer it from your slate to good white paper, writing on but one side. Use good black ink, and try just how plain you can write. This being completed, you are now ready for your

second item, and so on till you have finished your article.

Now, then, carefully examine the whole article, correcting every error. Never be afraid of spending too much time preparing matter for the press. Often the more time appropriately spent, the greater the amount of good accomplished.

I am acquainted with a writer, who has already spent three months preparing a single article, of but moderate length. A preparation like the above, contains thought and matter enough to keep one employed a week, at least. Never be afraid of getting your article too short. People never get tired of reading short compositions. And above all things, *stop* when you get done.

J. H. MOORE.

Urbana, Ill.

For the COMPANION.

The Christian Church.

What is a Christian church? It is an assembly of disciples of Christ, associated in the name of Jesus Christ, and governed by his teaching exclusively, without the mixture of man's wisdom. They are taught by Christ, and by him alone. They, as the great representatives of Christ, perpetuate his doctrine unto the end of the world. They preach Christ and him crucified, as the hope of salvation; and when sinners are converted, they baptize "them in the name of the Father, and of the Son, and of the Holy Ghost;" hence you discover that the baptism of the church requires three actions, and that by immersion. If I take a candidate into the water and say, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," he is only immersed in the name of the Holy Ghost. Father and Son are rejected by this mode of baptism; because the candidate has been baptized only in the single name.

The church of Christ always baptizes by immersion. Any other mode is not baptism in any sense; and cannot be construed as such in any language whatever. Then sprinkling is not baptism, and those who maintain it are not the church of Christ. The church of Christ is governed by Christ's example; he was baptized in the water; consequently no other mode is baptism. All who have been sprinkled in their infancy, and trust in it, are living under strong delusion: they have been made to believe a lie.

John Wesley placed great confidence in baptism. Hear him upon the subject: "Baptism is not only an initiatory rite into the church, but it is the means by which we receive the great inward change by the Holy Spirit." How Mr. Wesley works out his faith in regard to infants I am at a loss to know, as a little infant cannot exercise faith nor repentance, and cannot experience this change of heart. Perhaps his adherents can give us some light upon the subject. The true church of Christ knows nothing of infant baptism. It was never taught, neither was it practiced by Christ or his disciples. So then it is the invention of man and consequently does not belong to the church of Christ.

The church of Christ follows him in all his teaching: "Ye are my friends, if ye do whatsoever I command you." Those who do not what Christ commanded them are not his friends—not his church, nor any part of it.

The church of Christ teach the doctrine of non-resistance, as did their Master. Now take a view of the different sects. They are called churches; they are churches. But what is meant by the term church. The term has no reference whatever to christianity. The Greek word, which in the English version is translated church, is *ekklesia*, and means an assembly of persons. The purpose for which they convened, stamped on the assembly its true character: if to consult on trade, it was commercial; if to make laws, it was legislative. There is not a particle of Christianity attached to the term church; it may be an *ekklesia* of murder. But Christ has an *ekklesia*, which meets by his authority, and is governed by his teaching, and his alone. They claim him as their Lord and Master: they do not claim Luther, or Calvin, or Wesley, as expositors. The conflicting opinions of those clashing systems is a proof that they never emanated from Christ; hence they are not the church of Christ and no part of it. God save a deluded world.

HENRY KOONTZ.

PROFANITY never did any man the least good. No man is richer, or happier, or wiser for it. It commends no one to society; it is disgusting to the refined, and abominable to the good.

FEW qualifications are either more desirable or more rare, than the qualification to be old.

My Visit to the Brethren near Zanesville Muskingum County, Ohio.

February 23rd, I left home for engagements made at the Goshen meeting-house. I arrived at brother Manley Roberts' 24th, in the evening, in company with brother Samuel Miller from Coshocton, Ohio, went to the meeting-house. Elder Arnold met me there, and remained until Monday. Elder E. Horne, Jr., also came to the meeting on Wednesday evening, remained till next day. The meeting commenced on Saturday evening 24th, continued until Thursday night. Our meeting was well attended the greater part of the time, and good attention; as much so as any series of meetings I have attended this winter, and this is the fourth one.

On Tuesday night, during the meeting, Brother Prince's daughter Caroline, and brother E. Horne's daughter Amanda 13 years old, gave their hearts to God. Brother Horne, while exhorting the congregation said, "The very spot where my dear companion lay cold in death before this stand while the funeral discourse was preached, is the very spot where my dear young daughter is convicted to God through Jesus Christ. Glory to God!" said he. It appears brother Horne's cup of sorrow had been full and run over at the time his best friend on earth lay in the silent embraces of death. And no wonder! But now, at the same place where his heart overflowed with sorrow, the same heart, at this meeting was filled with joy; yes, full and run over, on account of his dear little daughter giving her heart to Jesus.

Next day Alonzo L. Vickers came out on the Lord's side; and the same night, his wife, Sarah M. came out also and desired membership Brother Vickers and wife had been members of the Methodist Episcopal church. Next day (Thursday,) it being very cold, some thought sister Sarah could not stand the cold water, her child being only five weeks old. Her mother thought it impossible, (she being a member of the Methodist Episcopal church. They, sometimes, to hear them talk, are all faith; but when it comes to immersion they can't believe. How strange this is!) But we went to the water and baptized them. Same evening sister Sarah and her husband were at meeting all right. Our meeting then closed, leaving quite an interest for good among the people. The church was much revived at Goshen. May the Lord water with the dews of heaven. This is the eastern part of the Jonathan's Creek Church, where Elder John Roberts lived. His wife, Catharine, is still living. She is about 74 years old, in reasonable health, having a bright prospect of a blessed immortality beyond this world. How sweet it is to converse with a child of God, and heir of heaven, homeward bound for a crown of glory. Elder Elijah Horne, Sr., is the minister in this part of the Church a very excellent brother. He lives near the Station Dellcarbo, C. & M. V. R. R. The brethren here are very zealous, all alive to Christ; have their social meetings. The Lord help them to continue faithful till death; a crown of life they shall have. Dear brethren and sisters, how sublime the spectacle of a human being approaching the throne of grace to pour his woes and wants, not into an angel's ears, but into the listening ear of God himself! It must be a source of wonder to the cherubic hosts, as from their dazzling stations they behold the Lord giving audience to a poor, wounded child of earth, listening to the story of his wrongs, and stooping down from his infinite height to pour salvation into the afflicted spirit. Where is sublimity, if not here?

Arrived home on the 2d inst., found all well: thank God.

J. Nicholson.

Shanesville, Ohio.

Warning to Tipplers.

It is necessary to make a few remarks on this subject; for we see every day how many have to perish from the abundant use of strong drink.

In a short period of time past, I have noticed several accidents that were caused by strong drink only; and in particular one that occured in my neighborhood, of which I was an eye-witness. I shall here give a brief account of the accident:

A man in my neighborhood pretty well advanced in age, and father of a family of thirteen children, ten of which are surviving, was at a sale on the 13th day of February last. He was quite a sober man, while entering the yard. A short time after, I talked with him and he was yet quite sensible, as far as I could percevie; but in a very short time afterwards, probably thirty minutes, he was lying in a state of drunkenness, until almost everybody was gone. He was sent off homeward, but as he had to cross a stream of water which was much swollen, and bore along floating masses of ice, he was drowned. His horse was at home the next day, but the father of the family was not. This rather excited alarm, and a number of persons soon gathered and hunted for him. He was however not found until the 11th day after he was lost.

My dear readers, how I wish I could impress on your minds what remarkable and lamentable scene it was, all the time he was searched for! Hundreds of people were assembled; some in search of the lost man, others merely as spectators. Indeed it was a pitiful scene, to witness what exertions were made for the sake of the lost man.

But the burial hour was the most remarkable. It is supposed that almost one thousand persons were gathered together. The scene was interesting but solemn indeed. The wife and children that are left behind, mourn the loss of the husband and father. Should it happen that any of us should be caught in the same snare, we could have no blessing except what the preacher speaketh, which lasts only until to the appeal.

Oh, what a warning should it be to those that have seen the results of the unlucky man! May they not be tempted to follow in the path this unfortunate man went. Therefore I would advise all those that are tempted to such trials, to refer to the lost man.

R. B. Reigert.

West Hanover, Pa.

The True Religious Spirit.—As the sunlight tints the flower and colors the rock—as it alternately sparkles in the dew-drops and shines in the broad ocean—so the true religious spirit should be present in the humblest bargain, the lowliest word of kindness, as much as in the great songs of Hebrew bards and the profound teachings of St. Paul, those ancient headlands of Christian thought.

"Until He Come."

"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

By Christ redeemed, in Christ restored,
We keep the memory adored,
And show the death of our dear Lord,
Until he come.

His Body, broken in our stead,
Is here in this Memorial Bread;
And so our feeble love is fed,
Until he come.

His fearful drops of agony,
His life-blood shed for us we see;
The wine shall tell the mystery,
Until he come.

And thus the dark betrayal-night,
With the last Advent we unite—
The shame, the glory—by this rite,
Until he come.

Until the trump of God be heard,
Until the ancient graves be stirred,
And with the great, commanding word,
The Lord shall come.

O blessed hope! with this elate,
Let not our hearts be desolate,
But strong in faith, in patience wait
Until he come.

Lyra Eucharistica.

From the South-west Branch of the Iowa River Congregation.

Five years ago I was the only brother living in this section of country; having about twenty miles to the Meeting-house, or main body of the brethren. I often became discouraged, as we did not get to meeting often; but finally brethren commenced to move in one after another, and now we number twenty-seven members.

My object in writing is this: inasmuch as the season of year is near at hand that emigration westward will commence, we would earnestly request brethren moving west to come and see our country; and especially ministering brethren, as we are rather weak in the ministerial department, having only one speaker, and he young in the ministry.

Now brethren, you that sit, a half dozen or more, behind the table, some of you come where your help is much needed, as there is a large field of labor here. As for the country, I think we have as fine prairie country as can be found; a good, productive soil, well adapted to all kinds of grain; well watered; in short, I think we have all the advantages generally found in a prairie country. Land can be purchased at reasonable prices, convenient to market, &c.

We live three miles South of the Northern Pacific Rail-road, four and a half miles South-East of State Centre. Ministering brethren traveling west or east, are earnestly requested to stop with us and give us a few meetings. Brother D. Deardorff, from Ills., was with us in the month of January, and gave us five meetings, stirred up our pure minds by way of remembrance.

In conclusion, let us all earnestly contend for the faith once delivered to the Saints; for I think the time has come that men will not endure sound doctrine.

J. W. Trostle.

State Centre, Iowa.

Affections, like spring flowers break through the frozen ground at last; and the heart which seeks but for another heart to make it happy will never seek in vain.

It is a great blunder in the pursuit of happiness not to know that we have got it; that is, not to be content with a reasonable and possible measure of it.

Flattery is an ensnaring quality, and leaves a very danguroas impression. It swells a man's imagination entertains his vanity, and drives him to doting upon his own person.

Benefit your friends that they may love you still more dearly; benefit your enemies that they may become your friends.

It is evidence of great hardness to be more concerned about our sufferings than our sins.

Happiness is a perfume that one cannot shed over another without a few drops falling on one's self.

Look upward and onward. We, learn to climb by keeping our eyes, not on the valleys that lie behind, but on the mountains that rise before us.

Deep is the joy of social silence when we speak not with the loved but feel their presence.

Happy Woman.—What spectacle more pleaseing does the earth afford than a happy woman contented in her sphere, ready at all times to benefit her little world by her exertions, and transforming the briars and thorns of life into roses of Paradise by the magic of her touch? There are those who are thus happy because they cannot help it—no misfortunes can damp their sweet smiles, and they diffuse a cheerful glow around them, as they pursue the even tenor of their way. What their condition is makes no difference. They may be rich or poor, high or low, admired or forsaken by the fickle world; but the sparkling fountain of happiness bubles up in their hearts, and makes them radiantly beautiful.

Thankfulness.—If one should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my eyes and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and it would draw to itself the most inevitable particles by mere power of attraction. The unthankful heart, like a finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find, in every hour, some heavenly blessings, only the iron in heaven's sand is gold.

Liberality does not consist in good words, but in good works.

Beware of the man or woman with a fixed smile. Trust the most hideous scowler before the being who goes about with an angelic grin carefully exhibited to all eyes, under any and every circumstance. It is not natural to smile perpetually, and no one ever assumes a mask without being conscious of a necessity for concealment. There are young women, and and a few old men, who break out into a smile whenever they speak. These are not the people I mean. The smile I warn you is a motionless, hypocritical, fixed expression.

Paying of debts is one of the best means in the world to deliver you from a thousand temptations to sin and vanity. Pay your debts, and you will not have wherewith to purchase a costly toy or a pernicious pleasure. In one word, pay your debts, and you will of necessity abstain from many indulgences which would certainly end in the utter destruction both of soul and body.

Sensual pleasures are like soap bubbles, sparkling, evanescent. The pleasures of intellect are calm, beautiful, sublime, ever enduring, and climbing upward to the borders of the unseen world.

For the COMPANION.

Plagiary.

Dear Brethren:—You are doubtless aware of many of the difficulties that contributors to the columns of your worthy paper must encounter. Some of them are charged (sometimes justly and sometimes falsely) with plagiarism—literary theft, i. e. using other men's thoughts and language and palming them off as their own property. I have not the scholarship to define the line between original and borrowed ideas; will leave that matter with men of learning—Webster, Worcester, for instance; at least for those who think that man is of himself originator of anything. I judge, that in order to be entirely free from the servility of imitation, not only in writing, but in almost everything we do, we must occupy a position which amounts to nothing—an impossibility. However, for the sake of peace and convenience I will admit that a line has been fixed by man, which they say divides the literary territory in regard to the ownership of it. This line does not divide surfaces nor solids; it is found only by comparing the possessions claimed by two or more individuals. If they are alike in certain respects, there is no line of division, and both are said to belong to one person; and they should always be allotted to the one who originated (stole or produced) them at the beginning. As real estate—lands, houses, and other property—is possessed by individuals, who contend that they are the sole proprietors of it, but are deceived, because these things belong to everybody, and really to nobody but God—except the unfruitful works of darkness which Satan may justly claim—so literature is also possessed, or claimed, by those who think there is more worth in it than in other things. They sometimes think they have discovered and secured for their own an idea which is entirely new, when there is in reality nothing new under the sun; verily "it hath been already of old time which was before us." And if it is worthy, God is the originator and owner of it He has only leased it to his creature man. So the "world and the fullness thereof" is God's, and as he has placed it before man for his special benefit, if he puts forth his hand to obey the laws concerning it, so he has placed knowledge before man for his good, if he uses it according to directions. I believe that the faithful christian will select from the world, and what is done in it, that which he needs to accomplish the purpose of his being, namely, the salvation of his soul, and thus, not only his own but the souls of many that hear him. His communications will not be corrupt, but they will be the consequence of impressions made upon him directly by the word of God. He will acknowledge that in his flesh (or in anybody else's flesh) dwelleth no good thing; but that every thing which is worthy is by the permission of God, selected and received from him. The servant of Christ will always have a zealous and a jealous concern for the kingdom of Christ; therefore he will lay hold upon every thing that belongs to Chirist to bring it into and to keep it in his kingdom—in his church. It is the business of the brethren of the Lord Jesus to see to his interest, and thus to their own. If there is any good thing without the pales of the church—if anything has been stolen that now lies hidden among thieves, it is time for those who are aware of it to bring it back to the owner and confess their folly; for every secret thing will shortly be made known at any rate.

Satan, the author of theft and every other evil, is very artful, cunning, and in a great degree successful in carrying out his plans. He does not leave the creature entirely destitute in this life, (in which condition every unconverted persons really is.) No; because when we see the truth we fly to Christ, and not to the devil; therefore he leaves those who are religiously inclined to enjoy all the good gifts of God, except the one thing needful, and even this he allows them to enjoy at times, when such a course is his last opportunity. Thus he operates, stealing from individuals and societies, who are perhaps in a great measure, in some respects, inclined to serve God, keeping them in a condition which is destitute only of the most important items necessary to save the soul. Satan is the great arch-enemy of souls—the destructive power, and the author of confusion. He selects from the church, or from societies, or religious sects, that part of the truth which is most conducive to his interest in those quarters, and mixes it with error in other districts, where there would otherwise be danger of loss to him.

But God is the author of peace, the Savior of all that trust in Him and obey Him. He will protect, guide, and direct every way-faring soul that is sincere in its desire to come to Him and be saved; "In every nation he that feareth him and worketh righteousness is accepted with him." He has sent his Son to die for the special benefit of all such that will come to his knowledge and be saved. He has sent his angels to those who called upon his name and continued in well-doing, to guide them still farther in the ways of truth; and even now he will send his Holy Spirit to comfort and lead all who draw nigh unto him with a true heart. J. B. GARVER.

Shirleysburg, Pa.

For the COMPANION.

Happiness.

That the mind of man was formed for engagement, we have no right to doubt. It naturally seeks some object which will insure the greatest amount of happiness. It naturally shuns misery pain and distress, in its various forms. All of the human family are in search of happiness, some in one way and some in another. The miser seeks happiness in adding to his already well filled coffers. His greatest pleasure is to count his perhaps ill-gotten treasures, and longs earnestly for more. The lover of Fashion continues the round of pleasure and gaiety, ever seeking happiness in that way, though it leaves a sting behind. The lover of learning seeks happiness in storing the mind with useful knowledge, but he may be called away before he reaches the goal he is in search of.

True and lasting happiness is not to be found in the pursuit of earthly pleasures, wealth, or fame; though they may glitter for a moment, as crystals upon the shining snow, or bubbles floating high in the air. To be truly happy, the mind must be raised above things of earth, and be placed upon some object worthy of admiration. Our Creator alone can be worthy of all love and adoration, the great centre of all our affections. In cultivating the true born principle of love to God and good works to our brothers, true and lasting happiness is obtained.

To improve and cultivate our minds, both morally and physically, is necessary to true, lasting, and perfect happiness. But the human family have lost that pure and unsullied happiness they once enjoyed in the garden, by tasting of the forbidden fruit while there. So none are perfectly happy; so marred by sin in this world of sorrow and temptation.

The wise men of a certain age, once

sought a country where perfect beings dwelt, who were always perfectly happy—a country where the climate was so delightful, the atmosphere so pure, that its inhabitants would never be sick— a climate adapted to a race both perfect and beautiful, such a race as were once placed in the garden of Eden. These sought for such a country, where its inhabitants would be free from sorrow sin, and, of course, would enjoy perfect happiness; but they sought in vain, for no such spot could be found on this earth. But, dear friends we can point you to a fair and happy country, where the inhabitants are always truly happy. But the way to this country is sometimes rough, and attended with some difficulties. High heaving billows of adversity sometimes roll over our path, and it seems that our frail bark must sink in the waves of despair; but when the storm blows over, and the sweet and precious promises shine forth in the glorious sunshine of gospel truth, we take fresh courage, and start anew for Cannaan's happy land, where all who reach that delightful country, do enjoy pure and lasting happiness. Jesus the Son of God has laid the way. He came to this earth, and led a life of sorrow and benevolence and sacrificed his life, and secured an entrance into the celestial mansions, where all are truly happy. Those who in this world follow Jesus, and "Do his Father's will" shall finally enter in through the pearly gates, into the celestial city, to walk those golden streets, with crowns upon their heads set with many stars—golden harps in their hands, touched with ethereal fingers, accompanied by their perfect voices, praising and adoring their Creator, throughout the endless ages of eternity. Is this not sufficient to compensate us for all we are called on to suffer in this life, while sojourning in this world of sorrow? May we all reach this beautiful city, and range the fields of the new earth, and forever be perfectly happy.

J. P. HORNING.

Hutsonville, Ill.

For the COMPANION.

Lawful Interest.

In one of the numbers of the present volume of *Christian Family Companion*, brother Noah B. Blough asks a question to be answered by the brethren, on the above subject. Having misplaced the number which contained the query, I of course will not be able to repeat here verbatim; but the substance, as far as remembered, is something like this: "Is it right for a brother to take more than lawful interest from poor brethren?" Were this query stated whether *wrong* to take more than lawful interest, then I would wish the brethren might be silent; but as it stands, it ought to be discussed; for we want light on every subject which presents itself to us. To be silent would show that the brethren are afraid to say or express their views on it. And have they no reason to be afraid? I think they have.

Here is a poor brother, who has, on more than one occasion, borrowed money from his wealthy brethren, and paid more than lawful interest. Of course he feels certain if he condemns this custom he will give them an excuse to refuse money altogether in the future. Simple as this may read, it nevertheless is true; therefore he is silent.

Again, here is the rich brother, who has taken all the interest he could get on money put out. Of course he will not condemn himself.

But do we our duty by keeping silent? No, brethren, let us have light on this subject; if wrong, let us abandon it altogether; if right give us good ground for it, so as to convince all, that all may do as brethren should do, to do all alike. We profess to be the followers of Jesus, claim to be governed only by his law and teaching; after all this we differ on such a point. But to the question, "Is it right for a brother to take more than lawful interest from poor brethren?"

I answer: It is not, from the fact that the word of God, which should be our guide in all things, says the contrary. When tax collectors gathered around the Lord for instruction, the answer was, "Take not more than is lawful." No doubt if our wealthy brethren, would ask the Lord how much interest they should take, the answer would be, "Not more than is lawful."

Secondly, it is wrong because the custom did not originate within the church, but was first introduced by worldly-minded men. Some of the brethren, who would like to love God and Mammon at the same time, saw that their treasure would increase a little faster by taking more than what was lawful, and so this custom spread, until to-day we see very little difference between brethren and outsiders. And what is worse, we sometimes see brethren who are very strict in other points, but in this they will not be governed by the Gospel, or by the decisions of the brethren assembled in Annual Council. More than this, we see that these brethren are under the impression, sometimes, that Bankers and Brokers can not be Christians. And why not? Just because these Bankers do in public what these brethren do in private. As I said in the outstart, if the question would be asked whether wrong in all cases to take more than lawful interest, I would not say anything; for we know, that whenever we go to the bank to transact business, we must come up to their rules. We make ourselves acquainted with those rules before we go to these places; but whenever we approach a brother, we look to him to do, not more than what is right, and of course we must admit what is not lawful is not right. We would suggest to those brethren who take more than lawful interest, to petition to the law-making powers of the land to change the law so as to suit their own taste; if not this, let them by all means get the next Annual Council to repeal all former decisions given on this subject, and let the decision be, "Let those who have money to lend out on interest get as much interest as they possibly can."

Brethren, give us your views on the subject. We know money is very powerful; but let it not get strong enough to make a slave of us. Do not give it the power to bind us hand and tongue, so as to be unable to give the fast increasing Satan's plan at least a fair consideration. You that are wealthy, stop for a few moments and remember that soon the messenger of death will come and make all rich and poor alike. And whose will it be which you have heaped up? Again I say, let us do only that which is in conformity with the law, both human and divine.

M. HADY.

Obedience in Children.

It is unspeakable what a blessing it is to a child, what a saving of unhappiness and wickedness in after life, to be early taught absolute obedience; there must be no hesitating or asking why, but what a mother says must at once be done. The young twig bends easily, but remember that, in after years, it grows hard, and you will break it before you can bend it. A little steadiness at first will save you many years' of sorrow. While you insist upon obedience, however, you must take care that you do not provoke a child, and tempt it to disobedience, by unreasonable and foolish commands. "Provoke not your children to wrath," and when it is necessary to punish them, see that it never be done violently and in passion, but as a duty.

Christian Family Companion.
DALE CITY, PA., March 19, 1872

Danger of Riches.

We lay it down as a maxim of eternal truth, that no rich man can be safe or saved, who is not also a benevolent man. If this be not the case, why did Jesus say to his disciples, "Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven"? And again he said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." Well might his disciples in amazement ask, "Who then can be saved"? Riches are dangerous. It is difficult for a rich man to be saved; but it is possible: it is impossible with men, but possible with God. Men may preach to, admonish, and pray for, the rich, but they will not hear, nor amend their ways. With the Laodiceans of old they say, "We are rich, and increased in goods and have need of nothing." But when God undertakes their case; when he visits them with disease, and pestilence, and fire, they may possibly see their real condition—that they are "wretched, and miserable, and poor, and blind, and naked." It is possible. Thank God for the possibility.

Even in this life the rich are frequently unhappy, wretched, miserable. These attend opulent, selfish, luxurient, fashionable life everywhere. This is abundantly testified by the sighs that continuously ascend from the couches of the wealthy.

Tell us not that others suffer too. Do not tell us that the poor, the needy, the destitute, and the forlorn are also miserable. The cases are not parallel, and we cannot endure it. The poor have a lot that is hard to bear. Suffering, houseless, friendless mortals! They eat the bread of penury; they drink the cup of want; their children are clothed in rags and wander about unshod—shivering with cold and fainting with hunger. We do not wonder at the sighs of the poor. No marvel that they should groan.

But why should the rich, who are surrounded by all the temporal good that heart could desire, we ask, why should they be unhappy? Good reason why. They have grown selfish in their affluence; they have severed the bond that ought to unite wealth with pity and mercy, and power with usefulness. They have learned to hug their treasures, to worship at the shrine of mammon, instead of sympathizing with their suffering fellow mortals, and imitating God, the possessor and dispenser of blessings.

But why are riches dangerous? Because, in the language inspiration, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6: 9, 10 "Labor not to be rich: cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make to themselves wings; they fly away as an eagle toward heaven." Prov. 23: 4, 5. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth; ye have nourished your hearts as in a day of slaughter." James 5: 1—5.

What, then, shall the rich do? "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; *let not the rich man glory in his riches*; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." Jer. 9: 23, 24.

We "charge them that are rich in this world; that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. That they do good; that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6: 17, 19. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8: 9. Here is the philanthropy of Jesus; here is an example of self-denial indeed. Here, too, we behold the mind of Christ—the spirit of Christ. We are admonished to deny ourselves—to have the mind of Christ; and we are solemnly assured, that, if we have not the mind of Christ, we are none of his. No man, with a mind open to instruction and a heart desiring to know the truth, can read the fore-going scriptures, without seeing that God's anathema rests upon the love of money—his curse upon those who trust in riches. Examine yourselves, therefore, and let not your eyes be given to sleep, until you know that you are free from the vile idolatry.

J. W. B.

This is no Dun. Read It.

We do not publish duns. They are useless. Nobody takes them to himself. Everybody thinks they are intended for everybody but himself.

But we do wish there were some way by which we could collect about two thousand dollars that is due us in amounts of one to fifty dollars, scattered over twenty different states. The first day of April is coming when everybody will want his dues, and we will have to pay. No pleadings of hard times, scarcity of money, or slow paying patrons will avail us anything. "We have drawn on you for $ ———, at sight. Please honor." And it must be honored, even if it does cost us twelve per cent. Wonder if it is really necessary that we should wait so long on our patrons. Wonder if it would not be easier for each one of them to raise a dollar and a half for subscription to the *Companion*, or seventy-five cents for a Hymn Book, or ten cents for an Almanac, than it is for us to borrow fifteen hundred dollars and pay usury. One of these must be done. Our delinquent customers will decide which. Let them do it soon.

Papers Wanted.

We are short of No. 48 of last year (Vol. 7) for our files. In endeavoring to give the remaining numbers of last year to new subscribers, we run ourselves so short that we are now suffering a severe loss. Will not some of those who may have that No. in good order, and yet not have the full volume, let us have several copies of said number. We cannot have the volume bound until we secure them. not originate from impressions made upon the mind by the word of the Lord.

Back Numbers.

Two Hundred Subcribers Wanted!

Expecting a large increase to our subscription list we prepared for it by printing a number of copies more than were actually needed, in order to be able to furnish back numbers. Now there are about two hundred still remaining on our hands; and we must soon cut down the issue to our actual list. Before doing so we make this appeal to our friends. Will not one out of every twenty of our friends send us a new subscriber who will take the back numbers of the present volume? Please make the effort friends. (tf.)

Apprentices Wanted.

We wish to secure several apprentices to the printing business. They may be either male or female, of the ages of 16 to 18. Members of the church preferred, and none but those friendly to the church need apply. (tf.)

Salisbury Independent.

We have received the first number of a paper published at Salisbury, this county, entitled the *Salisbury Independent*, published by Subrie & Smith. It presents a neat and tasty appearance, mechanically, and offers assurance of success. They also announce their ability to do job printing. Salisbury is giving other evidences of enterprise, and with the completion of the branch Railroad, will no doubt greatly enlarge its borders.

Charity—A New Feature in Demands For.

The following note will suggest the necessity of providing some new plan for supplying the applications for copies of our paper, free or at reduced rates:

Brother Henry:—I have read the *Companion* for one and a half years, and should like to take it this year also; but am not able to pay the full amount for it, because I have bought a farm, and have to make up a large payment this fall. Inclosed is fifty cents; it is all I can give. I don't use tobacco or any thing intoxicating.

From a young brother in the Lord.

We should be pleased to accomodate our young brother with the *Companion* for a full year, but really he does not exactly come up to our standard of a proper case for public or private charity. We are glad to learn that he uses neither tobacco nor strong drink. Neither do we; still we are obliged to work along and help ourself. Nevertheless if our brother has a large payment to make on his farm, he undoubtedly has a large, good, farm, and when he will have all his payments made, he will be quite a wealthy farmer, and being a Christian brother his promise to pay even is valuable. We will therefore send him the paper, and wait until he has his farm paid for, if he will then pay us the full subscription price. If he cannot do that, we will send him fifty cents' worth of papers, and await farther orders.

But if any of our well-to-do readers think this brother should have help, and are willing to contribute to his spiritual support, we will cheerfully credit it to his name.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Brother Holsinger:—I will, by the request of an Elder in this congregation, correct some names and addresses of ministers in this part of God's vineyard. You have Benjamin Bowman, Dayton, Va., who certainly ought to be off the list. He never was a speaker in our church; he was at one time a faithful Deacon; but the enemy of souls overcame him, and he joined the Thurminites; stayed with them a few years, and he now belongs to the abominable society called Mormans. I hope you will remember this in your next Almanac. Frederick Kline is not known near Bridgewater, Va. John A. Miller, Bridgewater, Va., is not on the list. Martin Miller, Spring Creek, Va., instead of Ottobine, Va. George Wine, Sr., Bridgewater, Va., instead of Ottobine, Va. Jacob Thomas, Spring Creek, Va., instead of Ottobine, Va.

I have made these corrections out of love, hoping that all your correspondents will do the same. Then you will get all things right.

C. M. Garber.

Bridewater, Va.

Daniel Brower.

Lima, Ohio.

Inspirations.

BY F. M. SNYDER.

Mr. Webster has defined the word "Inspiration," as we think, correctly. But his definitionbeing rather lengthy, we will not give it here; but will give the signification of this word, as defined by another of our modern lexicographers. Inspiration, "Influence direct from God." What a world of meaning in these words! How suggestive of thought! This brief, this little pithy definition agrees with all that Webster has said, can say on inspiration, as viewed in the light of scripture. "Influence direct from God." What is of more real worth to the soul? It being inspired—informed and directed by the Holy Spirit, is indeed receiving holy influences from the great Being who created it, and is so willing to *save* it. Oh,the immensity of sovereign grace! God created man in his own image; breathed into him the breath of life, and he became a living soul. But that soul did not rely upon God's positive word; it fell from grace; lost the sweet influence of the Holy Spirit; forfeited its right to the tree of life; and thus brought the wrath of God Almighty upon the once happy and guiltless pair.

Hence they were driven from the happy position in which God had placed them; given over to the influence of the spirit which they suffered to entice and deceive them. But it was a matter of no little importance for God to leave humanity thus depraved. The great red dragon whose fiendish tail is represented as having wiped out of existence a part of the stars of the firmament, which perhaps represents that number, that vast number of ungodly men and women which he is dragging down the vortex of ruin, had become their tyrant and king.

And must this fiend and opposer of all good, who *would* draw the most intelligent part of God's crea tion down into the dark regions of dispair, be left as the guide of the only beings that God created in his own divine image?

No, indeed. The promise that the seed of the woman should bruise the serpent's head, has carried light and joy throughout a world of woe. The blessed news from angel lips, "Unto you is born this day in the city of David a Savior, which is Christ the Lord," has filled the most sorrowful heart with a new and living hope. Since that voice has proclaimed the glad tidings of salvation, men and women, inspired with holy zeal and activity, have set themselves to work in the vineyard of the Lord, thus advancing the noble cause of Christ, until the most sin-stricken have been made to feel the mighty power of Christ to save.

But admitting, as we do that this great work of reformation is being accomplished through inspiration of God, have we not reasons to fear that many who to-day are laboring for the welfare of souls, claim but few of the advantages of inspiration.

Perhaps, in a measure, they have received the Holy Ghost; but are they full of it? Do they perpetually feed their souls upon the bread of heaven, and drink, ever and anon, from the waters of eternal life? Do they always look directly to heaven for that endearing consolation which will cause them to pursue with undaunted courage their most excellent vocations?

Most of all, do they look to God for that sacred influence, which, when once obtained, will make their faith an active living faith; make them feel as though all they attempt to do will be done to the honor and glory of him who has promised to "work in us," and who, evidently, is willing to speak through us with the same emphasis he spake through holy men of old? If not, something of great importance is neglected: inspiration too little craved, and not enough sought for. All who claim to have have had their souls purified in obeying the truth, should see that they are in possession of the Holy Spirit; and then work with zeal in the church of Christ, in their several vocations, and thus improve their talents to wise and noble purposes, whether they be few or many. Ministers, teachers, fathers and mothers of Israel, all should be busily engaged in the cause for which Christ died.

Especially do ministers of the gospel need inspiration. They should be full of the Holy Ghost, and directed wholly by it. Then they can have the promise, in this advanced age, which God, anciently gave to Moses: "Now, therefore, go, and I will be with thy mouth, and teach thee what thou shalt say:" Ex. 4: 12.

But, says one, who perhaps has frequently addressed his fellow-beings from the inspired volume, "the days of inspiration are past. Inspired men of old spake as they were moved by the Holy Ghost." Now they can but speak as talent and ability will direct them. Much mistaken indeed, such an idea manifests a want of faith. God is the same to-day, yesterday, and forever. He is just as willing to speak through you to-day as through others in ages past. And it matters little whether you have mastered all the languages, sciences, &c., or whether you are a scholar at all, if you are full of the Holy Ghost, actuated by the *living faith*, you need not fear that your efforts will fail to build up christians in the most holy faith, and convert sinners from the error of their ways, and cause them to rejoice in happy anticipation of eternal life. Oh, that the day may speedily come, when every minister of the gospel will look seriously at his noble vocation, and see whether they are ever receiving that direct influence from on high, which will crown their labors with continued success!

While listening to the cold and indifferent remarks of some who attempt to preach, and seeing the little effect it seems to produce on those who so much need the heavenly manna, I have been made to wish that Jesus could be again seen, with his pierced side and blood-stained hands, standing before those who are nearing the awful precipice of hell, and heard to speak to them as tenderly and with the same solemn tones of warning in which he spake to sinners of old. Brethren in the ministry, ye who are chosen to preach Christ and him crucified, can you not, will you not work more zealouslyfor the salvation of the soul? You need not study so hard as to pain every faculty of the intellect, that you may be most efficient in your field of labor. God wants zealous, warm-hearted preachers, full of the Holy Ghost, and when such are sent forth by Him he will "work through them," causing them to preach mightily the power of Christ to save. If you have not been as useful in performing the labor the Lord has assigned you, as you feel you should be, give not up in dispair. Mourn no longer over the little seeming good you have accomplished. Let your talents be poor as they may,

your circumstances unfavorable as they are, labor with still more zeal. Make the sinner feel that you love him so well that you would carry him in your arms right to Jesus, while he is yet so willing to pardon, if you had the power to do so. Listen to God always, though it does require much self-denial. Shut out all influence but that which comes direct from God. Then depend upon it, God will help you. True, "we are not sufficient of ourselves, * * * but our sufficiency is of God," 2 Cor. 3: 5. Therefore be not discouraged, God will stand by you. His almighty power which holds the vast waters in the hollow of His hands, the tempestuous winds in his fists, will strengthen you sufficiently while laboring for him. Hence duty should not be considered a task. Too great is the reward to work with the least degree of disinterestedness. No one who has named the name of God in faith, should labor for God otherwise than with eager cheerfulness. Sabbath-school teachers, parents and all others who claim an interest in the church, as well as ministers of the gospel, should see that they are ever receiving a fresh supply of that divine grace, which, when obtained, will cause their influence to fall, as brilliant rays of living light, upon the dark path of those who too often are left to grope their way in sin, until it has finished its work, and brought final death.

If parents be not inspired, zealous to good works, ready to distribute to the wants of the poor, in fact, ready to engage in every known duty assigned them, their children, while growing to manhood and womanhood will, in all probability, fail to comprehend that purity and authenticity of their religion, which should distinguish them from unconverted, and of course, uninspired parents.

It is not that ever reproving voice, that scolding tongue, and that unceasing warning of sin, too often in accents of pain-inflicting, rather than a voice full of mercy and sympathetic concern, that will do the most good in bringing up children in the nurture and admonition of the Lord. the mother, who is endowed with power from on high, and who is daily seeking the physical, mental, and spiritual culture of her own own dear little ones, and who is made the happiest only when an opportunity is afforded to alleviate the wants, soothe the sorrows, and calm the fears of suffering humanity, need have no fears that her efforts will be bestowed in vain. Upon the heart of such an one, God will write his precepts, fill it with his great love, so that the brilliant rays of heaven-born light will fall as the rays of the morning sun, upon those tender plants entrusted in her care, causing them to grow up Christian men and women, as so many ministering angels of God, sent forth to bear glad tidings of joy to a lost world. Ah, yes, the instruction given them by her will never be forgotten. Memory will carry them from time to eternity. God will record them in the Book of Life. Angels will sing them to heaven's redeemed Oh! could we but weigh upon the intelligent mind the importance of procuring that divine aid, that *direct influence from God*, which will fit men and women for that position in life, which will make their labors most efficient in the school of Christ, we feel assured that the kingdom of God would be increased with double rapidity.

Especially do we want more inspired teachers. The vast amount of good they may accomplish, will not be fully appreciated until the teacher's mission is ended on earth.

The Sunday School is becoming quite an auxiliary in the church of Christ. Children are there taught the way of Salvation; a knowledge of themselves, and of their Creator. But to teach them a knowledge of themselves—the passions they must subdue, as well as the traits they must cultivate—a knowledge of God and his attributes, teachers must be taught by God, influenced and directed wholly by him; then those whom they instruct will acquiesce a faith that will prompt them to lay aside every sin, and run with patience the Christian race.

It is, therefore highly important my Christian reader, whether you are a minister of the gospel, a teacher in the sanctuary, or a parent entrusted with the care of your own offspring, that you are influenced direct from heaven, informed and directed by the Holy Spirit, and ready to accomplish the so much needed work of reformation.

When once all the busy workers in the Lord's vineyard, labor with that ardent zeal which should characterize every Christian heart, confidently trusting God, that he will work directly through them, then and not until then will the faithful few be able to eradicate sin from the world to that extent which they are to-day so eagerly laboring for.

De Graff, Ohio.

Brother Henry:—I take much pleasure in reading the COMPANION, and especially that which tells about the welfare of the different churches and the advancement of the cause of Christ, I thought I would communicate a few thoughts concerning this branch of God's moral vineyard, namely, the Pleasant Grove congregation, Douglas county, Kansas.

I rejoice to say that the members of this congregation have been in peace, love, and union with one another ever since we have been a church, with very little exception. At the present there is nothing, and for some time back there has not been anything, to mar the feelings of any one that I know of. We number about fifty-five members in all; and from time to time our little number is increased by such as leave the ranks of the enemy and join in with us in trying to fight the good fight of faith, and securing an inheritance among all them that are sanctified, which causes much rejoicing in the church as well as among the angels of God in heaven. What is more rejoicing, knowing the terror of the Lord, than to see those going on in sin, causing his displeasure to rest upon them in consequence thereof, return and throwing themselves in that position where the favor of God will rest upon them, and where they will receive that peace and joy which the world cannot give nor take away? May the good Lord ever move upon the hearts of the unconverted, causing them, by his goodness and mercy, to return from the error of their ways, and take an interest in their souls salvation, thus fitting themselves for the many events of comnig life; for better prepared are we, if we have made our peace with God, knowing that we may be called from the stage of action at any time. Now I hope the good Lord will bless us as a church, and all other churches, and help us so to live and act that we may meet the approbation of him with whom we have to do; helping us to lay aside every-

thing that is contrary to his heavenly and divine will, taking his word, and his word alone, for the man of our counsel, being guided by all its commandments and teachings. For unless we do live up to the requirements of the word of God in all things, the world will say of us that we are not living up to our profession; and this will retard, instead of advance the cause which we are so earnestly trying to build up. Now, dear brethren and sisters, one and all, let us try to the utmost of our ability to live up to the requirements of the word of our Lord and Master; for by so doing we will set a good example to all those with whom we associate, and thus advance the cause of Christ and his kingdom, and be instrumental, in the hands of God, in spreading the glad tidings of great joy to many a benighted soul.

May the Lord bless us all and help us to do our duty toward him and one another, is the payer of your unworthy brother.

Heaven is a place of rest from sin;
But all who hope to enter there,
Must here that holy cause begin,
Which shall their souls for rest prepare.

GEORGE SHANK.

Lawrence, Kan.

Dear Brother Holsinger:—Through a sense of duty to my fellow-beings and to the brethren and friends among whom I lately sojourned, I will try and write a few lines to the readers of the *Companion*. I will say, first, that my son and daughter have been attending Salem College during the fall and winter. On the 20th of February I received a telegram from my son that his sister was very sick, and that he wished me to come immediately. I accordingly made preparation, left home in the morning of the 20th and arrived at Bourbon at 8 o'clock a. m., on the 21st. Without much trouble I found the residence of brother K. Heckman, where my daughter lay sick. I met brother Heckman returning from his breakfast to the store, whom I recognized by his appearance and habiliment. He returned with me. My son being in the sick chamber with his sister, hearing my voice in an adjoining room, came out and fell around my neck, and we both wept. Tears of joy mingled with sorrow, flowed freely. I was then led to the bed chamber of my dear daughter, and to my joy I found her much better; so much so, that she was enabled to receive her old father with outstretched arms, to embrace him. I was then introduced to sister Heckman and family, and some who came there to visit my daughter. During that day many of the female students of Salem College visited her, as well as Prof. Allen. It seemed that my presence had a soothing effect on my daughter; for she recovered from her illness very fast; so much so, that she was able to be up and do a little work before I left Bourbon. In the evening of the first day, I had the exquisite joy in meeting our dear brother F. P. Loehr, from Michigan, who had been there about a week. He kindly invited me to accompany him to the College next morning, which I accepted. I was made happy, on witnessing the morning exercise, which was by reading a chapter from God's word, and singing a hymn out of the Brethren's Hymn Book, and a very appropriate prayer offered to the throne of grace, by brother Gans, who is teacher in the College. I was much affected and pleased, the way the school is conducted. I could say a great deal that would or should forever put to silence the opponents of the Brethren's School at Bourbon, but space forbids. At recess or noon when we were ready to depart, I found that friend Arnold, with whom I was acquainted in youth, was waiting for me with horse and buggy to take me to his residence, where I was introduced to his excellent and happy family, with whom I partook of an excellent dinner; and in the afternoon was happily entertained by his two daughters, with music, whose sweet voices I will not soon forget. Saturday night, the 24th, I had the joy of listening to a sermon delivered by brother Joseph Leedy, from near Plymouth, who preached the word with power and in its purity. I was with the Brethren and citizens of Bourbon from Wednesday morning until Monday evening; and during my stay I did not hear one vulgar or profane word uttered. I would say to the Brethren everywhere, fear not to send your children to Salem College; for since I put my foot on American soil, I never found better and purer society than at Bourbon. To the brethren and sisters and citizens of Bourbon I would say, that I am thankful for the many favors I received. May kind providence, in his infinite goodness reward you abundantly; and if we never meet on earth again, may we all so live, that we may meet in the bright realms of bliss, to part no more. I left Bourbon on Monday evening, my daughter having recovered so as to accompany me to the depot, at 6 20, and arrived home on Wednesday about noon. Found all well.

In much love, I remain your unworthy brother and fellow-pilgrim to a better world.

DANIEL TRUMP.

Announcements.

DISTRICT MEETINGS.

Western District of Pennsylvania.

Brother Henry:—Please announce through the C. F. C., that the District Meeting of Western Pennsylvania, will be held, "if the Lord will," on the 1st day of May next, at the Pigeon Creek meeting-house, in Washington county. A cordial invitation to all. Those coming by rail will please give notice to the undersigned in due time, and conveyances will be provided to convey them from Washington to the place of meeting. Please say at what time you will be in Washington.

Yours as ever,

J. WISE.

Scenery Hill, Pa.

Southern District of Indiana, March 23th, North Fork, of Wild Cat. Stop at Detin and Buck Creek.

Middle District of Indiana, April 12th, Pipe Creek, six miles south-west of Peru.—Stop at Peru and Bunker Hill.

District of West Virginia, April 26th, Beaver Run Meeting-house, Mineral county. Stop at New Creek station.

Northwestern District of Ohio, on the 19th day of April, in the Brethren's Meeting-house, in Poplar Ridge congregation Defiance county, five miles northeast of Defiance. Brethren coming by rail should stop at Defiance on Thursday afternoon, where there will be conveyance to take them to the place of meeting.

JACOB LEHMAN.

The District Meeting of the Eastern District of Maryland, will meet (Lord permitting) at the Beaver-dam Meeting-house in Frederick county, on Tuesday morning, the 2d day of April, 1872, at 9 o'clock.

PHILIP BOYLE, Clk.

We intend holding our District Meeting of the Middle District of Iowa, on Monday, the 6th day of May, 1872, at Brooklyn, Powesheik county, Iowa. We purpose holding a Communion Meeting in connection, commencing on Saturday, the 4th of May. We hope that all the sub-districts composing this District will be fully represented; and as many of the adjoining districts as can. We extend a hearty invitation to the Brotherhood in general, to meet with us in council.

J. S. SNYDER, Cor. Sec'y.

The District meeting for Middle, Pa., will be held, the Lord willing, with the Brethren in the Lower Cumberland branch, Cumberland county, at the Mohler meeting house; commencing on Tuesday the 30th day of April next, Farther notice will be

given where the delegates are to stop off, &c. A full representation is very desirable, as there will be important business laid before the meeting. Daniel M. Holsinger.
Clover Creek. Cor. Sec'y.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Lagrange county, Indiana, January 28, after an illness of five months of chronic disease, ELIZA DEAL, formerly of Franklin county, Pennsylvania, in the 63d year of her age.

Abraham Bender.

In the Elk Lick congregation, Somerset county, Pa., March 11th, URIAH KLINGAMAN, aged 18 years and 19 days. Funeral occasion improved by brethren J. W. Beer and Joel Gnagy. Text 1 Cor. 15:55.

In Lamotte Prairie Branch, Illinois, February 29 IRA, son of brother Jacob and sister Martha SWINGER, aged 2 years 3 months and 13 days. Funeral service by the undersigned,

J. P. Horning.

At his residence in Woodland Township, Decatur county, Iowa, Feb. 28, brother John RIDDLE, aged 75 years 10 months and 15 days. He leaves a companion, a sister, children, grand children and great grand children to mourn their loss, which we trust to him is gain. Being among the first settlers of our county, and generally respected, his funeral was unusually largely attended. Services from 2d Timothy, 4: 6-8, by your unworthy one,

L. M. Kob

(*Visitor* please copy.)

In the Oakland branch, Darke county, Ohio, Feb. 13, sister RACHEL MARTIN, wife of brother John Martin; aged 50 years and 13 days. She leaves a sorrowful husband and eight children, and a large circle of friends to mourn their loss; but we mourn not without hope. No doubt our loss is her great gain. She was an affectionate wife and mother and was much beloved by all who knew her, both in and out of the church. She was complaining nearly all suummer but was still able to attend to her household duties, till one week previous to her death, when her eldest daughter died, which hurried on her end. Her remains were followed to their last resting place by a large concourse of people. Funeral occasion improved by brethren D. Bowman, S. Garber. J. Risser, and Isaac Miller, from Rev. 14: 13.

B. Overholser.

In the Indian Creek Church, Montgomery county, Pa., February 23d, from the effects of Hernia, and inflammation of the bowels, brother GEORGE HARTMAN, aged 63 years and 19 days. He was a native of Germany. He leaves a sorrowing widow and four grown up children who mourn their loss, though not as those who have no hope. Funeral occasion improved by the brethren.

J. Y. Heckler.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

Jacob Conner,	3 00	J. H. Ellis,	7 00
A. Crumpacker	1 00	J. D. Yoder,	1 10
Susan Cline,	1 50	Charity,	1 50
B. Benshoof,	2 00	A. C. Rude,	1 50
D. D. Sell,	1 50	S. H. Caylor,	1 50
J. B. Shively,	4 50	E. Long,	1 60

Pittsburg and Connellsville R. R

TIME TABLE.

Commencing on Monday, October 10th, 1871, at 2 o'clock, P. M.

EASTWARD.			WESTWARD.	
Cum Mail	Balt Exp.	STATIONS.	Cin. Exp.	Cum Mail
A. M.	P. M.		A. M.	P. M
6 50	6 30	Pittsburg	11 00	6 10
10 21	9 07	Bradford	8 36	3 30
10 27	9 13	Connellsville	8 30	2 25
1 20	11 32	Mineral Point	6 05	11 03
1 40	12 15	Garret	5 49	11 13
1 57	1204	DALE CITY	535	1055
3 16	1 13	Bridgeport	4 23	9 35
4 00	1 55	Cumberland	3 40	8 50
P. M.	A. M.		M.P.	A. M

Advertisements.

WE will admit a limited number of select advertisements at the following rates

One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations

SAM'L. BOGER, *Funkstown, Pa.* FRANLIN FORNEY, *Stony Creek, Pa*

BOGER & FORNEY.

Dealers in Agricultural Implements, Hoffhien's Reaper and Mower, Horse Rakes,

THRESHING MACHINES,

Grain Drills, Feed Cutters, Corn Shellers, Plows, &c. All machines sold by us are warranted. Persons wishing to buy will call on, or address as above.

8-6. BOGER & FORNEY.

A Card.

Drs. D. Fahrney & Son, Uroscopian Physicians, continue the practice of Medicine at the old stand, near Boonsboro, Md. They treat all forms of Chronic Diseases with marked success. Can be addressed by letter, and they can send medicine to any part of the United States, wherever there is an express office. Post office address, Boonsboro, Washington County, Md.

7-10- 1 yr. pd.

SALEM COLLEGE.

The Spring session of Salem College will open for the reception of any number of students from all parts of the country, on the 20th of March, 1873.

Ample accommodations, and thorough instructions will be given all students who connect themselves with this College. Good board can be obtained in the best of families, at $2.50 to $3.00 per week; or students can board themselves, separately or in clubs, at from $1.25 to $1.50 per week, as large numbers are doing, with the consent of the faculty. An extensive boarding house is to be erected by a brother early in the season, to accommodate all children of the brethren, who desire it. Parents and Guardians can rely on the location of the College at Bourbon, as being a *permanent arrangement*, and that the health of the locality is *unsurpassed*, by any place in the county.

Special care will be given to students who are far from home, that shall be satisfactory to parents. For Catalogues Scholarships, and full particulars, address,

SALEM COLLEGE,
8-7. *BOURBON, IND.*

1780 1870

ARE YOU AFFLICTED OR SICK?

Use Dr. Fahrney's Blood Cleanser or Panacea.

An Alterative and Cathartic, or Tonic and Purge combined, for diseases arising from bad blood; such as Costiveness, Dyspepsia Sick Headache, Liver Complaint, Jaundice, Erysipelas, Worms, Chills and Fever, Scrofula, Pimples, Tetter, &c. TRY IT.

Established 1780 in package form. Established nearly 20 years ago in liquid form which was brought to its present state of preservation and perfection some years later, by Dr. P. Fahrney, Chicago, Ill's, who conducts the trade west of Ohio. Great reputation! Many Testimonials! Ask for that prepared at Waynesboro, Pa, and Chicago, Ill's. Beware of imitations. Genuine retails at $1.25 per bottle. Druggists and Medicine dealers sell it.

Dr. P. Fahrney's "*Health Messenger*" gives the history and uses of the BLOOD CLEANSER testimonials, and other information, sent free of charge. Address

Dr. P. Fahrney's Bros. & Co.
WAYNESBORO, Pa

GREAT EXCITEMENT!

J. N. FICHTNER,

of Berlin, Pa., has caused a great excitement in the County by bringing into our midst the very popular and far-famed WEED (F. F.) SEWING MACHINE. All who have tried it give this as their decision: "The Weed runs lighter, has less gearing, is more easily managed, and takes less time to understand it than any other machine now in the county."

The WEED has no cog-wheels, no spring or compound levers, and is sold at prices ranging from $60 to $150. Each machine is furnished with a tucker, quilter, baster 3 hemmers, feller, corder, ruffler, fringer, braider, and a self-sewer, gratis.

Satisfaction GUARANTEED.

Call on or address,

J. N. FICHTNER,
7-47-3t.s' BERLIN, PA.

Office in Donner's new building.

The Finkle & Lyon Sewing Machine, with Drop Feed, new Take-up, new Hemmer, &c., is now offered to agents on more liberal terms. Also, Second-hand Machines taken in exchange, or the new improvements applied.

Every Machine is warranted FIRST CLASS, and if the purchaser does not so regard it after a fair trial, he can return it, and money refunded.

N. B. Wanted traveling agents to visit each town, distributing circulars, explaining the improvements, etc., etc., who can make $200 per month. Address LYON'S MUTUAL S. M. Co.

Union Square, 33 East 17th St., New York.

FARM FOR SALE.

Three-fourths of a mile from Rural Village, Armstrong Co., Pa. Cantains about 53 acres; all under fence; about 45 acres cleared; good Log House and some other buildings; mostly second bottom; two never-failing springs of soft water. Would prefer to sell to a brother in the ministry. For particulars address, J. W. BEER,

8-7-tf. *DALE CITY, Somerset Co., Pa.*

CALVERT COLLEGE.

FOR SALE AT TRUSTEES SALE.

The undersigned Trustees offer at private sale, Calvert College, situated in New Windsor, Carroll county, Md.

For circulars containing full particulars, with photograph of buildings apply to

W. STOUFFER, Cashier, 1st Nat. Bank, New Windsor, Md.

CHARLES B. ROBERTS, Attorney at Law. Westminster, Md.

8-3-6m.

NO MORE LAMP EXPLOSIONS.

The Orient Safety Lamp will not break, leak, or explode. Use these lamps and ornament your houses. Save your lives, save your homes, save your children. A glass Lamp is a Magazine, more dangerous than gunpowder, and with the torch already lighted. For sale by

GILLESPIE & LOCKARD, *Agts.*
New Store, DALE CITY, Pa.
Jan. 10th, 1872.

DR. U. M. BEACHLEY'S

FAMILY MEDICAL DEPOT.

OFFICE AND DRUG STORE,

ON MAIN Street,

DALE CITY, Somerset Co., Pa.

Universal Guide for Cutting Garments.

By which every family may cut its own garments for men and boys, of twenty six different sizes ; for Coats, Pants, Vests, and Shirts, and Ladies' Dress Bodies. Agents wanted to sell State, County, and Family Rights. For Particulars address

MILLER & QUINN,
Tyrone, Blair Co., Pa.

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Selected by D. S. CONDRIE.

The way, The truth, And the Life.

THE WAY.

With longing heart I turned my footsteps toward
A land where endless joy and rest abound.
Dimly mine eyes discerned its distant hills
With everlasting strength and beauty crowned.
But wide between my feet and its bright shore
The billows of a restless sea did roll.
To crush my heart and terrify my soul.
"How shall I reach the Lord?" I cried, mid all
The sore temptations which around me lay.
With sweet distinctness to my spirit came
In answer; and I found in Christ the way.

THE TRUTH.

Conducted by strange guides my restless soul
Was often led through regions vast and new,
Where stately palaces upraised their heads.
And finest landscapes opened to the view.
Joyful it lingered, hoping that its long
And tear-sought rest was found at last;
But soon its anxious gaze, all those
Enchanting landscapes were dissolved, and fast
Were all the gorgeous palaces transformed
To whitened sepulchers, where foul decay
Was hidden. "Where shall I turn from the false hopes
Which seek to lead my soul astray?"
This prayed my heart, and lo! I found the truth
In Christ, in whom I found the way.

THE LIFE.

Looking abroad, I saw that every where
Youth turned age, and beauty lost its bloom
Death and corruption seemed to reign supreme.
And earth itself was like a mighty tomb.
"Oh what is life, and where shall it be found?"
"In me": the answer came, "I am the Life".
And in the still, small voice, I recognized
Once more my Lord. Then ceased the strife.
How great the triune gift by mercy given—
The blessed way which is in Jesus found;
The precious truth, eternal and divine;
The wondrous life, where matchless joys abound.
A glorious trinity, born of Christ's love
And with Jehovah's smile forever crowned.

Selected by D. B. CONDRIE.

Daily Duty.

"Strengthened with all might according to his glorious power, unto all patience and longsuffering with joyfulness." Col. 1. 11.

Work, Christian Laborer, work.
Now while 'tis called to-day.
Toil in thy Master's work
And toiling watch and pray.
The tempter bids thee pause and sleep.
Work if thou would'st the harvest reap.

Pray, Christian pilgrim, pray
And keep thine armour bright,
Though rugged be the way.
Though cheerless be the night,
Through darkest night, and weariest day
Pray without ceasing, Christian pray.

Fight, Christian soldier, fight,
The battle of the Lord's—
Strong in Jehovah's might.
The strength himself affords;
O'er foes without, and foes within.
Strong in the Lord, the day thou'lt win.

Wait, Christian workmen, wait,
Not yet impatient be.
In this thine earthly state.
Thy harvest time shall see;
The Lord's appointed time will come.
Will take his faithful workmen home.

For the COMPANION.

A Hundred years to come.

By J. Y. EISENBERG.

The above subject has very frequently been under contemplation; hence why we select it for a subject. We hope, by the blessing of God, that we may say such things that may be to his glory and the building up of Zion. The winter is very rapidly passing by; and those of us who have been enjoying good health, can hardly realize that it is so near spring. Yet how many with whom we associated have passed away through the winter. We can call to mind quite a number from the little infant to the aged grandmother.

Oh, how important is time! We most assuredly have no time to waste in worldly enjoyments, which only please but to cause grief.

Dear reader, are you on the Lord's side? Are you laying up treasure in heaven by obeying the Lord Jesus Christ and keeping all his commandments? If not, when do you intend to begin? When you are old and cannot serve *Satan* any longer? or, at some more convenient season?

Why not just now? Procrastination is the thief of time. The poet says:

"If you tarry till you're better,
You will never come at all."

If you refuse now, where will your poor soul be a hundred years to come? Remember, the days of man are three score and ten, at most, four score years; yet are they labor and sorrow.

Dear Reader, you are at the youngest ten years old, commence to obey him now, just now. You are not certain that you will live until to morrow, though you may live a number of years yet. But why not commence to obey him who upholds the very earth on which we live and move by his power? Can there be any loss in coming to Christ while you are young?

"'Twill save us from a thousand snares,
To mind religion young;
With grace it crowns succeeding years,
And makes our virtue strong."

Again, by putting off repentance another day, you have one day more to repent of, and one day less to repent in. You are in danger of dying in your sins: then where God and Christ are you never can come. But why spend your few years out of Christ? You have no real enjoyment. If you frequent the ball-room you pay dearly for your enjoyment with remorse afterwards. When you hear of the death of your giddy associates, you are made to feel very sad.

Again you may be in the road of others, coming to the Lord. Come to Jesus just now; read his word; commence with a prayerful heart, and read, and your path will be made plain; because the Lord says so: "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and you shall find rest." "For my yoke is easy and my burden is light."

Dear brethren and friends, a century hence, we all, who are so active in the busy scene of life, will have paid the debt of nature, and have gone to our reward. May it be a crown of life, which is pure and unfading, and that passeth not away, is our earnest prayer. May God grant that some one at least who reads this, may make up his mind to be ready to meet the bridegroom when he cometh. "The Spirit and the Bride say, Come; and let him that heareth say, Come; and whosoever will, let him take the water of life freely."

East Coventry, Pa.

For the COMPANION.

The Lost Power.

Having seen several articles written in reference to miracles, I thought I would write a reply to the same, out of love, as I am well acquainted with brother Grove, the authur of the articles. Has the word of God been confirmed? If it has, how was it confirmed? By signs and miracles. "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" Heb. 2: 3, 4. If this is not sufficient evidence to confirm our faith, if one would rise from the dead we would not believe. We cannot look for a second confirmation of the scriptures by miracles. But in the latter days, we may look for false porphets among the people, "as there shall be false teachers among you;" 2 Pet. 2: 1. And as prophecy has ceased, miracles have also ceased: "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away;" 1 Cor. 13: 8. But the miracles that are to be worked in the latter days, shall be worked by the power of the devil, to defeat, if possible, the Gospel of Jesus Christ.

This we design to prove by divine revelation. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon, and exerciseth all the power of the first beast before him, and causeth the earth and those which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; those miracles are worked by the power of the devil, to draw the people of God, from the scriptures that have been confirmed to us, by miracles, through the power of the living God;" Rev. 13: 11—14. God works no miracles to confirm what has been confirmed. By referring to Rev. 16: 13, 14, we read, "And I saw three unclean spirts, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false

prophet. They are the spirits of the devils, working miracles; which go forth unto the Kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." And as the devil has power to work miracles in the latter days, if preaching has the power, how would you distinguish which is worked by the power of God or by the devil? When these come to pass they will deceive the whole world, except those who have their name written in the book of life. The Mosaic dispensation was confirmed by miracles worked by God through Moses. The gospel dispensation was confirmed by signs and wonders, by Jesus Christ and his Apostles. We have imposters plenty, who declare that the commands of Jesus Christ, are nonessential to salvation.

HENRY KOONTZ.

The Golden Shore.

There is many a rest in the road of life,
If we would only stop to take it;
And many a tone from the better land,
If the querulous heart would make it!
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the wintry storm prevaileth.

Better to hope, though the clouds hang low,
And keep the eyes still lifted;
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted!
There was never a night without a day,
Or an evening without a morning;
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in idle pleasure,
That is richer far than the jeweled crown,
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayer to Heaven,
Or only a beggar's grateful thanks,
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are swift and willing,
Than to snap the minute, delicate threads
Of our curious life asunder,
And then blame Heaven for the tangled ends,
And sit, and grieve, and wonder. —*Sel.*

Oh! Where are the Loved Ones!

WRITTEN BY ALBERT M. NOYES.

Oh! where are the loved ones, say whither have flown,
The hearts that once cheered, the eyes that once shone
I see them no more where the hearth-fires glow,
Oh! 'tis there where we miss them; where, where are they now?

Oh! where are the loved ones? ye soft, breathing winds
That come from the land of the purple-clad vines,
Where the flowers bloom brightest, the scenes are most fair,
Say, can you not tell if the loved ones are there?

Oh! where are the loved ones? bright bird, canst thou tell,
In thy soft warbling notes, where the cherished ones dwell?
Did'st thou pass some green isle in a bright summer sea,
And hear a sweet spirit voice calling to me?

Oh! where are the loved ones? thou white-crested wave,
Is there not in the depths of the ocean a cave,
Where the notes of the sea-nymphs in harmony swell,
And the loved ones, are they there, bright wave canst thou tell?

Oh! where are the loved ones? thou radiant star,
Perhaps thou canst tell where the wanderers are?
In thine orbit of light through you heavenly sphere,
Hast thou met with the loved ones who gladdened us here?

Oh! where are the loved ones? perhaps you bright train
Of souls that are ransomed may answer my strain;
For I dream of a world where the loved who have flown
Ever wave their glad wings round a heavenly throne.

Oh! heavenward then will I breathe my fond prayer,
Spirit land! spirit land, say, are they there?
List! list! a soft murmur now falls on my ear,
And it whispers, "The loved ones are here, they are here!"

Luck and Labor.

Which is the better to depend upon, luck or labor? Let us see.

Luck is always waiting for something to turn up.
Labor will turn up something.
Luck lies abed wishing.
Labor jumps up at six o'clock, and earns the money it wants.
Luck whines.
Labor whistles.
Luck relies on chances.
Labor on character.
Luck slides down to indolence.
Labor strides upward to independence.
Which is likely to do the most for you, boys?

For the COMPANION.

Church Government.

Two forms of government are in use in the churches, the Episcopal and the Congregational.

In an Episcopal government the Bishops rule; and in a Congregational government the congregation rules. Are the Brethren Episcopalians, or Congregationalists? I confess that I do not know. Candidates for baptism are taught, that, when they cannot make peace by the assistance of two or three, they are to "tell it to the church." And those who will not hear the church are to be cut off. This sounds Congregational, and corresponds with the Brethrens' discipline, Matt. 18.

But we read not long since that a *few Bishops* had met in church council in this State and *excommunicated a whole church.* This sounds Episcopal, and no doubt corresponds with the Episcopal creed.

If the ruling power is invested, sometimes in the Bishops and sometimes in the church, we must not oppose the Episcopal theory, nor the Congregational theory of government. For if this be true, we are either, or both, as it suits.

But we believe the Bible teaches that the power to rule belongs to the church. The experience of the world's history has been, that the "one man power" is detrimental to the best interests of society.

If Bishops were infallible, as Roman Catholics affirm their Pope to be, then their decisions would always be just, wise, and good. But *titles* never did and never will give wisdom and righteousness unto men. And until an infallible man is found, the church will prosper better by keeping the reins in her own hands.

In *local* matters the business may be transacted by a democratic government; that is, where the people in a body rule. But in *general* matters, business ought to be done by the principle of a republic; that is, by representatives chosen by the people.

By local matters, we mean questions that do not interest particularly the whole Brotherhood; but only the district of church in which they originate. For example, the building of a meeting-house: material—brick, or wood? Eight, or eighteen feet story? and more than a hundred other things that are of great interest to each individual church, but do not particularly concern the general church. If the brethren at Dale City desire to build a brick meeting-house it is their own business: the Antioch church will not object. If they wash feet, by the single or double mode matters not to us; when they do what the Master commanded. Who can object? Where there is not positive law concerning a question, let those decide who are affected by the decision; where there is law let that decide.

By general matters we mean such questions as these: Are the Brethren doing all they can to have the Gospel preached to every creature? Education, the Sabbath-school, the publication of books, tracts, &c., &c. In these the whole Brotherhood are interested; and as the whole brotherhood can not meet together, they can all be heard only by sending delegates to a general conference to represent them.

We seek not controversy but light.

S. M. MINNICH.

Antioch, Ind.

For the Companion.

How is This?

Baptism means anything but immersion. It means *pouring,* it means *sprinkling,* it means *washing,* and it means *anointing*; but never *immersion!* Poor immersionists, what will you do? How can you escape the judgments of these witnesses? Behold, it does not mean immersion, because that word is not found in the Bible.

I began to examine some of the works in my library on this subject; and here I found that the word "baptize" occurred some sixteen or twenty times in the Old Testament. Ah, thought I, no wonder that the baptists and Tunkers keep out of the Bible. Genesis 28: 18, has the honor of mentioning that word the first. Here is the quotation: "And poured oil upon the top of it." Here is another one: Gen. 31 : 13, "Thou anointedst the pillar," Gen. 35: 14, "and poured a drink-offering thereon, and he poured oil thereon.' Ex. 28:41, "and shall anoint them." Thus I went through with all the quotations and I found the words, *pour, pouring, poured; sprinkle, sprinkling, sprinkled; anoint, anointing, anointed,* all through the Bible. Then, thought I, is it possible that the Baptist churches and the Brethren were so blind that they did not see this before? I was utterly astonished, and I hardly knew what to do. Surely I was almost ready to give up the battle. Just at this time I remembered that the word BAPTISM is what we are in search of, and this we have not found yet; and, I am sorry to say, it can't be found in the Bible. This they readily admit. But, say they, "The idea is contained in the words pour, sprinkle, and anoint." Then according to this we would read Gen. 28: 18, "And baptized oil upon the top it." The same trouble comes up when the word "sprinkle" is used. Lev. 16: 14, "and baptized it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he baptize of the blood with his finger seven times." In short, the word baptize, &c., is not in the whole of the old Bible, neither does it make good sense to use it in place of the words that people say it is to represent. Wonder why our adepts in Biblical lore do not baptize their church houses. God certainly commanded this if he ever did anything; that is, if pouring, sprinkling, and anointing mean to baptize. In Exo. 33: 26 we have the command to Moses given; and in Lev. 8: 10, we have it executed: "And Moses took the *baptizing* oil, and *baptized* the tabernacle and all that was therein, and sanctified them." 11th, "And he *baptized* thereof upon the altar seven times, and baptized the altar and all his vessels, both the laver and the foot, to sanctify them." *I* suppose the brother that spoke so earnestly against having bells on meeting-houses, because of their being baptized in some places in the old country, was not aware of the fact that anointing meant baptize. Imagine the immersionists immersing their meeting-houses. We, in conclusion say, that the word baptize is not to be found in all of the old Bible. I shall in my next try to learn something else.

For the COMPANION.

To the Unconverted.

I must say a few words to my brothers and sisters in the flesh, that are yet out of the ark of safety, and traveling the downward road to ruin. They are near and dear to me, and I have shed many tears in behalf of them. My prayer is, that all might come to a throne of grace, and be saved

Why is it that you do not love Jesus, who left the shining courts of heaven, and came down, suffered and died on the cross that we through him might be saved? Do you love the world more than you do Jesus, who has done so much for you? He says, "Whosoever loveth me keepeth my commandments." Now his commandments are not hard. He has promised us a rest, if we love him. Christ says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and you shall find rest unto your souls." Matt. 11: 28, 29. This rest is promised only to those who keep the commands of God? Why do you not come to Jesus and live? Do you think you are too great a sinner to come yet? You will never be any better out of Christ. Do you think you will come when you get older? Remember God has said, "My Spirit shall not always strive with man;" besides, we do not know what hour we may be called away to eternity, then all is done. O sinner! as a lover of your soul, I warn you to awake out of your sluggish sleep, and arise from the dead, that Christ may give thee light. I know that some of you are readers of the COMPANION. Can you not find a word in it that would encourage you to follow Jesus? I think the time will not be long, till we have to appear before that great Judge to give an account for the deeds done in the body. Then let us be up and doing while there is time and opportunity, for delays are dangers. Oh, come out on the Lord's side, and be a true follower of Jesus, that meek and lowly Lamb of God, and set a good example for your children, and train them up in the nurture and admonition of the Lord; and not in the pride and fashions of this world, which are abomination in the sight of God. Oh, do not do as the poem says—that I used to hear brother Myers sing:

"They often say 'tis their intent,
When they get old, they will repent;
But oh, they set an awful state,
For those who stay, and come too late!"

Oh, that dear old brother! He is gone to that bright world above, where I hope to meet him. I conversed with his daughter, this week, on the subject of religion. I asked her if she would not like to meet her father when she dies. "Oh, yes," she said, "I would like to meet him;" and she bursted into a flood of tears. Then I told her that she must prepare in this life, if she hopes to meet him. She said she would, if the rest of her sisters would. She said, "Mother often talks to them to lay off their pride; but they will not, and I can't go myself."

Now, dear children, whoever you may be, if your mother gives you a good advice, you should thankfully hear her and obey her. Remember you will not always have your kind mother to give you good advice. She will, some day, be taken away from you. "Children, obey your parents in the Lord." How is it with my dear sisters? Do you still wait for some near and dear friend to go with you? Perhaps you are waiting on your husband, who is near. But Christ should be the nearest. You must leave all, if you want to follow Christ. When you come to die, your friends can not save you; but if you obey Christ, he will save you. Oh, then, do not close your eyes in sleep, till you have made your peace with God. How dreadful it would be unprepared to meet the Lord, and to hear the word, "Depart from me, I never knew you." If your sins are crimson red, they can be made white as snow. Fear not; only come to Christ and you shall live.

CATHARINE SHIDLER

Ashland, Ohio.

For the COMPANION.

Reply to Sister Deardorff.

(*Concluded.*)

We must remember that what we read in the twentieth chapter of Revelation was merely what John saw in a vision; it was not the thing itself, but a representation of it. Many people have entirely overrated the condition of the earth during the thousand years spoken of in this chapter. The Apostle Peter in speaking of these things in a great measure reconciles this matter, saying, "Beloved be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. But the day of the Lord will come as a thief in the night; in the which (that is in this day of a thousand years) the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." From these words of Peter it appears that the day of the Lord, which shall come so unexpectedly as a thief in the night, will endure a thousand years. It will be as one day in comparison to eternity. It will be a holy Sabbath, a day of rest, a season of rejoicing to the people of God. And during this period of time or eternity, whatever it will be, the elements shall be dissolved, the earth and the works that are therein shall be burned up. And when this darkness, this ethereal firmament, which surrounds the earth, in which the Prince of darkness dwells, shall be dissolved, the stars shall withdraw their shining. It is through the transparency of this perspective atmosphere that the stars are visible, but when this substance shall be dissolved, they can be seen no longer from the earth. This empire in which the "Prince of the powers of the air," has dominion, and operates undoubtedly by means of electricity upon the nervous systems of mankind, tempting and seducing them to evil—this empire must be dissolved, and the regent of these powers must be taken captive, and be put into prison a thousand years, that the marriage of the Lamb may be celebrated undisturbed. Otherwise, is the Prince of darkness was left loose in his dominion, it is possible, when "the Lord shall come with ten thousand of his saints," and the attending multitude of angels, to gather up those saints who yet remain on the earth, they might be molested by the powers of the air, and the harmony of heaven would be disturbed in holding their jubilee. It will be a jubilee to God's people, to them only, and not a jubilee to the world. It is quite a mistaken view that some people have in believing the world would have a jubilee. The jubilees of old, in the Mosaic dispensation were celebrated by the Lord's people only, and not by the world, which things were a type of good things to come. And hence, if the world would not be destroyed, it could not celebrate a jubilee, nor hold a millennium, because the children of this world in their unregenerate condition, have no good to expect, nor hope to rejoice in. And remaining on the earth when the saints are in glory, and the door in the ark of the

New Testament is closed, there is nothing remaining for them but "a fearful looking for of judgment and fiery indignation."

We now come to speak of the resurrection, since we read of only one, and that one is called the first—"this is the first resurrection." "Blessed and holy is he that hath part in the first resurrection." But by calling it the first resurrection, we may infer that there may be any number more than one. Now it seems to me, by a resurrection, we are to understand something more than merely rising out of the grave. It literally means a re-rising or rising again. By this we understand that the subject rising again, had been up at some time before, and that through a fall or some other means, he has been brought low. Christ says (John 11: 25) "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live." And we were all dead in trespasses and sins at one time through our fall in Adam. Now, if the dead in their graves, can believe, then this passage concerns them. But according to the "*soul-sleeping*" doctrine, which I repudiate, though some of the brethren have embraced it, they cannot believe. But Christ says, again, "He that believeth on me hath everlasting life, and I will raise him up at the last day." There is abundant scripture to prove that in Christ we are dead to the world, and in Christ we live for the world to come. But from what will he raise us up at the last day? It is not merely from the grave, but from this sin-polluted state of things to glory. And not merely to man's pristine state in Eden, but to a far greater glory; since man was created "a little lower than the angels," but through the Resurrection he will be raised above them. Now if we have Christ dwelling in us, we have the resurrection already. This is the first resurrection. But if a resurrection means merely a rising out of the grave, then the saints remaining on the earth at the coming of Christ, will have no part in it: since they will be changed and will not be put in graves. Besides this, many saints have lived on the earth, whose bodies were never buried. They were consumed in the flames, devoured by wild beasts, and otherwise destroyed. From these considerations we conclude that Christ is the true Resurrection, and to have part in the first, or any succeeding resurrection, is to have part in him.

Now since we read that Christ went in the spirit and preached unto the spirits in prison, my views are, that the gospel is still continued there to those myriads of disembodied souls who knew nothing about a Savior while living on the earth. And that an opportunity will be given them by some kind of dispensation, that they may embrace a second resurrection, that in the end they may all be judged as men having heard the gospel in the flesh. "For, for this cause was the gospel preached also to them that are dead, that they may be judged according to men in the flesh, but live according to God in the spirit. 1 Peter 4:6.

As concerning the earth, I had first thought that I would write some about its change, but as it may not be to edification, I will only say that I do not believe as some do, that this earth will be annihilated and a new one created, nor do I believe it will be melted up into a liquid mass again as it was in the "beginning." But I believe the earth is in a progressive state in accordance with the science of geology, and it is good as it is, for the time being, but it is not perfect as it will be after being purged and renovated by fire. I believe it will then be a luminous body, as we find in astronomy there are two kinds of bodies: opaque or dark bodies, and bright or luminous bodies. And this earth is a dark body now, but after its renovation it will be a bright body, and of itself be luminous, and that it then will not need the light of the sun any more. But when this darkness which surrounds the earth now, shall be dissolved, and the earth changed, it will be surrounded with brightness, for then time will be no more, it will be eternal day, "for there shall be no night there." And the whole earth shall be like the garden of Eden was. And when the thousand years are expired, the dead of all ages, Gog and Magog, the ancient ones of the earth will be brought forward out of their prisons on the new earth for the privilege of embracing a second resurrection. But then Satan will be left loose again to try them, to tempt and and to deceive them. These are my views. Here I will leave it.

JAMES Y. HECKLER.

Harleysville, Pa.

For the COMPANION.

Assurance.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." 2 Cor., 5:1.

In the above language of the apostle Paul, we are informed that he knew that he had a "house not made with hands, &c." This we can term knowledge. What gave the apostle grounds for knowing it? We might refer the reader to the 9th chapter of Acts, where he was "breathing out threatenings and slaughter against the disciples of the Lord." This certainly was no evidence to him that he knew it. But we learn in the 6th verse, that there was quite a change in Saul's mind, so that he trembled. Then soon we hear the Lord calling him "a chosen vessel," verse 15th. And in following him a little farther, we see scales were made to fall from his eyes," and he received sight forthwith, and arose and was baptized. This, then, is one evidence that caused Paul to exclaim, that he had, a house eternal in the heavens; and straightway he preached Christ in the synagogues, that he is the Son of God." Farther we see him increase the more in strength, and he confounded the Jews, &c., until they "took counsel to kill him." But Paul being a "chosen vessel," the Lord had a way for his escape. The "disciples took him by night and let him down by the wall in a basket." Then he went to Jerusalem, and was coming in and going out, "and he spake boldly in the name of the Lord Jesus" "But they went about to slay him." But Paul being a zealous worker for the Lord, went about preaching and establishing the gospel, fearless of all the counseling the Jews could do to kill him; so much so, that he at one time said, "I have not shunned to declare the whole counsel of God." Viewing the apostle Paul in all his travail and labor, in stripes often and in prison, and in perils on the sea and in perils by his own countrymen, all of which he endured for the love and zeal he had for Christ and the gospel. No wonder he could say, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." He knew it, because he had followed Christ in the regeneration; he knew

it, because he had not shunned to declare the whole counsel of God; he knew it, because he had diligently followed every good work; he knew it because he had fought with beasts at Ephesus, and he also knew it because he had fought a good fight, had kept the faith, &c., &c.

In the same way can we know that we have a "house not made with hands, eternal in the heavens." If we follow Jesus in all his appointed ways, and do that "which is our duty to do." But we must be careful that we keep in sight of "the guide to our feet and the lamp to our pathway"—the word of God. Then, brethren and sisters, when we are done with the turmoils of this inconstant life, we can have the blessed hope of going home to where our children, fathers and mothers are gone, "to sing the song of Moses and of the Lamb," in the changeless climes of immortal glory. Farewell.

JOSEPH HOLDER

Hagerstown, Indiana.

Multum in Parvo.

When you enter places of business, and especially the sanctums of editors, remember the following

IMPORTANT RULES:

1. If your business is their business, you are mutually interested, and the business can be expeditiously attended to.

2. If your business is not their business, you are not mutually interested. But if your business is more important than theirs, introduce it, and attend to it in a corresponding business style. Of course, if your business is important, you have no time to waste, and you will not be likely to trespass on the precious time of others.

3. If your business is less important than theirs, introduce it with a suitable apology, and attend to it at once, so that you can withdraw and allow them with composure to attend to their own more important matters.

4. If you have no business, make it your business not to interfere with others in the pursuit of theirs; and withdraw as soon as you can in a courteous way; and if you can not leave courteously, you cannot remain so, and the sooner you go the better.

5. Remember that, by violating the above rules, you make yourself a bore, a busy-body in other men's matters, or a loafer.

Jews.

"The Jews are now most numerous in the northern part of Africa, between Morocco and Egypt. In the strip of Europe stretching from the Danube to the Baltic, there are about 4,000,000, while in all western Europe there are not 100,000 of them, which shows that the great mass of the Jews keep as near as may be to the Holy Land, ready to enter in and possess it whenever the summons they wait for comes. Although in Palestine they are few and weak. Skeptical as we may be in regard to the Jews returning and possessing their fatherland, the foregoing shows that they are tarrying close by almost en masse, until the way is opened for them to return: and the time is surely coming, and not far off, when God will put hooks into Gog's jaws and lead him out of Palestine: when He will say to Israel, "Come home;" when the Jews will flock to their home from every quarter of the world, and out of every nook and corner of the earth, with all their wealth that they have accumulated for centuries; when they will rebuild their city and build up many unwalled villages; when they will be in a very prosperous condition, possessing a great amount of wealth. The old Turkish Gog, who is not far off, will envy their prosperity, will gather all his band and great army together, and will reascend the mountains of Israel to take a great spoil, and will even succeed in taking the half of the city, and Israel will be in the greatest distress; at which the Lord will roar out of Zion, who will come from heaven with 144,000 Jewish Saints, who follow the Lamb whithersoever he goeth; and they will turn the tide of war against Gog, and will destroy all but a sixth part of him; and Israel will be saved from the power of Gog, and also be converted; for they shall see their deliverer who has come out of Zion, and with him 144,000 Jewish saints—12,000 to represent each of the twelve tribes of Israel, who at that time shall be converted. In my opinion each of the twelve tribes will be reinstated in proper order by their 12,000 Jewish brethren who have come with the Lamb. Then will be fulfilled the prophecy that Paul quotes, "For out of Zion shall come a deliverer and turn away ungodliness from Jacob."

Perseverence.

Mere courage, even if it be heroic after the human standard, often evaporates under slow discouragement. But perseverence under discouragement, the steady struggling onwards through hours of weakness, the rising upwards still above all doubt and fear, the eye fixed on the coming light in the midst of darkness and perplexity the hard work continued notwithstanding opposition, distrust, disappointment, failing health; and all this made harder by the bitter consciousness of sin, and by inward temptations which no one can fully understand but the tempted man himself—this holy tenacity of purpose is what we need, in this cloud and conflict, as much as anything in the world; and of this holy tenacity the Apostle Paul is an eminent example.—*Dr. Howson.*

St. Paul urges each of us to labor to be the maximum Christian; "Be thou," says he, "an example (pattern) of the believers in word, in behavior, in charity, in spirit, in faith, in purity." But many of us have no higher aim than to be the minimum Christian, to do as little as we can not to miss heaven; to get in there as cheaply and with as little self-denial as possible.

When we collect our poor, to work, feed or clothe them, we need not sift them. Among them will be found, no doubt, many tares—few plants from the right seed, perhaps—but work for them, however small their numbers, is work for God; and its worth, effect, and reward is not measured by the amount done, but by the spirit that does the work.

Total abstinence is virtue's safeguard. There is a reality in the gospel of self-control and self-denial.

"A certain man went down from Jerusalem to Jericho, and fell among thieves." Moral: He was going the wrong way.

Pious Youth Department.

Words of Cheer.

Thank you, good brother Editor. We are glad to learn that the Pious Youth who visited us for two consecutive years, has not really *died*, as was rumored. He only concluded to remain at home until he had sufficient call or demand to justify his traveling over hills and through valleys to bring good words to those who hunger and thirst for words of cheer, and comfort and instruction. It is quite true that he had not enough of calls to insure the payment of his expenses, and justify his going all alone on his mission ; but now it brings good cheer to many to know that the Pious Youth will not remain at home altogether as he intended to lately, but, having devised a plan, he will come again, and have, at the same time, a *Christian Companion* with him. May they go, hand in hand, and truth in truth, to visit thousands of homes, and carry good words for all. They will visit the same home together, and while the Pious Youth will strive to entertain, ennoble, educate, interest and win the attention of his youthful readers, the young folks, and spread piety among them, on the other hand, his *Christian Companion*, will greet, encourage, comfort, and instruct the older folks who have been struggling on their journey toward heaven, through many discouragements and difficulties. Thus, together they will carry light, love, peace, friendship and good-will to one and all they find in their mission of holy work.

Friends of the Pious Youth, come up to the work, and do your best, little or much, to encourage reformatory and Christian work. There is a great work before you. We believe the "pen is mightier than the sword," and you can do a work for your Savior through this instrumentality.

Young Christians, your Master has called you to work in his vineyard, and now, will you be unfruitful, or "bear much fruit" for the Lord of the vineyard? Your lives must answer. Write as though you see your young friends rushing to the pit of destruction, and gently win them to Jesus, the Way to Heaven. Write as though the Devil, that old Serpent, were tempting your young friends to eat that forbidden fruit which will harden them more and more in sin, and will shortly bring the vengeance of God upon them. "He goeth about as a roaring lion, seeking whom he may devour." O he is devouring our dear young friends! He is enticing them every day to the follies, fashions and sins of the world, and will laugh in triumph when they *die in their sins*. Be ye examples in faith, doctrine, life, practice, and go to work in sacred earnest. May the Lord help you so to do. "Grace unto you."

D. B. Mentzer.

Waynesborough, Pa.

For the Children.

As brother Holsinger has expressed a willingness to open a department for the children, I thought, perhaps, I might contribute a few lines for its columns ; for I am acquainted with a good number of children, who read the Companion for their parents. I know some good little girls in the country, who read for father and mother in the long winter evenings ; and I thought it would be very pleasant for such children to find a few lines for them. Now I am not going to use any excellency of speech, but am going to talk very plain, so you can all understand me. Perhaps now you are reading for grand-parents ; and I know old folks would like to have you read slow and loud and also very distinctly. I once had a grand-mother, to whom I used to read, and I always tried to read to please her, for I loved her very much, and she, I think, loved me in return : yes, I know she did. She never was happier, than when I was with her ; for then she knew she would have plenty of reading and singing. But I only sung the songs of Zion, for she loved nothing but what belonged to the Lord Jesus Christ ; and she was one of his patient children. I cannot recollect of ever hearing her murmur. But finally death came and robbed us of her presence ; and while she was, on her death-bed she sent me her last message, telling me that the Lord was with her—close by her side. Even now, how sweet her memory is to me! I love to talk about her and think of her ; and while I am writing, the tears are streaming down my cheeks. Now, if you have a grand-mother, let not a word or look give her pain ; and then when death comes, and you have to see her taken to her last resting place, you can feel as I do, that you have done all you could. My letter is longer than I wished it to be, and I hope you will pardon me if I have wearied you.

Ruhama Riley.

Philadelphia, Pa.

A True Hero.

Boys, take warning. A boy about nine years old was bathing one day, when, by some mischance, he got into deep water and began to sink. His elder brother saw him and ran to save him, but lacking strength or skill, he also sank to the bottom of the river. As the two drowning brothers rose to the surface for the last time they saw a third brother, the youngest of the family, running down the bank for the purpose of saving them. Then it was that the dying nine-year-old acted the part of a hero. Struggling, as he was, with death, he gathered all his strength, and cried to the brother on the shore, "Don't come in, or father will lose all his boys at once!"

Noble little fellow! Though dying, he forgot himself, and thought only of his father's grief. He was a genuine hero. His brother obeyed his dying command and was spared to comfort his father when his two dead sons were taken from the river clasped in each other's arms. Boys, you are not called to be heroes in this way, but you are called to consider the feelings of your parents, and to study how to avoid giving them pain.

The best way to do this is to love them dearly. Love will not only keep you from hurting their feelings, but it will be a source of great joy to their hearts. Blessed are those children whose words and deeds make sweet music in their parents' ears.

Christian Family Companion.

DALE CITY, PA., March 26, 1872

Out of the Way Jottings.

We are now at Pittsburg, at the St. James' Hotel, near the Union Depot. It is the evening of the 18th of March. We came here to accompany four students for Salem College, from Dale City. We arrived here about noon. The transfer of baggage having been made, checks and tickets secured, our young charges comfortably seated in the cars and committed to the care of brother John Wise, who expected to accompany them to the school, we attended to some business, and then took a free and easy stroll over the city, seeing what was to be seen. All that we saw and heard it would not be prudent to tell. We will venture to tell part.

The seventeenth day of March is called St. Patrick's Day. It is a "high day" among the Catholics, especially so among the Irish part of them. This year that day came on Sunday; and as the Sunday laws would interfere with the customary celebrities of the day, the demonstrations were deferred until to-day; consequently there was a general outpouring of the Irish population, with a pretty fair proportion of other foreign and native Catholics; also a liberal outpouring of bad whiskey, with many other kinds of strong, stronger, weak and weaker beverages.

It was nothing new to us to see *men* drunken, and being dragged along by the police; but to-day we saw more, we saw *women* drunk! One case especially attracted our attention. It was a drunken woman in charge of two policemen, tugging her along to the Lock Up, one of the policemen carrying her child, a little girl two to three years of age. The child had a large lump on its forehead, and its lips were covered with blood. How we did pity it! The young readers of the C. F. C. who have kind mothers, may here drop a tear of sympathy for such poor little sufferers, and a thought of gratitude to God for having a good home.

The woman had red, swollen eyes, and a disturbed countenance, giving every appearance of a habitual drunkard. She was very stubborn, and required much prompting to keep her moving; and as she passed by us we heard her muttering: "I won't be disgraced; no, I *won't* be disgraced!" She thought it a disgrace to be taken to the police station. We regarded the drunkenness as the greater disgrace. How people do differ!

At another place we saw a drunken woman, and a man supporting her hastily away. Unconsciously we would stop and look after, and sometimes follow up such scenes, as if to see the worst. It was so new to us, and so exciting. And without any effort on our part, the question suggested itself, whether the great "woman's rights movement" of the present age can be producing the dissipation and debauchery among the women. Modern, conservative, female enfranchise advocates tell us one of their objects in giving woman the rights of ballot, is, to elect a prohibitory law. Wonder if the devil has not heard of that movement, and is trying to frustrate it, by making the women as bad as the men. From to-day's experience we are fearful he will do it. Indeed we believe, that, of the women of the United States that could be persuaded to go to the polls, the majority would vote against prohibitory law. For we opine it would be easier to persuade a froward woman to go to the polls than it would be to prevail upon a modest and virtuous one to exercise that privilege. We do not notice these vices to slander our lady readers. We thought, perhaps some of them did not know how badly some of their sisters conduct themselves, and by such an expose might be made to appreciate more highly the privilege of contributing to their reform. We hope it will be a long while before we must witness such sights again; though we fear they will haunt our vision for the night.

On our way homeward we obtained a daily paper from which we learned that over one hundred persons were taken to the Police Station during the day, whose cases were awaiting the disposition of the Mayor.

Many reform measures were presented to our mind. We believe if we had the directing of affairs to do, we would abrogate all such institutions as St. Patrick's Day, Fourth of July, Washington's Birth-day, Christmas, Easter, and all other festivals on which men leave their work, and spend their hard earnings "for that which satisfieth not." The whiskey ring and its friends, evidently reap all the profits.

Papers Wanted.

We are short of No. 1s of last year (Vol. 7) for our files. In endeavoring to give the remaining numbers of last year to new subscribers, we run ourselves so short that we are now suffering a severe loss. Will not some of those who may have that No. in good order, and yet not have the full volume, let us have several copies of said number. We cannot have the volume bound until we secure them. not originate from impressions made upon the mind by the word of the Lord.

Apprentices Wanted.

We wish to secure several apprentices to the printing business. They may be either male or female, of the ages of 16 to 18. Members of the church preferred, and none but those friendly to the church need apply.

(tf.)

Back Numbers.

Two Hundred Subscribers Wanted!

Expecting a large increase to our subscription list we prepared for it by printing a number of copies more than were actually needed, in order to be able to furnish back numbers.

Now there are about two hundred still remaining on our hands; and we must soon cut down the issue to our actual list. Before doing so we make this appeal to our friends. Will not one out of every twenty of our friends send us a new subscriber who will take the back numbers of the present volume? Please make the effort friends. (tf.)

Sunday Schools.

Several brethren have inquired of us for a method of conducting a Brethren's Sunday School. We have not had very much experience in the Sunday School business, and for that reason we have been a little slow in giving advice upon the subject. Have been Superintendent of several schools, but on account of ministerial services we were unable to attend as regularly as we should have done, consequently have not been able to observe the practical workings of our plans as fully as we would like; but such as we have we impart freely.

We would have four officers: a Superintendent, Secretary, Treasurer, and Librarian. Much depends upon the Superintendent. He ought to be a good reader, a ready talker, and singer enough to be the leader. But especially must be a working man, having his whole heart in this work. Then if he cannot himself perform all the duties of the office he will employ others to do it, for he will love his school too well to have bad reading or singing. It is the duty of the Superintendent to order and direct the exercises of the school; to lead in singing, prayer, and reading or direct some one else to those duties.

The Secretary should be a ready writer, able to make an item of interest from every little incident that may occur in the school; to note the attendance, progress, visits, &c.

The treasurer should be on friendly terms with the school, having their confidence for integrity; kind and sociable. If he and the secretary will take an active part in the school, as teachers, or otherwise, they will the more adorn their offices.

The Librarian is an important officer, who is required to perform much labor. He should be clever, but impartial and firm in his decisions. He has the collection and distribution of books. He needs no previous preparation, except a proper understanding of his duties, but will find employment for all his time during the sessions.

1. School should be opened by singing and prayer, making the prayer short, pointed, and simple. Better no prayer than a long, labored one. We would have but one person pray. He may or he may not repeat the Lord's prayer.

2. Then the Superintendent, or some one appointed by him, will read a portion of Scripture; a verse, paragraph, or chapter, and make such comment upon it as he may be prepared to make, occupying from ten to fifteen minutes.

3. The next twenty minutes we would occupy in class exercises, consisting of hearing recitations of passages of Scripture committed to memory; asking and answering questions; and imparting such instructions as the teacher may be able to give.

4. Singing; several minutes.

5. Reading of the Secretary's report. By care and application this exercise can be made anxiously awaited for by the scholars.

6. One or two five or ten minute lectures, specially prepared for the school. Or occasionally essays can be substituted for speeches. Where the material for this exercise can be had, it may be made very interesting; but poor, dry speeches, are only a drag.

7 Singing and prayer; concluding with the Lord's prayer.

Books.

For singing books we use the Christian Harp, a small note book, with patent notes. We furnish them at $3.00 a dozen. The following is a catalogue of books in our Dale City Sunday School, which we can recommend to those who are about to obtain books, and will supply them at publisher's prices, or when the whole library is taken we will make a reduction of fifteen per cent, for cash.

Other books will be added as we shall be able to examine them.

SCRIPTURE BIOGRAPHY.

1. Adam to Jacob.
2. Joseph.
3. Moses, part 1.
4. ,, ,, 2.
5. Joshua and the Judges.
6. Ruth and Samuel.
7. David to Rehoboam.
8. Jeroboam to Ahaz.
9. Hezekiah to Jeremiah.
10. Ezekiel to Nehemiah.
11. John and Paul.

YOUTH'S BIBLE STUDIES.

12. I. Pentateuch.
13. II. Historical Books.
14. III. Prophets.
15. IV. Poetical Books.
16. V. Gospels.
17. VI. Epistles.
18. Bible Stories.
19. ,, ,,
20. ,, ,,
21. ,, ,,
22. ,, ,,
23. ,, ,,

MISCELLANEOUS

24. Pictorial Tract Primer.
25. ,, ,, ,,
26. ,, ,, ,,
27. ,, ,, ,,
28. ,, ,, ,,
29. ,, ,, ,,
30. Joseph and his Brethren.
31. Alliene's Alarm.
32. Baxter's Call.
33. Pious Companion.
34. Treatise on Trine Immersion.
35. Life at Home.
36. Theodosia Ernest Vol, I.
37. ,, ,, ,, II.
38. Grace Truman.

Prayer Book.

Brother D. M. Miller, of Lanark, Ill, says:

"I wish you to correct your comments on the Prayer Book, page 59

of the present volume. "And for all good men." That Book teaches us to pray for our enemies also. Thus Christ prayed on the cross, "Father, forgive them, they know not what they do." The same forgiving Spirit Stephen manifested, when stoned by his enemies. And the apostle teaches us, if we have not the Spirit of Christ, we are none of his. Rom. 8 : 9.

We gladly make the correction. It should read, "And for all men," according to Paul's instructions in 1 Tim. 2 : 1. There is, however, nothing in the phraseology, "And for all good men," that conflicts with sound doctrine ; for as it teaches us to pray "for all men," it certainly teaches that we shall pray "for all good men." The law says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you ; that ye may be the children of your Father which is in heaven."

J. W. B.

From Brother Wm. H. Quinn.

A late letter from brother Quinn, of Tyrone, Pa., informs us that he has had an afflicting time in his family, for some months past. We sincerely sympathize with them in their sufferings, and pray that they may soon be relieved in the Lord's own way. There has been sickness in his family for about a year. He had expected to visit a number of churches this winter, but could not. The brethren will know from this why he was not with them. Remember them in their afflictions.

Change of Address.

W. J. H. Bauman has changed his address from Vinton, Benton county, Iowa, to Nora Springs, Floyd county, Iowa.

Brother Emanuel J. Blough has changed his address from Davidsville, Somerset Co., Pa., to Stanton's Mills, Somerset Co., Pa.

Answers To Correspondents.

EDWARD WALTER :—The No. 48, with the poetry, has been received. The poetry is good, and will appear soon. Thank you for both.

Dr. Burket's Commentaries on the Bible are inquired for by brother L. H. Dickey, of Fostoria, Ohio. Can any one inform him where they may be obtained ?

J. H. TURNER :—The PIOUS YOUTH is not published now.

EPH. BRUMBAUGH :—You sent us five subscribers, and, of course, we allow the usual percentage.

MARY A. MOW :—It was a misunderstanding. We had given you credit with the 75 cents, which paid for your COMPANION to Volume 9, No. 25. We have now made the desired change and sent the book. Shall we send the paper to sister H. M. B. ?

M. G. GIBBLE :—Patience, brother; your paper is paid for to No. 14. It will stop promptly at the time.

JOSEPH CABLE :—When you get your new post-office let us know what changes are to be made, and we will make them.

JOSIAH BEECHLY :—If you received only 1 doz. Almanacs and paid at one time 25 cents. and at another 50 cents, we are square and all is right. Perhaps you could find poor brethren or sisters who would be thankful for them.

WM. E. SNAVELY :—We returned only one dollar, the price of the YOUTH, because, as soon as you revealed your name, we ordered the *Journal* to be sent to you and paid for it. This is the way we do business ; and we hope you will like it when once accustomed to it.

ISAAC M. GARBER :—Cannot tell how the address was written, but the paper is now being sent to Forestville, Va.

ESTHER STONER :—All right ; thank you.

I. L. GLASS :—Yes, square, and five cents overpaid.

CORRESPONDENCE.

Announcements.

DISTRICT MEETINGS.

Northern District of Indiana and Michigan, on the 18th day of April, in the East meeting-house in Pine Creek congregation, 11 miles north of Plymouth. There will be conveyances at Walkerton, Plymouth and South Bend, on the 17th, to convey delegates to the place of meeting. Those coming to South Bend should come on the morning trains; those coming to Plymouth, noon trains.

David Cox.

Brother Henry :—Please announce through the C. F. C., that the District Meeting of Western Pennsylvania, will be held, "if the Lord will," on the 1st day of May next, at the Pigeon Creek meeting-house, in Washington county. A cordial invitation to all. Those coming by rail will please give notice to the undersigned in due time, and conveyances will be provided to convey them from Washington to the place of meeting. Please say at what time you will be in Washington.

Yours as ever, J. WISE.

Scenery Hill, Pa.

Southern District of Indiana, March 28th, North Fork, of Wild Cat. Stop at Dublin and Buck Creek.

Middle District of Indiana, April 12th, Pipe Creek, six miles south-west of Peru.—Stop at Peru and Bunker Hill.

District of West Virginia, April 26th, Beaver Run Meeting-house, Mineral county. Stop at New Creek station.

Northwestern District of Ohio, on the 19th day of April, in the Brethren's Meeting-house, in Poplar Ridge congregation Defiance county, five miles northeast of Defiance. Brethren coming by rail should stop at Defiance on Thursday afternoon, where there will be conveyance to take them to the place of meeting. JACOB LEHMAN.

The District Meeting of the Eastern District of Maryland, will meet (Lord permitting) at the Beaver-dam Meeting-house in Frederick county, on Tuesday morning, the 24 day of April, 1872, at 9 o'clock.

PHILIP BOYLE. Clk.

We intend holding our District Meeting of the Middle District of Iowa, on Monday, the 6th day of May, 1872, at Brooklyn, Poweshiek county, Iowa. We purpose holding a Communion Meeting in connection, commencing on Saturday, the 4th of May. We hope that all the sub-districts composing this District will be fully represented ; and as many of the adjoining districts as can. We extend a hearty invitation to the Brotherhood in general, to meet with us in council. J. S. SNYDER, Cor. Sec'y.

The District meeting for Middle, Pa., will be held, the Lord willing, with the Brethren in the Lower Cumberland branch, Cumberland county, at the Mohler meeting house ; commencing on Tuesday the 30th day of April next, Farther notice will be giveu where the delegates are to stop off, &c. A full representation is very desirable, as there will be important business laid before the meeting. Daniel M. Holsinger.

Clover Creek. Cor. Sec'y.

NOTICE :—The several sub-districts of Northwestern District of Ohio, are requested to be prepared at our next District Meeting, to pay the remaining part of quota required for the necessary expenses of next Annual Meeting. Daniel Brower.

(*Visitor* please copy.)

Brother Holsinger :—I desire some of the beloved brethren to give their mind through the C. F. C. on the following questions :

1. Is the Holy Spirit changeable? that is, did it teach our humble old brethren one hundred years ago that plain dress, chaste conversation, meekness, and perfect resignation to what God says in his Word was necessary to their eternal welfare, and at the present day teach that fine apparel, worldly actions, debates and controversies are no harm?

2. Having obeyed God's commandments, were they not led into all truth and righteousness by the Holy Spirit?

3. If we depart from the order and simplicity which they observed, saying it is necessary to have an educated ministry (after the fashion of the world) Sunday-Schools, &c, do we not admit that they were wrong, or that the Holy Spirit taught them one thing and now us differently?

I write my dear, kind brethren, for information. I am young and need counsel. I associated very much with the old brethren fifteen years ago; and ever since the Lord God caused me to seek his statutes and commandments. I have prayed him to cause me to walk continually in the humble and lowly ways of those who contend for the old land-marks. To advocate progress as other denominations advocate and practice, seems to me like declaring that our old brethren were exceedingly ignorant of the ways of salvation.

I have written, beloved, in a spirit of love, and hope what I have here expressed may be received in the same manner. I also hope that there may be no controversy over what I have written. Let us love each other with a pure heart fervently and ask God to keep us faithful to our promises.

In love and fellowship,

M. M. ESHELMAN.

Pawnee, Ills.

Dear Companion :—After leaving Dale City, on the 19th ult., I went to Somerset, where I was met by brother C. Musselman, who kindly took me to his hospitable home; and after refreshing our bodies at his table, and resting a little, we were conveyed to Trent's M. H. in the Berlin district to meeting. Here brother S. Hildebrand had been preaching for some days. Remained at this place until the 21st at noon. Then I was taken to Quemahoning congregation; leaving brethren Hildebrand and J. I. Cover to continue the meeting at Trent's. I remained in the Quemahoning branch until the 25th.

On the morning of the 26th I took the train at Somerset *enroute* for Bourbon Ind., to visit Salem College. Arrived at Bourbon in the morning of the 27th, and to my great satisfaction learned that the Board of Trustees was in session. So I had not only the pleasure of examining the educating process, but also the Managing Department. They elected officers of the Board while I was there. The present *corps* of officers are: J. B. Shively, President. David Wolf, Vice President. Keylon Heckman, Sec'y. David Heckman, Treasurer.

In reference to Salem College I can say, I had the privilege and pleasure of examining the Official Documents of the institution; and I find it placed upon a permanent basis. The Trustees hold a Warrantee Title for the property. They have also a Corporation. So the institution is upon a permanent legal basis. And, in my judgment, all that is necessary to give it a permanent financial basis, is,- *the patronage it merits.*

Upon the earnest solicitation of the Trustees, and others. I was induced to accept the appointment of General Agent, to sell scholarships, receive donations, &c., for the institution.

Persons desiring information from me relative to the institution, can address me, for the present, either at Scenery Hill, Pa., or at Bourbon, Ind.

I returned home on the 2nd of March, and found all well. Thank God. Fraternally,

JOHN WISE.

Scenery Hill, Pa.

Seeking the Truth.

Dear Brother :—My object is to learn the gospel, and then to put it in practice; and I look to you as being able to instruct me. In Matthew 16 : 18, it appears that Christ had not yet set up his kingdom on the earth; it proves that his church was not yet built, when he made the statement, "Upon this rock I *will build* my church, and the gates of hell shall not prevail against it." It also proves that Jesus Christ, as confessed by Peter, was to be the foundation. This is sustained by Paul; he says, "other foundation can no man lay than that is laid, which is Jesus Christ." It might appear that the foundation was laid in the days of Paul's writing, as is proved by the above declaration, according to Christ's conversation to Peter, Matt. 16. This, together with the preaching on the day of Pentecost, appears to establish the fact to me. Though all men are liable to mistakes. If Christ has a kingdom set upon earth, there is a place where and a time when. I would like to be enlightened on this subject.

U. M. BROWDER.

Corrections.

Brother Holsinger :—In my remarks on the article entitled "Church and State," cut from "The Philadelphia Post," and published in the "COMPANION" of the 5th inst., please make the following corrections :

In the 7th line from the top of page 158, "deign" should be doing.

On the same page, in the first reason given why the Brethren ought to encourage and foster our common school system, there was a line omitted. It should have been as follows :

The common school system is capable of expansion, so as to impart an education sufficient for all the duties of life, both temporal and spiritual.

SILAS THOMAS.

HAMLIN, Brown Co., Kan.
Feb. 22nd, 1872.

Dear Brother Holsinger :—I am constantly receiving letters of inquiry from the brethren concerning the merits of our young ten year old state; and as your valuable paper is found among the brethren every where, I will, with your permission, give a few items through its columns.

I know well that there is a great deal of prejudice against our state, and to answer all would require too much space; and some, I could not fairly answer as I have not been long enough in the state to take such observations as would enable me to answer them by my own knowledge and experience.

There is much fault-finding about drought. Some say Kansas is subject to drought and for that reason I suppose it has changed its name from "Bleeding Kansas" to "Droughty

Kansas." I have been here two seasons, and seasons that were dry throughout the west. The spring and summer of 1870 was pretty dry here, yet we had very good crops, winter wheat was excellent. Corn rather poor on an average, being damaged more by chinch-bug than by drought. During the fall 1870 we had very wet weather, almost an incessant raining. Last season we had plenty of rain, and crops of all kinds were excellent. I never have seen better corn grow in any country.

Our soil and climate are well adapted to raising winter wheat. This seems to be a very profitable crop here. The yield generally is about 20 bushels per acre, upon an average, and it scarcely ever brings less than $1.00 per bushel. It is to-day worth $1.40. If the farmer raises twenty bushels per acre it would at the latter price bring him in a handsome income.

Stock raising is also carried on very profitably. The abundance of pasture range, mildness of climate, the plenteous supply of pure living water found all over the prairie,s gives it every advantage to be profitable. You see here no low, stagnant pools of water, all covered with "green screen;" but on the contrary, pure, sparkling, living streams. The prairie is rolling, yet not hilly, and along creek bottoms the land slopes gently, thereby giving sufficient drainage.

The climate is mild yet healthful. We are near the state line between Kansas and Nebraska, which line is the 40th parallel of latitude.

Railroad communications are ample, thereby giving us good and convenient markets for our produce.

We have here,—The St. Joseph & Denver City, R. R., commencing at the former named place and terminating at Ft. Kearney, where it intersects with the Union Pacific R. R. It is, however, as yet not finished to the latter named place, but will be completed early in the coming season. Then we have also the Atchison & Nebraska road commencing at the former places and terminating at Lincoln, the capital of Nebraska. These roads give us ample communications East and West. And there is now a road under contract and completed in part, commencing at Leavenworth, Kansas, running north to the state line, and then up through Nebraska and its probable northern terminus to be Omaha.

Thus, I have attempted to give you a few items concerning our country and neighborhood not with any intention of boasting or trying to make it appear that our country has no faults, or disadvantages, for we all know that every country has its advantages, and disadvantages. Now I would say if any of the brethren or friends wish to emigrate to this country, and wish to get lands cheap, it would not be well to put it off too long. Land is yet within the reach of nearly all. Choice prairie land lying along the line of the Rail Roads' is yet selling at from $8 to $10.00 per acre.

Emigration is pouring in from all quarters, winter weather being no impediment to the rush. Timber is as scarce as in all prairie countries, yet enough to supply the wants of the people. Coal is being found in abundance.

There is also a small church here numbering about forty members. I came to this country in June, 1871, and at that time I knew of no other brethren residing in the county. But have since learned of some residing in the south-eastern portion of the county. I paid them a visit a few days ago, and held a series of meetings, being assisted by brother W. N. N. Sawyer, who is a minister, and resides in that vicinity. The meetings were well attended and a kind feeling manifested, one member being added to the church by baptism. The people here in the far west seem greatly impressed with the doctrine of the brethren. There are many here who have never heard the truth as we believe it. I sincerely trust that some of the ministering brethren will give this a thought. Truly indeed—the harvest is great but the laborers are few. If any are desirous of coming west, we should be very happy to have them give us a call.

JONATHAN LICHTY.

Beloved Brethren and Sisters in the Lord:—We send to you greeting, hoping you are enjoying sweet fellowship with God the Father, and with his Son Jesus Christ, and with one-another; and that you are still contending for the faith once delivered to the saints, and that we may be partakers of each other's joy. We will tell you what the Lord has done for his church and the salvation of souls here. Though the weather was cold, the hearts of the brethren and sisters have been made warm by a refreshing season from the presence of the Lord. God always works by means, using his children in the great work of saving sinners. For it has pleased him by the "foolishness of preaching to save them that believe."

We had a communion on the 24th of November, Brothers Robert Miller of Ladago, Ind., Myers of Lamark, Ill., and others were here. The Lord blessed the labors of his children, adding two to the church. The word was preached with power, the church edified, and many made to feel the need of a Savior. And that the good seed sown might bring forth fruit, the church thought good to send for brother Miller again. He came on the 23d of January; but meetings had commenced several days before.—They were now continued, meeting at 10 o'clock a. m., and 6 p. m. for ten days. Brother Miller labored with great zeal in the work. The house is large, and though the weather was cold, the thermometer below zero, yet the house was nearly filled. The attention was very good, the interest deep and solemn. Such powerful appeals were made to the understanding, such heartfelt invitations to the lost ones, that not only the members but many others were made to weep. We think we never before saw so large a congregation so moved. We think it the work of the Lord and not of man, some who had for many years resisted all the calls of mercy came out on the Lord's side. But one thing we will notice: the first that were baptized were not old men or women, nor strong young men, but four young girls, one of them only thirteen years old. These heard the gentle loving call of Jesus. At the first call they answered, in the first part of the meetings. These tender lambs led the way for those that were older and stronger. The river was frozen all over, and a little snow on the ice. The people went on the ice, being fourteen inches thick. A hole was cut; one brother went down and two others handed the applicants down to him and lifted them out again. They endured hardness as good soldiers, without any fear, thus proving to older persons and to the world, that when perfect love which

casteth out fear takes possession of the soul, even these lambs will not shrink from the watery grave.

The Lord still added to the number every day, but baptism was not attended to every day. There were fourteen baptized one day, by elder John Metzger. There was great joy among the brethren and sisters, and we think in heaven there was joy among the angels. One old brother said he could not sleep for joy, three of his children being in the number. There were twenty-three added to the church during these meetings, and many others were made to feel their lost condition. May the Lord help them to come before it is too late. We think such meetings are good for the church, even if none were brought in. It increases the love and softens the hearts, so that old troubles are much more easily settled.

We cannot help here saying a few words for our brethren and sisters. They were so earnest in attending, day and night. One old sister told me that, coming home one night from meeting, she thought she must stay at home next day to bake, but with the good qualities of Mary and Martha combined she went to work and by a little extra application, late in the evening and early in the morning, she was enabled to go to meeting and enjoy a feast of good things for the soul. Thus we see the Lord helps them that try to help themselves. Brother Miller went home with many prayers and good wishes from the brethren and sisters. May the Lord spare him to the church and give him grace and strength to do his work below, and be the means, under God, of bringing many lost ones to the fold of Christ.

I will here also give a short notice of a visit to Southwestern Missouri last fall. On the 26th of September I left home; 17th was at a love feast in Sugar Creek congregation near Auburn, Ill., met many loved ones, and had a good meeting.

28th, started to St. Louis, missed connection; had eight hours to look at that great city of the west; great in wealth, in population and improvements, and no doubt great in wickedness; perhaps not less so than Chicago though she has not yet had such a visitation; but let her not be proud but repent or she may likewise perish.

29th, Was met by brother Henry Clay, in Springfield, Mo. Had meeting at night.

30th, Went 15 miles west; meeting at night.

Oct. 1, Meeting same place. 2d, Meeting in Dade county, at brother Showalter's. 3rd, in Cedar county, 3 meetings with the brethren. Oct. 6, started for Vernon county, stopped at brother Samuel Glicks, who was the only minister in this young church; met with Jacob Ulery and Samuel Mohler and others. Felt much at home among the dear brethren. Next day went to communion, the first ever held in this county.

Oct. 9. Started to St. Clair county with brethren Mohler and Thomas. Night overtook us, raining and very dark; got lost in the woods; began to think we would have to stay all night in the woods, and felt a little cast down but not forsaken. Got to brother Ulery's at 10 o'clock at night; were kindly received at a good fire to warm and dry by. How sad the thought and feeling of being lost, oh that more of the lost ones could be found and brought home to the Fathers house. Here we met around the Lord's table with a goodly number of brethren and sisters whom we formerly knew in Indiana.

11th. Started to Johnson county; stopped in the evening in Henry; had an evening meeting.

12th. Got to brother John Harshy's in Johnson county. 14th had a love-feast in the Brethren's new meeting house. This is a newly organized congregation, under care of brethren Harshy and Mohler.

15th Sunday, had meeting; one added to the church by baptism. 16th started with the Knobnoster brethren to their home; had two meetings. The meetings in Missouri, were most of them small, but the attention was good, and we hope the brethren have been sowing some good seed, and that the Lord will bless it, and make it fruitful.

Of the brethren in Southwestern Missouri, I would say, as far as I was among them I found them in earnest, contending for the faith of the gospel. They are of the plain old sort of Brethren, and those brethren in the East who want to move West need have no fear to settle among them, for the churches are started right in the old order of the Old Brethren, and as we understand the gospel to teach.

Oct. 18. Started for home, thinking the brethren in North Missouri would not expect us as the notice in the Companion came out too late. If we live and the Lord will, we will yet visit the churches in North Missouri.

On our way home we stopped at Virden, Ill. This is a large congregation, and in a healthy condition. It was for many years under the care Isham Gibson, but as he left the church the burden devolved upon our much beloved brother and cousin John Crist, who died only a few days before we got there. We visited the bereaved widow and found her in great sorrow. May the Lord bless her and give her grace to bear with patience this greatest of earthly losses. Had two meetings there. The members of this branch are in as good order as any we have seen. May God help those brethren who labor there to hand the church to their successors as they received it, or even better We got home October 21, found all well, thank the Lord. We kindly remember the brethren and sisters that we saw on our journey. Hope we will meet to part no more.

DAVID FRANTZ.

Cerogordo, Ill.

MARRIED.

By the undersigned, at the house of the bride's mother, March 17, brother JOHN VOUGHT and sister MALINDA BRISKEY, both of Elk Lick township, Somerset county, Pa.

Joel Knagy.

On the 10th of March, at the residence of bride's parents by Wm. Sadler, brother DANIEL W. MARTIN, of Wayne county, and sister SUSAN BEEGHLY, of Ashland county, Ohio, daughter of brother John Beeghly.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Antioch congregation, Ind., January 23, sister NANCY FRY, aged 66 years 10 months and 18 days. She had only been a member of the church about two years; having formerly belonged to the Campbellites, but moved among the brethren and learned the way of the Lord more perfectly. She leaves an aged husband with sons and daughters to mourn their loss. Funeral service by the writer, from Rev. 20 : 11-14.

A Leedy.

In the North Manchester congregation, Feb. 29, brother AARON UNGER, aged 50 years 10 months and 7 days. The subject of this notice was a faithful and zealous member of the church for a number of years. He worked hard the day before his death, and retired for the night, enjoying good

health. About 5 o'clock a. m. sister Unger, finding that all was not right, spake to him, but received no answer. She sprang up, lit a candle, went to the bed and found him breathing his last. This shock can be better imagined than described, for an affectionate companion, daughters, and little son the most of whom are members of the church. We say again to our sister and children, "weep not as those that have no hope." We trust that your loss is his great gain. Funeral service by elders Jacob Metzger, Israel Harter and the writer, from 1 Cor. 15:22.

A. Leedy.

In the Coventry Church, March 13, our much esteemed and beloved brother, PETER HOLLOWBUSH, after an illness of ten days, aged 66 years 9 months and 21 days. Disease—Pneumonia. Our dear brother was elected to the ministry nearly thirty years ago, in the Coventry Church, of which he remained a faithful minister until his death. The last sermon he spoke to us on the last chapter of the New Testament, which was read in order. The 3d of March, in the afternoon he took sick with chills and fever. He bore his affliction, which at times was severe, with Christian fortitude and resignation. His chief desire and concern seemed in behalf of the Brethren and Church, to which he was devotedly attached; and often, when temporarily relieved, his voice ascended to God in supplication, thanksgiving and prayer. Feeling that the time of his departure was at hand, which was so strongly impressed on his mind that he told his brethren he was almost ready, the cup was almost full, and admonished us to be ready to meet him on the sunny banks of everlasting deliverance; and encouraged his beloved companion to remain steadfast; his children he admonished to delay not, but to honor their Lord and Savior. Our beloved brother was longand favorably known among the Brethren, who will with regret hear of his decease. We shall hear his pleasant voice and earnest appeal no longer. No more will we see the kind smile, and feel the grasping hand and loving salutation, with which he used to greet us. But we sorrow not as those without hope, for we feel assured that our loss is his great and eternal gain. He leaves a wife (a sister) and five children to mourn his loss. Funeral service by brethren Isaac and John R. Price, in the Brethrens' meeting-house on Sunday, March 17, to a large and interesting congregation of friends and relatives.

Jacob Conner.

(*Visitor* please copy.)

March 9, in Lamotte Prairie Church, Crawford county, Ill., of convulsions, infant daughter of brother Jacob and sister Martha SWINGER, aged 24 days. Funeral services by the writer.

J. P. Horning.

In the Ashland congregation, Ashland county, Ohio, sister NANCY LAMAN, aged 80 years and 23 days. Funeral services by the writer and others, from Phil. 3: 9-10, to an attentive congregation.

Wm. Sadler.

At Schuylkill, Pa., March 1, sister HANNAH H. PRICE, wife of elder Isaac Price, and sister of elder John H. Umstead, in the 73d year of her age, in the full hope of a glorious immortality.

Near Dresden, Poweshiek county, Iowa, March 7th, ROBERT PALMER, son of brother William and sister Nancy Palmer, aged 11 years, 5 months and 15 days. Funeral services by the writer to a large congregation of people.

J. S. Snyder.

At Newport, Perry county, Pa., March 14, JOSEPH EBY, M. D., aged 41 years, 4 mo's and 7 days. By attending to professional duty he contracted the dreadful scourge, Small Pox, in its severest form, and fell a victim by it, after contending with it about fifteen days. Owing to the contagion of the disease it was thought best not to have the usual funeral ceremonies. And so he was decently interred by his two attending nurses shortly after his death. He never made a public profession, but earnestly contended for the faith once delivered to the saints. He was the third son of John and Elizabeth Eby, dec'd, and brother to the writer.

Isaac Eby.

In the Rome district, Hancock county, Ohio, Sept. 30th, 1871, ISADORA TWINING, aged 1 year, 2 months, and 3 days. She was the daughter of Clay and Harriet Twining.

Funeral services by bro. John P. Ebersole.

Also, in same district, Jan. 2nd, 1872, brother SAMUEL FREDERIC, aged 75 years and 10 months. He had been a faithful member and a Deacon in the church for many years. He was much respected and highly beloved by those who knew him. His desire was for some time before his decease to depart and be with Christ. Funeral services from Rev. 21: 1-9, by brother John P. Ebersole and the writer. L. H. Dickey.

In Upper Sandusky, Wyandot county, Ohio, in Broken Sword district, Sept. 30th, 1871, sister CYNTHIA EBERSOLE, aged about 69 years—widow of bro. Henry Ebersole. She was a consistent member. Shortly before her death she called in the Elders of the Church and was anointed by brother John Brillhart and others. Her Funeral was preached in the Rome District, where she was buried by the side of her husband. Services improved by brother Morgan Workman and brother John Brillhart, on the 22nd of October, 1871.

In Rome district, Hancock county, Ohio, Jan. 22nd, 1872, EDWARD, son of brother Joshua and sister Jemima Workman, aged 5 years, 9 months, and 22 days. Funeral services by the writer, from 2 Kings 4: 26.

Also, in the same district, same county, Feb. 14, 1872, ALBERT, son of Hiram, and Lucinda Shafer, aged 1 year, 4 months, and 4 days. Funeral services by the writer. J. P. Ebersole.

In the Black Swamp district, Sandusky county, Ohio, Jan. 12, 1872, EMMY ELIZABETH, daughter of brother John and sister Cathrine Henricks, aged 11 months, and 22 days. Funeral services by the writer, from Mark 10: 13, 14.

J. P. Ebersole.

In Rome district, Seneca county, Ohio, June 12, 1871, ELIZABETH BUCHER, aged 69 years, 7 months, and 23 days. She was an exemplary member. Shortly before her death, she called in the Elders of the Church and was anointed with Oil in the name of the Lord.

Funeral services by the writer.

J. P. Ebersole.

In Chase Co., Kansas, March the 6th, CATHARINE HOLSINGER, wife of Wm. Holsinger aged 44 years, 9 months, and 5 days. She leaves a husband and children to mourn her death. Deceased lived a devoted follower of Jesus for 21 years, and leaves the comforting evidence to her friends and relations, that when Jesus comes the second time, he "will bring her with him" to eternal life.

In Chippewa branch, Wayne county, Ohio, ANNA SARAH SHAFER, only daughter of friend Jacob and sister Mary Shafer; Feb. 13th, disease, croup, age 2 years, 9 month, and 25 days. Funeral services from 1 Pet. 1: 24, by the writer, and E. L. Yoder.

J. B. Shoemaker.

March 14th, in the Mohican Church, Wayne Co., Ohio, sister MARY KESLER, consort of brother David Kesler. Her maiden name was Garber; raised in Westmoreland county, Pa. She was an unassuming, but faithful sister in the church for many years; lived in the marriage covenant for upwards of 46 years, raised a number of children, and is the first of the family to cross the mystic river, which lay in unruffled smoothness before her with a shining shore beyond upon which to land and be at rest. Aged 70 years, 3 months, and 18 days.

Occasion improved by the writer and others, from 1 Pet. 1: 24, 25.

P. J. Brown.

New Marmaton, Bourbon Co., Kansas, March 3rd, EMMA CATHARINE HORNING, daughter of friend David P. and sister Annie Horning, aged 7 months and 12 days. Disease, Pneumonia. Adam C. Neher.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

L Hochstetter	17 95	J C Thompson	$1 50
John Stoner	3 80	C Gnagey	1 50
Jos Cable	3 00	Keim & Livengood	16 25
Jacob Mohler	1 30	L M Lininger	3 00
C R Paige	50	P P Brumbaugh	9 45
B E Praine	2 20	I L Glass	11 25
Benj Krider	1 50	J W Hopping	3 00
Wm Lawson	50	L J Grove	1 50
Jacobs Michaels	2 60	J D Gans	1 50
S M Minnich	26 40	Mrs H Good	1 50
David Geiser	3 10	Margaret Nine	4 50
C Bucher	2 25	S H Davis	1 25
Daniel Trump	1 50	Catherine Baker	1 00
M B Bowman	1 00	G S Meyers	1 25
J Winsland	4 00	E Brumbaugh	11 00
A Crumpacker	1 00	D Murry	1 50
J K Tecter	6 20	J Brockley	2 00
J H Roberts	7 00	J K Davis	75
Hannah Knauff	1 85	A Miller	1 50
Mrs S Hape	1 50	F B Weimer	7 00
I G Bashore	3 00	H Herr, Sr	1 00
I C Wine	1 50	Sallie E Cart	1 50
E Long	1 25	A Nighswander	3 00
Isaac Garber	3 90	D J Meyers	8 00
Howell Hildreth	75	A K Dehart	5 00
Wm L Meyers	3 00	Kate Kauffman	1 50
Jos H Denlinger	6 00	Wm Forney	5 00
Aaron Hoover	1 50		

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Selected by J. BAHR.

Time shall be no More.

The pain, the groan, the wasting, far-fetched sigh,
The pearly drop that wets the infant eye—
His fear innate to tread on being's shore
Surely premonish—"time shall be no more."

The little mound in yon inclosure seen—
The stone that tells a mortal once has been—
The weeping willow gently bending o'er,
Say, "Passing stranger, time shall be no more."

The pang that rends a mother's bleeding heart,
When'er is uttered, "Mother we must part"—
The nameless woes unknown, unfelt before,
Beget the thought that "time shall be no more."

The voice that issues from a parent's tomb,
The children, weeping o'er an orphan's doom,
The present dread that future storms will lower,
Unerring tell that "time shall be no more."

Ye mortals, burdened with the weight of years,
Ye palsied limbs, ye second childhood's fears,
Ye eyes bedimmed, ye heads as winter hoar,
Say is't not true, that "time shall be no more?"

The life that glows to-day in beauty's eye—
To-morrow's sun shall see in ruin lie;
Ill-fated thing, which thousands still adore,
Will it be thus, when "time shall be no more."

I saw a rose, on sunny banks it grew,
Where purl'd a stream, and gentle zephyrs blew;
'Tis wither'd now—its beauty now is o'er—
Ah! will it bloom, when "time shall be no more?"

Ye sparklig orbs, ethereal worlds of light,
Thou "king of day" and modest "queen of night,"
These saith your Maker—boundless in his might—
"To things created time shall be no more."

Roll on thou day, seen with prophetic view,
When heaven and earth shall be created new—
The final tempest come with fearful roar,
And tell in thunders, "time shall be no more."

The night is gone—earth to its centre shakes,
The streams flow backwards, Barhan prostrate breaks;
Convulsions dire seize on the solid world,
Death yields its prey, its bonds in sunder hurl'd—

"A mighty angel" flies through cloudless air—
His hands uprais'd methinks I hear him swear
By him who lives when times short space is o'er,
And ever lives—then, "time shall be no more."

Moulton, Iowa.

For the COMPANION.

A Branch from the Tree of Life Cast into the Waters of Marah.

TO BROTHER CYRUS J. FOX, OF FALLS CITY, NEBRASKA.

But for sin, all the fountains and streams of earth would flow with living water from the Crystal River "proceeding out of the Throne of God and of the Lamb." It is estrangement from God that has closed every channel from the Upper Resovoir, and has turned the sluices of the Dead Sea upon the thirsting millions of earth. Sin transmutes God's sweet into bitter. Grace turns the devil's bitter into sweet. The downward journey is all Marah, however sugared by the tempter. The upward pilgrimage has occasional bitter wells, with the antitypical Moses standing on the brink to sweeten it for every believing soul. While the Marahs come singly, the Elims come by the dozen. Thanks be unto God that sin brings bitterness; and thanks forevermore that the law makes "sin exceedingly sinful;" and blessing and honor be given to His Name, that the Tree which sweetens all our bitter was "made sin for us"—weighed down and broken by the curse of Almighty God, blasted and withered with the lightnings of Infinite wrath. He who is the Alpha and the Omega, is both the Water of Life and the Tree of Life, our Bitter and our Sweet, our Sin and our Rightousness, our Curse and our Ransom, our Sin-Bearer and Sin-Destroyer, our Judge and our Advocate, condemning and forgiving our sin, causing and healing our woe, creating and quenching our thirst, emptying us from vessel to vessel, and filling us "with all the fullness of God."

Dark indeed is the shadow that has fallen upon you, galling the cross you bear, and sharp and quivering the stripes of your Heavenly Father; but shadow and cross and stripes have in them the love that gave us Jesus, and this knows not only when and how to wound, but also how to heal. When He dries up every earthly "Cherith," He uncovers to our fainting souls His open side, and invites us to draw water out of the well of salvatiion. In Romans 8th,

Paul educes a powerful and encouraging argument from the great central truth, that if God was good and loving enough to give us his best gift in giving His Son, "how shall He not *with Him also freely give us all all things.*" Herein is imbedded a profound and precious truth which is often overlooked. Should a prince give a beggar ten thousand talents to pay all his debts and then adopt him as his son, and receive him into his house, it would be unaccountable if he were to deny him the comforts of life, and such moral training as would fit him to honor and enjoy his new relation. "God so loved the world that he spared not his own son." No one will for a moment doubt the greatness, the depth and intesity of that love. Its height and depth, length and breath, wonder and glory, neither angel nor saint can ever fully scale, explore, or comprehend. But what is intended by the declaration that He "*spared* not His own Son? Here is the point where our fallen nature is so averse to be made like unto the Elder Brother. "Delivered him up for us all." Now in "this same Jesus," who became our salvation by crucifixtion, God has promised that he will "also freely give us all things." And what do these "all things" comprise? "All things are yours: whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's." 1 Cor. 3:21-23. "We know that all things work together for good to them that love God." Rom. 8:28. "Lovest thou me?" is the the great question, which can be decided only by offering the head to thorns as well as laurels, the hands and feet to nails, and the heart to the spear, as well as to the joys of communion with the Holy One, and the repose of His thrilling, soothing, satisfying love. There must be the depressing sense of unworthiness in ourselves, as well as the uplifting sense of dignity in Christ. The Divine Love could find adequate expression only on the Cross. It pleased the Lord to bruise him, to put to grief His only Begotten. When "the love of God is shed abroad in the heart," there comes a cross, a sword and a rod with it, no less than a deep, broad, pure, rapturous tide of divine joy. We must have "fellowship with His sufferings," be "made conformable to his death," be "baptized with his baptism, and drink of His cup," and share His humiliation, if we would develop the character that is to qualify us for the honor, the holiness, the glory and blessedness of his everlasting Kingdom.

"Beloved, think it not strange cocerning the fiery trial which is to try you, as though some strange thing happened to you." 1 Pet. 4:12. There may seem no star in your darkened heavens, no neutralizing drop in your bitter cup. But Christ himself is in the burning bush, keeping all its branches from being consumed. The most tender twig is vitalized with the life of Jehovah, cnd can neither be destroyed nor wilted by any fire kindled on earth. The spoiler has broken into your fond circle, cleft your heart in twain by the removal of your bosom companion, leaving you to feel as if more than half of yourself had been withered by the fearful stroke. But there is a higher and better self which is elevated and strengthened by this dispensation. God employs the inferior to perfect His own work in the superior. Wounds have been opened which none but the Physician of Infinite Wisdom and Compassion can bind up. The coffin incloses the dearest treasure you had on earth. In the narrow house lies entombed the being that held a place in your heart only second to Jesus. Hundreds of miles separated you when "the Rider of the Pale Horse" rushed in between, and bore your loved one into his silent dominions. You had not the melancholy privilege of bending over her dying form, soothing her with the love of Jesus and the comfort of the Spirit, and smoothing her passage down the dark valley with your tears and prayers. Yours is in truth a "fiery trial," and none but an ever-loving, ever-present, omnipotent Savior can administer the consolation you need. But He can—He will. The shorn lambs are peculiarly precious to "the Good Shepherd." He tempers the wind to their nakedness. He opens the inner recess of his loving, yearning, sympathizing heart, and draws them within the blest pavilion until the tempest be past. The arrow which He sends is dipped in his own blood. It bears the agony of death and the ecstacies of eternal life. The sword with which He pierces the souls of his children, went first through His own heart. The rod with which He smites, first mangled his own back. The wormwood which he puts to our lips, was first emptied into his own. He knows how to succor and comfort,

because he knows how to suffer. We can taste no bitter and feel no agony, that has not entered into his experience. When we haild a Savior, God lost a son; and when you lost your wife, Jesus gained a new jewel in his crown. What was death in your family, was birth in the household of glory. When the dreadful of shadow of the relentless foe fell upon your dwelling, the effulgence ineffible of the God-lighted Temple enveloped the ransomed spirit of your beloved. You weep: she exults. You are in little of soul, while she is "rejoicing with joy unspeakable and full of glory." You walk through this vale of tears as a smitten, crushed, bereaved, heart-broken man, while she "stands on the sea of glass," "clothed in white," waving her palm of triumph, sweeping her harp of blissful harmony, and swelling the grand diapason that fills the Holy City with the endless song of Redemption. You have lost much, but your beloved has gained more. No joy could have thrilled her heart through a long life of unbroken bliss in fellowship with her earthly bridegroom, equal to that which has flooded her glorified spirit in the few days she has spent in the presence and on the bosom of her adorable Savior-God. And while she enjoy the unalloyed peace and rapture of the Upper Paradise, beholding the unveiled face of Jesus, hearing his word, and bathing her soul in his love, you can sit at the feet of the Godman in your closet, in the sanctuary, at the family altar, in the field or forest, by the way, wherever you are, thus maintaining, purifying, and perfecting the communion which you so briefly enjoyed together on earth. Heaven is nearer and dearer and brighter to you now, because your beloved is there; earth is darker and drearier, because the sun of your human love has sunk in the night of death. But Jesus is the same—"Faithful and true"—and he points you to Gethsemane and Golgotha, and whispers in loving accents into your ear, "I am the way, the truth and the life: no man cometh unto the Father but by me." He offers you but a *drop* of his cup as preparative to the measureless, boundless, fathomless joys of his Eternity. He makes your "cloud" dark, so that he may span for you a brighter "bow," under which to conduct you into the holy of Holies. He "empties our vessels, and breaks our bottles," and "causes us to wander," so that we may find our rest and refreshment in him alone. When our nest is too softly feathered, he tears and bares it. When the flowers of earth grow too absorbing, so that we loose the odors of the celestial eden, he blights them. When our lyre drowns the music of the upper sanctuary, he cuts the strings. He has taken what you loved best, so as to empty you of every thought and desire born of earth, that he might be the fullness of your love, the fullness of your peace, the fullness of your joy, the fullness of every grace and element that make this life the vestibule of heaven, and heaven the shoreless, bottomless, waveless, exhaustless ocean of bliss where angels and saints drink their fill forever and ever.

C. H. Balsbaugh.

On the Death of Catharine Terresia Hoffman.

Gentle shepherd, thou hast stilled
Now thy little lamb's long weeping.
Ah! how peaceful, pale, and mild!
In its narrow bed 'tis sleeping;
And no sigh of anguish sore
Heaves that little bosom more.

In this world of care and pain,
Lord, thou wouldst no longer leave it.
To the sunny, heavenly plain,
Dost thou now in joy receive it?
Clothed in robes of spotless white,
Now it dwells with thee in light.

Oh, Lord Jesus, grant that we
Where it lives may soon be living;
And the lovely pasture see,
That its heavenly food is giving;
Then the gain of death will prove,
Thou dost take what most we love.

The prayer winged by faith never fails to reach the throne. Such prayer is the hand which plucks fruit from the tree of life for our food, and leaves for our healing. It honors God, and God honors it. "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him.

For the COMPANION.

He is Guilty of All.

"For whosoever shall shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

This part of God's word, ought to be seriously considered by every Christian professor. It strictly concerns all believers. I would therefore advise those who talk about practicing non-essentials to read the word carefully. Examine the word of God and see what the end was of those who were somewhat careless. I would therefore advise them to go back almost six thousand years, to the beginning of the world. What was the reason that our first parents, Adam and Eve, fell? This we all have read or heard. We all know that it was through violation of the law! How many temptations we are placed in since that great fall!

We often hear it said that they had plenty to eat besides that forbidden fruit. Very true: our Father had richly provided for that; but this forbidden fruit was pleasing to the eye. Like we have to-day. The tempter offering some of his non-essential ideas induced them to eat thereof. This forbidden fruit does taste, to some, very delicious! It requires but little to make them believe that this or that is not essential; or perhaps, this or that one is doing worse things. We have so many different kinds of forbidden fruit in this nineteenth century, that we ought daily to carry a catalogue of them. If we think of non-essentials, let us think of Adam and Eve, by so doing we may perhaps think of the above scripture, and that we might fall back, and the sentence might be; "you are guilty of all."

Let us now go back, according to the accepted chronology, two thousand three hundred and forty-eight years. Here we read of Noah. He preached to the people one hundred and twenty years about that great water, which was to come and destroy the wickedness of the people at that time. His preaching was not heeded. They only laughed at him. They thought he was doing an idle work to build such an ark as commanded by his Master. This is often the case, in our time, in regard to worshipping God as commanded: we are laughed at. Let those who are engaged in mocking, read of the destruction of the people in Noah's time, and perhaps they can learn how dreadful it is to mock the people of God. What became of the people that heard Noah preach what they should do and what their dreadful condition was? They hardened their hearts; they mocked at his preaching. Day after day, year after year passed away. At last the morning came when Noah, as commanded, went into the ark, which he built according to direction, took in such as God had commanded, two by two. When all had been gathered in the ark was closed. Now the heavens were opened; the water came forth until all the living were destroyed. Now was the time when those who laughed could weep. No doubt they thought, "What have we done?" Many a thought went through their hearts: "Why did we not obey the calling of Noah, who was sent to tell us of our sad condition?" This is a spectacle that we should all look at. "As it was in the time of Noah, so shall it be in the coming of the Son of man." We may think of the many callings, the many opportunities which we lay aside, perhaps laugh and mock at them as they did in Noah's time. But all these things will make a sudden change; and then weeping and gnashing of teeth will be the everlasting inheritance. Let us think of these things, and not be guilty of any. Now let us come a little nearer home. We will notice Moses a little. He was a child of God; did many wonderful miracles. The Israelites were to be controlled by his teaching. Let Bible readers read his scripture, and see what plagues and punishments were brought upon King Pharaoh. But his heart was hardened till he was covered with the water of the Red Sea. But the Israelites were frequently dissatisfied; became a murmuring people, and disobedient, which caused considerable trouble. Moses was alarmed and dissatisfied when they murmured for things for which God would not let them suffer, had they been strictly obedient; but on account of their disobedience, out of many thousand only two were permitted to enter the land of Canaan. Moses, one of the prophets, was not allowed to enter that land, because of a small violation. At the time they were destitute of water, Moses was commanded to smite the rock, which he did, and water came forth. The next time he was to speak to the rock; but he did as before, he smote the rock instead of merely speaking. This was the violation, and he was only permitted to see the land of Canaan. Moses went on Mount Pisgah, where the Lord showed him all the land but he was not permitted to enter. I often thought, perhaps we are so engaged, that when we expect to enter in, the reply may be, "Turn, turn from me, ye workers of iniquities, I never knew you." So let us think of the Israelites when we think of some of these so-called non-essentials. That the announcement may not be, "I never knew you," and we be sentenced, all guilty.

"To-day, if you hear my voice, harden not your hearts." This is the present calling. How often are we called? How do we refuse? Many a serious call is made out of pure love, from the one who knows our bad condition. There are many callings, perhaps the most serious of all is the least noticed. Since this year commenced, I attended the funeral of a relative. As I saw the grave, I took the thought, This place is prepared for one who was loved by many—for one with whom I had many a sweet conversation; this is the place where you are to return whence you were taken. The next thought was, Who is next? perhaps I; if so, am I prepared to meet my God in peace? can I say, "I have fought a good fight, I have finished my course, I have kept the faith?" I thought, I am an unworthy servant. Such callings are to me the most serious. Death will close up all labors, either in good faith towards God or against him; and the reward will be according to the deeds done. So let every one think seriously.

Sickness is a calling which shows that danger is before us. I have seen many a tear shed on such occasions. And it is serious to think, that perhaps one who was negligent in duties towards his Master has a trial on hand which may end in a sad condition. I often thought, why is it that so many are careless in that which is valuable? They can daily see, that in the midst of life they are in the jaws of death. Many a one has seen the clear sun rise in the morning and ere night was called from time to eternity. So it is not advisable to set a stake at any distance. You know not how many steps you

shall be permitted to take. The whole future is a risky business in this line; so let your hearts not be hardened. Take the yoke of Christ; learn of him, live of him, and he will give you that which man cannot take from you. He is merciful, and he will do you good.

We were talking of the past, of the present, now let us look a little about the future. This is the most dreadful of all. The present is sometimes painful, but it will end. The future knows nothing of this. This is forever, no end can be thought of. It is very serious to think that we have to suffer death here in time; and the future will not release us from suffering, if we neglect our soul's salvation. If we could be released when a small insect could remove a mountain by taking a grain of sand a year, we might think it would end, but this is not the case; the time is not given to close, but ever and ever. So let us search the scriptures; learn of the way of life everlasting, where joy, peace, and love are granted unto us; and where a thousand years shall be as one day. Where the tears shall be wiped away from our eyes. I have seen tender-hearted mothers when their children were dissatisfied, trying to satisfy them, if neccessary by carrying them around, and wiping the tears from their little eyes. It is promised to us, that our tears shall be wiped away. Sometimes we weep but while we are in this land of tribulation, we must wipe the tears away ourselves; but in the land of rest, we have the promise that they will be wiped away for us. So let us all live that none of us may be the prey of destruction, where weeping and gnashing of teeth shall be, and no one to encourage us. Let us all aim to enter in at the strait gate, there is plenty of room for all, and none are necessarily excluded. But the command is, to walk with Christ daily; to take his yoke upon us and follow him. He will lead us right, and we shall not think of non-essentials. Let us watch and pray that we may not fall into temptation.

D. F. Ebie.

Canton, Ohio.

For the Companion.

Remarks on 1st Samuel 17.

David was a type of Christ, for Christ is called the son of David. Goliath was a type of the devil, or the adversary of Christ. Goliath's height was six cubits and a span. He was armed with a coat of mail; and the staff of his spear was like a weavers beam. He challenged and defied the armies of Israel, and said unto them, 'Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then we will be your servants; but if I prevail against him, and kill him, then shall ye be our servants, and serve us." When Saul and all Israel hear those words, they were dismayed, and greatly afraid, this was for want of faith; but David had great faith in the Lord, and was willing, although but a youth, to fight the mighty giant. I imagine I can see the youth going to battle. It makes my tears flow, to think that he was to decide the fate of the nation, he being no match for Goliath. And Saul said unto him, "Thou art but a youth, and he a man of war from his youth." And David said unto Saul, "Thy servant kept his father's sheep, and there came a lion and a bear and took a lamb out of the flock: thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he has defied the armies of the living God." And Saul said unto David, "Go, and the Lord be with you." And Saul armed David with a helmet and a coat of mail. And David said unto Saul, "I can not go with these, for I have not proved them." And David put them off. And he took his staff in his hand, and chose five smooth stones out of the brook; and his sling was in his hand and he drew near to the Philistine. And the the Philistine drew near unto David; and the man that bare the shield went before him. And the Philistine said unto David, "Am I a dog, that thou comest to me with staves?" And he cursed him by his Gods." And he said to David, "I will give thy flesh to the fowls of the air, and the beasts of the field." Then said David, "Thou comest to me with a sword, and a spear, and with a shield; but I come in the name of the Lord of hosts, whom thou hast defied. This day will the Lord deliver thee into my hands; and I will smite thee; and will take thine head from thee; that all the earth may know that there is a God in Israel." And so David smote the Philistine with his sling and a stone; but there was no sword in the hand of David. But he took the sword of the Philistine, and cut off his head therewith and carried it to Jerusalem; but he put his armor in his tent.

Now Jesus, the son of David comes with different means, to overcome the Philistines; not to kill sinners, but the sin that dwells in them; he came not to condemn the world, but that the world through him might be saved; not to destroy men's lives, but save them. To cast out devils; namely: lust, anger, malice, pride, idolatry, intemperance, covetousness, that he might save the believers from their enemies. When he came to Jerusalem, they spread their garments in the way, that he might ride over them; and they cried, "Hosanna to the son of David." Jesus came not to break the bruised reed, or quench the smoking flax; but to give sight to the blind, and to heal the sick, to give rest to weary, heavy laden sinners. He would have the believers take his yoke upon them, and learn of him meekness and humility, that they might find rest to their souls; that they might be transformed from the world, and become the salt of the earth, so that men might see their good works and glorify God; that they might see Christ the true light. This is Christ's plan to destroy the Philistines, not their persons, or bodies, but the sins of the body; giving good for evil. He was good to all, therefore, he had no war in all his reign, and could build the temple of the Christian hearts. The Lord will to his temple come; so prepare to receive him.

D. Longanecker.

For the Companion.

Personal Acquaintance of John the Baptist and Christ.

In John 1: 6, 7, we read, "There was a man sent from God whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe." In Luke 1st chapter we read the peculiar manner in which it was brought about. After the angel's visit to Zachariah in the temple, we also learn of his visit to Mary, announcing to her the coming of Christ; and he tells her of Elizabeth, who had been visited six months before. Mary makes haste to pay her cousin a visit, and they rejoice together at the thought that the Lord remembered them in their humble station. Ma-

ry remains there until Elizabeth's full time came for the birth of this son of Prophecy, and then returned to her own house. In the last verse of said chapter we read, "And the child grew, and waxed strong in spirit, *and was in the desert till the day of his shewing unto Israel.*

In the 2nd chapter of Luke we read of the birth of Christ, and the peculiar manner thereof, and the sensation it caused both in heaven and on earth. The songs of the angel's were heard by the shepherd's while watching their flocks by night; and the glory of the Lord shone around them; and the angel said unto them, "This day is born unto you, in the city of David, a Savior, which is Christ the Lord." "Glory to God in the highest, and on earth peace, and good will toward men."

We have given a very brief description of their birth and their holy parentage. The idea at once strikes the mind, that their mission was a holy one. Now the question is, Were they personally acquainted before entering into their prophetic office? We have said, Mary had gone to see her cousin Elizabeth before the birth of John, and then returned to her house. I have also said that John was in the wilderness until his showing unto Israel. *Who will dare say* he was away from there?

We read that Jesus was with his parents in Jerusalem, at the age of twelve. Who will say that John was there? In the 1st chapter of Mark's Gospel we read, "The voice of one crying in the wilderness," (still in the wilderness,) "Prepare ye the way of the Lord, make his paths straight." He preached repentance and baptism for the remission of sins. The people of Jerusalem and the land of Judea, came and were baptized in the river Jordan, confessing their sins. In his preaching he said, "There cometh one mightier than I." Who told him this? John 1: 30, 32. "This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. *And I knew him not*: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John brae record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him." Now he reiterates, "And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." Did he know him before? He says, "I knew him not." When we imagine their frequent journeys between Nazareth and Hebron, we must go somewhere else than to the Gospel to find any testimony to substantiate our assertions. We would always prefer to reason upon gospel grounds; we think it safest under all circumstances.

But why did he say unto Jesus, "I have need to be baptized of thee, and comest thou to me? Answer: He who sent him to go before and prepare the way for him to follow, did he not say there was one to follow that was mightier than he? Did he not know he was then among them? He said so. "There is one standing among you, whom you know not." Above he said, "I knew him not," until I saw the sign; but I was aware there was such a personage in the world; therefore, when he came and demanded baptism, he, no doubt, saw something supernatural, and ventured the expression, "I have need to be baptized of thee, and comest thou to me?" The Savior said, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him;" and in the act of baptism the sign was manifested by the descent of the Holy Ghost. He then could with propriety say to his disciples, "Behold the Lamb of God, which taketh away the sin of the world."

In haste we throw these remarks together, and think we are justified in asking you to publish this in defence of our position. What we have written is in love, and wish it to be received in the same.

GEORGE WORST.

For the COMPANION.

Legal Interest.

My answer to Brother Noah B. Blough's query is, that it is not right to take more than lawful interest from rich brethren, much less from poor ones. Inasmuch as brother M. Hady has given us his views in station to the query referred to, I would be pleased to have him give us the *law* yet; then we will be able to tell whether we concur with him or not.

EM. J. MEYERS.

Berlin, Pa.

Selected by ELLIE J. VAN DYKE.

After the Funeral.

No, never any more,
Till my broken dream of life
Is swallowed up in death,
Shall I look upon my wife.
I prayed that she might live,
But my prayers could not save;
For here I am alone,
And she is in the grave.

It seems an age to me,
Since I saw the coffin there,
The lid was off, and lo,
A face within the square!
A pale and pensive face;
Sweet lips without a breath;
How beautiful, if sleep;
How terrible, if death!

I lifted up the child,
In her little mourning gown;
But she turned away her head:
The lid was then screwed down.
The coffin was borne out
In the blinding light of day,
The black hearse then moved on,
And the coacher drove away.

We stood around the grave,
And the solemn prayers were read;
Then the wet and heavy earth,
Was shoveled on the dead.
As it struck the coffin-lid,
With a dull and dreadful sound,
It seemed to strike my heart:—
They led me from the ground.

But all is over now;
And it almost soothes my pain
To think, whatever comes,
She can not die again.
The blow has fallen; I know
The worst that death can give;
The worst of life's to come,
For I must learn to live!

What shall I do to live?
I will play a busy part;
I'll ply my subtle brain,
Forget my stricken heart;
Go again on change—
Buy, and sell, and scheme,
Fit my ships for sea;
Do anything but dream.

I know the day will pass
In the bustle, and the light;
But how can I endure
The coming home at night?

No watching at the pane,
  No meeting at the door.
No lovely, wifely, kiss,
  No Alice any more!

Sad will be the nights
  In my silent room alone;
Before the ruddy grate.
  No chair beside my own!
No little hand in mine,
  No tender words or sigh;
Only this broken life.
  This barren prayer to die.

But I forget my child:
  She shall sit upon my knee.
And I will talk with her,
  For that may comfort me
She has her mother's eyes;
  Poor child, she little knew.
When I kissed her so to-night,
  I kissed her mother too.

For the COMPANION.

Mary. Luke 7.

Sinners, read the account of Mary coming to Jesus in the house of Simon the Pharisee, and take courage. A clearer proof of the willingness of Jesus to look upon sinners with favor can not be found. When she heard that Jesus was there, she went at once; though a proud Pharisee lived there, she did not care for that; though a great crowd may have been around the door, she pressed in, until she came to Jesus—bowed at his feet. Had she presented herself at the feet of Simon, he, no doubt, would have spurned her from him; because she was a sinner, and he thought he was a very righteous man. Simon expected Jesus to put her from him, but not so. Her sins were many. She did not stay away because she felt she was a sinner; but that only gave her courage. Tears of penitence and shame burst from her eyes. The fountains of her deep, pent up, godly sorrow were broken up. See her stoop to wash his feet with those tears of penitence, and to wipe them with her flowing hair: her love so great that she kissed the feet of her blessed Master, and anointed them with ointment. Nothing too mean for her now to stoop to; nothing so costly that she was not willing to give. Now came the cutting rebuke, not to the poor, weeping sinner, but to the proud, self-righteous Pharisee; a rebuke that ought to have made him feel little indeed. Turning from this proud man to the penitent sinner, a voice, the very essence of sweetness and love, speaks the joyful words, "*Thy sins are forgiven thee*," and, "*Thy faith hath saved thee, go in peace.*" Oh, what sweet words to Mary! Could anything give her more joy? Now she could go home to the city rejoicing in God, and in a Savior's love. She could now resign herself to sleep without the fear of awaking in regions of despair. God now was her friend instead of her enemy. Now was her soul at peace; now were angels rejoicing over a soul saved from darkness.

Reader, do you feel, just *now*, at this *moment*, as you imagine Mary felt in that hour of her acceptance with Jesus? Imagine, did I say? Unless you have felt pardoning grace, you *can not* imagine what she felt. And if you are such as Mary was before she went to Jesus, I would implore you to do as she did. What! stay away because you feel unworthy? That is the time to go. It is Satan that is telling you to wait until you get *better*. Come though you have to meet the gaze of the proud Pharisees, that think they are so good that they don't want you, a sinner, to come into their company. You may meet a contending crowd, but press through; Jesus is within, and you are a lost, ruined, and condemned soul, unless you pour out your souls wants at the feet of Jesus. Don't be ashamed to wash his feet! "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." Let no sacrifice appear too costly, though it cost you your proud spirit and gay company; give all, all for Jesus, that Mary's joy may be yours: the joy of knowing Jesus in the pardon of your sins, a joy unspeakable and full of glory.

J. S. FLORY.

Fayetteville, W. Va.

For the COMPANION.

Judas Iscariot.

"Have not I chosen you twelve and one of you is a devil?" Jude 6: 7.

The question is frequently asked, "Why did the Savior choose such a character as Judas Iscariot, for one of his Apostles?"

The Savior's object in choosing twelve apostles to attend him in his ministry, evidently was, to prepare them as witnesses, to prove after his death, that he was indeed the very Christ; and the fact that Judas was an enemy to the Savior does not disqualify him as a witness for him.

We are all aware that, when a man is falsely accused of some crime, and he can bring up those who are known to be his enemies, to testify that he is innocent, their testimony is credited rather than that of his friends.

And in this that Judas came, after he had betrayed the Savior, and threw down the thirty peices of silver in the temple, and confessed that he had betrayed innocent blood, and went and hanged himself, he gave a very strong testimony, that his convictions were that Christ was the true Messiah; and if there was one among all the Savior's enemies who was qualified to decide whether Christ was what he professed to be, it was Judas Iscariot; consequently the Savior, in choosing Judas for a witness, manifested wisdom, and not ignorance or inconsistency as his enemies seem to argue.

D. M. MOHLER.

"Shepherd of thy little flock,
Lead me by the shadowing rock,
Where the richest pasture grows.
Where the living water flows.
By that pure and silent stream,
Sheltered from the scorching beam,
Savior, Shepherd, Guardian, Guide,
Keep me ever near thy side."

For the COMPANION.

How is This? No. 2.

PROPOSITION:—Immersion is not, and cannot be, baptism; because that word is not found in King Jame's translation.

This is argument conclusive enough for some—for those that would like to have it so. But immersionists are not so easily put off. Permit me to try the word baptism which, means pouring, sprinkling, and anointing, upon the same principle. Neither pouring nor sprinkling is baptism; because that word (baptism) is not to be found in all of the Old Testament. This brings us into a pitiful dilemma. No baptism at all, according to the fore-going proposition.

"Well, if that word is not in the Old Testament, it certainly is in the

new." This is even so. Why then seek for a word where every intelligent Bible reader knows it is not to be found? Admitting, as I do, that it is in the New Testament, what of it?

"Why, I wish to show you, sir, that it means *pour* and sprinkle."

This is just what I want. I only hope you may be more successful than we were in our last. To the law and the testimony.

Acts 2: 14, "I will *pour* out of my Spirit upon all flesh."

"There, sir, is the word *pour*, just as plain as any man or woman could possibly desire it to be; and were it not for the much water, and the word immersion, which you always have on the brain, the above would forever settle the matter."

Just so: there is no one, I presume, will deny that the word *pour* is in the above passage. But, my dear friend, what does that matter? It is the word *baptism* that I just now have on my brain, while *pour* seems to affect yours; but, indeed, we had mutually agreed to trace up the word *baptism*. Just now I remember that you argue that *pour* is baptism, and *vice versa*. Now, then, I shall proceed to read it in that way.

The word *pour* occurs in the New Testament, in Rev. 16: 1, "Go your ways, and pour (baptize) out the vials of the wrath of God upon the earth" This needs no comment.

The word *poured* I find eight times. Rev. 14: 10, "The same shall drink of the wine of the wrath of God, which is poured (baptized) out without mixture *into* the *cup* of his indignation;" Rev. 16: 2, "And poured (baptized) out his vial upon the earth." Thus you will find in the third, fourth, eighth, tenth, twelfth, and seventeenth verses, that one angel baptized upon the sea, another upon the rivers and fountains, another upon the *sun*, &c., &c. I think I had just as well finish this family of words.

Next comes the word *poureth*, John 13: 5, "After that, he poureth (baptizeth) water *into* a basin." *Pouring* Luke 10: 34, "And bound up his wounds, pouring (baptizing) in oil and wine."

To all this trouble I have gone just to see what your proposition would do. Do you suppose that we could find a man of any literary attainments whatever, that would not feel ashamed, yea, even disgusted, if a rendering of the word *baptize*, &c., were accredited to his authorship? And yet we have men that profess to be embassadors in Christ's stead, men that spent a long time in colleges to have the D.D. added to their names, who write and teach just such doctrine; and a poor, Bible reader dare scarcely venture a criticism, for fear of having the Apostolic anathema pronounced upon him. We could not say anything on the word sprinkle, &c., this time; my paper is just full. And more than this, I should not occupy more space in our valuable paper, the C. F. C. If its Editors accept of my article, you will hear from me again.

For the COMPANION.

The Promises.

The Bible is richly abounding with glorious promises of God to the children of men; but one thing worthy our consideration is, that they are given on conditions, and those conditions are "of duties performed." Some rest on, or are given on, the condition if we "watch and pray:" some if we "give;" yea, our duties are many, but the promises are no less. One great promise is, the "Comforter"—the "Holy Ghost;" but like all others, it is given upon condition. To those on the day of Pentecost it was given because they had complied with the conditions given *them;* and to those who had not complied with them, the language is, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here we find this promise resting upon the condition of performing our duty. We find here that we are to be baptized "in the name of Jesus Christ;" that is, according to his authority, or command; and his command is "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." My object is not to separate faith and repentance from baptism, but to search for the reasons why Paul thought it necessary to baptize those twelve of Acts 19. Christ gave his commission before his ascension, as we have seen, *how* to baptize, and any other formula used *after* he gave *his* was not *valid;* and this will account for the necessity of rebaptizing those twelve referred to above. Circumcision was the right thing in the right place; so were the ordinances commanded in the law; and so *was* the baptism of John to prepare the way of the Lord; but as Christ came *after* John, so he, like Moses and Elias, or if you please, John, gave us a commission; and *now* we find that neither the law of *Moses*, nor the baptism of *John*, will suffice in the stead of the baptism commanded by Christ. Jesus certainly was not baptized in his *own* name, and those of Acts 19th certainly were not baptized in the name of the *Holy Ghost*, or else they would have *known* that there was a Holy Ghost; so we conclude that the baptism of John was not the same in form as the one commanded by Jesus. Paul did not inquire of those twelve "*who* baptized you?" as he no doubt would have done if brother Holder's "illustration" were correct in No. 8 of Vol. 8 COMPANION, But he asks, "Unto *what* were ye baptized?" After he knew that they were baptized "unto John's baptism," he knew that it was necessary to re-baptize them in order that they might receive the "Holy Ghost;" because they were not baptized in the "name of the Father, and of the Son, and of the Holy Ghost," which they must be if they are baptized according to Christ's command, or "in the name of the Lord Jesus. John required of his applicants "fruits meet for repentance;" and if they manifested such fruits, he baptized them, and then referred them to the "one mightier." This is the reason his baptism is called the "baptism of repentance;" but the baptism commanded by Jesus, is no where called so, in that there is *more* than that required by every applicant It is true in all there was a belief in God required; but the gospel requires a belief in God, and repentance toward him, and also faith toward the Lord Jesus Christ. When Christ commenced his ministry he addressed a people who believed in God; therefore he said "repent and believe the gospel." A belief in God, will never save one, neither will that belief connected with repentance; but faith in God, and repentance toward him, connected with a *living* faith toward Christ, will.

I will now close with the language of Paul, which contains the substance of the first part of this article, namely, "faith without works is dead."

NOAH LONGANECKER.

Christian Family Companion.

DALE CITY, PA., April 2, 1872.

Traditions.

Query:—What are the traditions spoken of in 2 Thess. 2:15; 3:6?

DAVID SHIVELY.

Answer:—The Jews pretended, that, besides the written laws of Moses, God had given him many more, which he delivered to Aaron and his sons, who handed them down to the elders, and these in turn taught them to the prophets, who from on generation to another conveyed them to posterity. These oral-taught laws were called *traditions*, and were regarded by the Jews as the soul of the written law. Paul, in the texts cited in the query, did not refer to these traditions. These traditions were the inventions of presumptuous persons; and some of them were trifling, some fanciful, while others were absolutely wicked, making void the written law of the Lord. Our Savior censures the scribes and pharisees for transgressing the commandment of God by their traditions. We are certain, therefore, that Paul had no allusion to these Jewish traditions, when he said to his Thessalonian brethren, "Stand fast, and hold the traditions which ye have been taught, and, withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

Under the New Testament dispensation Roman Catholics have many traditions equally whimsical and wicked; and modern protestant creed-mongrels in many things are not a whit better. The word of God does not allow us to regard any such tradition, whether originated and promulgated by men or angels. We are confident that Paul did not enjoin the observance of these traditions; for in his day they did not exist, and he says, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

If Paul, then, had no reference to the traditions of the ancient Jews, or to those of papists or protestants, what traditions does he mean? He evidently has direct reference to the duties enjoined in and required by the gospel of Christ. Jesus commanded his disciples to teach those who should believe in him through their word to observe what he had commanded them. As he did not deliver his law in a written form, but commanded them to teach it to the nations—to preach it to every creature, the first teaching under the gospel dispensation was oral. It was a number of years till all the books of the New Testament were written. Jesus in his prayer in the night of his betrayal said to his Father, "I have given unto them (the apostles) the words which thou gavest me." To the apostles he said, "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commended you; and lo, I am with you always, even unto the end of the world." These were the traditions Paul had reference to. They were given to the Son of God by the Almighty Father; the Son delivered them to faithful witnesses, who in turn, committed them to writing and taught such as were able to teach others; 2 Tim. 2:2. These are the traditions which we should regard as sacred.

We have need to watch continually, and to pray; for we are now surrounded by traditions as dangerous as ever those were that were taught by scribes and pharisees. The commandment is, that believers are to be baptized; but tradition says, "The sprinkling or pouring of water upon either infants or believers is just as good, and is safer & more convenient." The word is, "Ye also ought to wash one-another's feet;" but tradition says, "If you are humble, and hospitable, the demand is satisfied."

Thus we see how professing Christians, by their traditions, make void the commandments of God,—the traditions delivered through Christ and inspired apostles, prophets and evangelists,—even as the ancient doctors, scribes, and pharisees did by their traditions.

"Stand fast, and hold the traditions which ye have been taught."

J. W. B.

The Feet-Washing Question.

In the minutes of the last Annual Meeting, Article 36, the following preamble and resolution occurs:

Whereas, This Annual Meeting finds to its great regret, that the subject of Feet-washing in its single and double modes, as the difference is called, has produced serious difficulty already among us, and threatens still greater difficulties in the future, questions relating to this subject have come from different localities in the Brotherhood, and it has assumed such a degree of importance, as to commend it to the serious and prayerful attention of the Brotherhood; under these considerations, with much prayerful reflection, the propriety has suggested itself to us of calling the Elders of the Brotherhood together to consider this matter, as the Apostles and Elders did to consider the case of circumcision, Acts 15:6. We have, therefore, concluded to request all the ordained Elders of the Brotherhood to meet in the fear of the Lord, and under a due sence of their responsibility, in solemn assembly, on Whit-Monday, 1872, at the place of our next Annual Meeting to dispose of this subject as the peace and prosperity of the Fraternity may require.

Brother C. G Lint has already called the attention of our readers to this matter, and we had expected to accompany his notice with remarks but were deprived of doing so. A number of our correspodents have been making inquiry as to our understanding of the intention of the resolution, and asking for a definition of it.

We shall not impeach the motives of those who were the movers of said resolution, but we freely confess that we have no confidence in the plan proposed for the disposition of the subject. Neither have we any fears that much injury can be done, even if it is the intention that those elders shall, at that Monday council, dispose of the matter. It will simply be a failure; they cannot do it. But we are not certain that they intend or desire to do so. True, the resolution says: "To dispose of the subject;" but it is presumed that is to be understood, that part of the subject belonging to them. And we would urge upon the Elders to give due consideration to the suggestion of brother Lint: to take the sentiment of their congregations upon that subject before they act for them in matters in which the general Brotherhood is concerned.

It is claimed by some, and such as are interested and ought to know that it is not the intention that the council of Elders is to make a final disposition of the matter; but that they are only to frame an answer for submission to the Annual Council. In other words, to take such action upon the subject as would be done by the standing Committee. This would be right enough, but we cannot see the propriety of so large a committee for so little business, when a committee of three persons would have been altogether as likely to have drawn up an answer that would have given satisfaction. And it will prove a great loss of time, for the same argument that will be necessary to convince the Elders on Monday, will be called for on Tuesday. It looks to us, therefore, as though the method proposed for the disposition of this perplexing subject in the Monday Council were intended for something more than merely to frame and suggest an answer. Perhaps not, but it looks so. "Straws show which way the wind blows."

And now, as the matter is as it is, we would urge a general attendance of the Elders. Then we shall have no fears of the result, let the design be what it may.

In the Phrenological *Journal* for April, we find an abundance of that which is pleasant to read and good to remember. For instance sketches and portraits of W. H. Aspinwall, the eminent merchant; Robert S. Candlish, D. D., successor of Dr. Chalmer's of Edinburgh; the Engineers of the Mt. Cenis Tunnel; besides admirable articles on Right and Wrong Views of Life; Respiration and its Apparatus; Inebriate Asylums; History of Photography in America; Homes of Famous Americans; Rocky Mountain Scenery; "Stitch in Time," or the Alabama Question; Early English Education, etc.; finely illustrated. Price only 30 cents, or $3 a year. S. R. Wells, New York.

Answers To Correspondents.

DAVID GERLACH:—We can not now tell. What is sister Morrow's postoffice address?

BROTHER BALSBAUGH:—Of brother Balsbaugh we learn that he is very weak, suffers much, and is entirely speechless. Our readers will be pleased to find a letter from him in our columns this week.

JACOB CONNER:—The note to be added to obituary of brother Hollowbush came too late for insertion. Those who wish may add it with pencil. Text Heb. 4:9

S. H. CAYLOR:—Thank you for the explanation. We have made the desired change, and hope henceforth all may move along smoothly.

DAVID CLEM:—It came to hand, and we owe you twenty-five cents.

CORRESPONDENCE.

Dear Editors:—As I have yet a few hours to stay in the city, I thought I might as well write you a short letter.

I left Forest City on the 8th. The Brethren, generally, are well and doing well. As for meetings, they are pretty well supplied; having preaching every Sunday. As yet they have only one speaker; but he, being zealous, is equal to the emergency. He hopes soon to have help from some one of the brethren. I think there are some there that are able to stand before the people and teach and preach to them, as old soldiers. But none seem anxious that the lot should fall on them. But this generally is not a good excuse.

There have been no additions, lately, to the ranks; but the prospect is bright that many will, the coming year, be gathered into the fold. This is the desire of all; and oh, what a happy time it will be, when the majority of the people take up the cross, and march along, and make the strongholds of Satan tremble by their shouts of "Onward, to the mark!" But there are so many things that draw the natural man away from duty to God; and one, especially, which is the most potent of all things, and that is, "the love of money." This is the standard, or criterion, by which the majority of the people judge. This, in my estimation, is a very poor criterion; for money never did make a good man. But if a man has not moral worth enough in his heart to make himself friends, surely he is a poor creature. But these two phrases are too much recognized: "Money makes the man," "Better be out of the world than the fashion."

A great many brethren put much stress on the subject of dress, against fashion. I would also call attention to this one thing, that there is more pride shown by those that own fine farms, stock, &c., than by those that show it by dress. I justify neither; but all should so walk as not to give offence to any of the members. But be charitable to all.

I would give a slight hint to faultfinders, "People that live in glass houses," &c. "He that is without sin, let him cast the first stone." Think before you charge others of faults. If you are perfect, let us hear from you.

I spent three days in the young and thriving state of Nebraska, among the Brethren. Heard brethren Stump and Forney preach on Sunday. They are so well supplied with speakers, that they can have three meetings at a time. They have, I believe, six

speakers. The church is in a very prosperous condition; many of the members being of the young and rising generation. This is something I love to see. I heard a brother once say, "Give me the young and I can take the strongest holds of Satan."

They have a fine country; good soil, but little timber; wind they have to perfection, rather cool, too, but I fancy it is quite a pleasant ingredient in the hot weather. Pleasant homes dot the whole face of the country, groves being set out, and the face of nature being made more beautiful by the sturdy arms of the husbandmen, aided by wives and daughters; for they are not afraid (the ladies) of a little sunshine and wind. If you were to see them you would say, "Away with your pale house flowers and city belles'."

But I must leave Nebraska in its glory, and recross the Missouri river into Holt Co., again, to my home. I think much of Nebraska but more of this part of Missouri. This is one of the finest countries I have as yet been in, take it for health, agriculture, horticulture, and general enjoyment of a good appetite and good digestion. Indigestion you know is the cause of more woe than any thing else; but here work and exercise obviate all these things. I would again say to those coming to seek new homes, look over this county, and if you can't suit yourself here, go back home; for this is a good place. Some might say, "Why don't you stay?" Well, I will tell you, I have a curiosity to see a few other places beyond the Rocky Mountains, and then, perhaps, I may come back. But if I wished to farm, I would remain here. In the place to which I am going, wheat is the staple, but the richest countries are always corn countries.

I bid the Holt Co., brethren and friends adieu. Shall always remember their kindness to me.

St. Joseph, from which I write, is a city of about 25.000 inhabitants, situated on the Missouri river; has seven railroads completed; does a heaving business in shipping and pork packing. They are building a railroad bridge across the Missouri river at this place. Well I can't tell you more than it is a very important city.

I leave this evening on St. L. St. J. & R. R. R. Will write you in a few weeks from Plattsburg, Mo.

J. S. McFADDEN.

Brother Holsinger:—In addition to what brother Stalnaker has said on the subject of baptism, in No. 4, page 55, though we think he has fully and clearly proven by the word of God the true mode, we would further say, that all denominations, so far as we are acquainted, admit our mode of baptism to be valid baptism by their actions, and actions speak louder than words; for they would receive members of the Brethren without rebaptizing them. Here is the inconsistency: they deny our mode to be correct by words; and yet acknowledge it by deeds. We admit that the Father, Son and Holy Spirit are one in essence; but they are three in the Trinity. Likewise there are many other things spoken of in the word, which are one and yet three. The following are some of them: faith, repentance and baptism; spirit, water and blood; sin, death and judgment; death, burial and resurrection; heart, mind and soul; hay, wood and stubble; gold, silver and precious stones, &c. Others might be mentioned but let this suffice.

We also wish to say to brother Landon West, that Christ never taught "doctrines;" as he spoke of in No. 4, page 53. We don't find in the Word where He taught more than the one doctrine. We speak of this in love to brother Landon, so that he may not use this word in the plural in his preaching.

There was a question asked some time ago that never was answered. I desire an answer. "Who are the Amereican Bible Union Society?

C. G. GARMAN.

Brother Holsinger:—Please announce to the delegates and brethern coming to the District Meeting of Middle Pa., that the Meeting will be held, God willing, at the Mohler's meeting house, three miles from Mechanicsburg, and two miles from Shiremanstown. Brethren coming by Railroad on the 29th of April, both East and West, will all stop off at Mechanicsburg; and those coming on the 30th, will all stop off at Shiremanstown. Those coming by private conveyance, will find Mohler's M. H. on the State Road, six miles southwest of Harrisburg.

We desire some of our ministering brethren to come on Saturday the 27th, at least as many as would enable us to hold meetings at some half dozen different points. Who will come? let us hear by letter, befor the middle of April, and when you come, stop off at Mechanicsburg on the Cumberland Valley R. R.

MOSES MILLER.

Brother Holsinger:—Brother John H. Filmore's address is Modale, Harrison Co., Iowa. I also send you the following addresses of ministers, not in the Almanac for 1872.

Christian Harader, Quincy, Iowa. Daniel Harader, Quincy, Iowa. Ami Harader, Quincy Iowa. N. C. Workman, Sciola, Iowa.

I will give you others in a few weeks, whose addresses I do not remember at present.

N. C. WORKMAN.

Brother Henry:—We left Illinois last spring and came to Iowa. There are six members here and no speaker. We would be glad to have a minister stop with us and preach for us. We would be glad if some of the Brethren would inform us, through the C. F. C. of the nearest church to Chariton, Lucas county, Iowa, which is our address. M. E. DALE.

Query.

I would like if you would give an explanation on Matt. 24: 34.

In our days a generation is counted about thirty years; but in this connection it must signify a longer term, even till Jesus makes his second appearing, if I understand it right.

NOAH B. BLOUGH.

Will some one of the readers of the C. F. C. please give a scriptural solution of the following queries, originating out of Matt. 18: 10, "Take heed that ye despise not one of these little ones;" &c.

1. Does the above solemn warning apply to the Shepherds, or to the candidates for baptism?

2. If to the former, why is it read to the latter? Why not read it to the Shepherds at the time of their installment?

3. When does the sinner renounce, or disown, the devil? Is this not done in the act of repentance? Is it possible for a sinner to be converted to God without renouncing the devil? If so, why not ask the applicant for immersion, "*Hast* thou renounced the devil," &c. J. LEEDY.

Human Creeds.

We have ever regarded human creeds as unnecessary, and the more we examine the matter the more are we confirmed in this belief. And it stops not here. There are some things not really necessary, that are neither hurtful nor objectionable, but this unnecessary appendage is injurious—a hindrance to the cause of Christ, and an abomination in the sight of God. Brethren and sisters let us stand fast in this doctrine; let us, as we have ever done, continue to oppose the delusive bond of Human Creeds. The following article is clipped from the *American Christian Review*; and we think it worthy of careful perusal:

Much has been said about dangerous doctrine. How much has been well directed, we stop not now to inquire; but it is the part of wisdom to consider honestly what is dangerous and what is not, what is safe and what is not. In the matter in hand, the question concerning human creeds, there is a safe course and a dangerous course. Which shall we take, the safe or the dangerous? All intelligent people say: By all means let us choose the safe course and pursue it. Let us see it. Which is it?

Among all the human creeds, what kind is universally regarded as the best, the safest and most reliable? All parties speak out at once: The kind nearest like the Bible. What kind is universally admitted to be the most dangerous? All answer: That kind that differs most widely from the Bible. All friends and advocates of human creeds are agreed in both of these answers. Let us, then, in view of these answers, take a look at the question.

I. The human creed nearest like the Bible is the best, the safest, and most reliable creed. This is the universal admission of the friends of human creeds. If they are correct in this; if the creed nearest like the Bible is the best, safest and most reliable, why is not the Bible itself better, safer and more reliable than any human creed, no matter how near like the Bible? If a church can get along with a human creed very near like the Bible, and make it answer the purpose, why can not it get along with the Bible itself and make it answer the purpose? If a church is safe with a human creed very near like the Bible, why is not a church safe that takes the Bible itself for its creed? If a man loves his creed better than any other human creed because it is nearer like the Bible, why does he not love the Bible itself better than all human creeds? Is it said: "We want something to keep us together?" If a creed very near like the Bible will keep us together, why will not the Bible itself keep us together? Some say: "We can not give up our human creed because it is so near like the Bible." Why, then, give up the Bible itself, as a rule of faith and practice, and take a human creed at all? There must be some deception and fallacy in this matter somewhere. If a man so love a human creed that he cannot give it up because it is so near like the Bible, it is strange, unaccountably strange, that he can not be induced to love the Bible itself, so that he will substitute it as a rule of faith and practice instead of any human creed! Surely, the Bible itself will answer any purpose that any creed very near like the Bible will serve. If a man can love a creed very near like the Bible he can love the Bible itself. If a creed like the Bible will keep a church together, the Bible itself will keep a church together. If a creed like the Bible is safe, the Bible itself is safe. There is no possible ground on which any man can plead for a human creed like the Bible instead of the Bible itself. Beyond all contradiction the Bible itself is as good, and will subserve any purpose as well, as any human creed like the Bible. If a creed like the Bible is safe, the Bible itself is infallibly safe. There can be no possible excuse for using a creed like the Bible.

II. If any argument is offered that is at all conclusive in favor of the adoption of a human creed, it must not be because it is like the Bible, but because it is not like the Bible. Can there, then, be any good argument made in favor of human creeds because they are not like the Bible? If a human creed can accomplish anything for the church, or for man, that the Bible can not, it must be, not because it is like the Bible, but because it is not like it. It must be because there is something in it that is not in the Bible, or something not in it that is in the Bible, or something in it some way differing from the Bible. It must be because there is an improvement on the Bible in some way. With any other view the Bible itself will do as well as the creed. Let us view it in every possible light.

1. Does any man plead for his human creed because it contains more than the Bible? because it contains something not in the Bible? If he does, how does he account for the omission in the Bible? Why did not Infinite Wisdom supply the omitted part? Why did he leave it for human wisdom to discover and supply the deficiency? Then, where did human wisdom discover the omission, and where did uninspired men get their authority to supply the omission which they supposed the wisdom of God had made, by making a human creed? Then, how shall we know that the addition is really supplying a deficiency, and not an addition where there was no deficiency, and an arrogant assumption and a wicked attempt to improve on the wisdom and work of God? No man can reasonably plead for a creed containing more than the Bible, without assuming that the Bible does not contain enough—that it is deficient in the omission of something needful—that a human creed supplies that deficiency—that uninspired men have supplied an omission in the inspired writings—that the wisdom of man has supplied a deficiency in the work directed by the wisdom of God, in adding some things omitted in the word of God, by furnishing a human creed! Who is prepared for this? Certainly, no sane man will argue thus.

2. Does any man plead for human creeds because they contain less than the Bible? or because the Bible contains too much? that something in the Bible can be omitted? If any man argues thus, we should like to know who made the discovery that the Bible contains too much! what human wisdom it was that discovered that the wisdom of God had inserted too much in the Bible! what uninspired men were authorized to leave out the superfluous things in the Bible! to make a book to subserve the purpose of a creed; a test of fellowship, or rule of faith and practice, with less in it than is contained in the Bible! Then, if the Bible contains too much, we should be pleased to know what part of it is redundant? what part of it should be omitted in a

human creed? If the Bible contains too much, and a book should be made for a rule of faith and practice, leaving out the unnecessary parts of the Bible we should be pleased to know where the uninspired men are to be found who can determine what part shall be left out, and how much, in making a creed. This will be a delicate subject for uninspired men to consider, and rather a particular work for them to perform. But we need not pursue this train of thought any further, as no one claims to love his creed, because it contains less than the Bible, or insists that the Bible contains too much. In other words, no man claims that in making his creed an improvement has been made on the Bible, in putting less in it than is in the Bible, or objects to the Bible as his rule of faith and practice because it contains too much. We need not, therefore, continue this view further.

3. Does any man plead the merits of his creed on the ground that it is not like the Bible, or that he wants it because it differs from the Bible? Not a man, so far as we have seen. We have not yet heard a man talk who maintained that his creed was not like the Bible, or that his creed differed from the Bible. Still, this is the most plausible ground on which any man can make a plea for a human creed. If the Bible will not do for a rule of faith and practice, it is manifestly certain that no other book like the Bible will do. If we must have some other book than the Bible, it must not be like the Bible; it must differ from it, or be an improvement on it. The Bible itself will do as well as any other book like it. This is most unequivocally certain. But if we must have a book differing from the Bible, how much must it differ from it? Wherein must it differ from it? Then, who shall make this other book that must not be like the Bible, or that must differ from it? It will be a nice point for uninspired men to determine precisely where to differ from the Scriptures, and where to agree with them, so that the creed will do what the Bible can not do!

It is thus as clear as the light of day that no man can with any degree of reason plead for a human creed because it is like the Bible, for, in that case, the Bible would do as well as a creed; nor can any man plead for a creed containing more than the Bible, or then he would assume that the Bible contains too little, and that something must be added to it; nor can any man plead for a human creed because it contains less than the Bible, for then he assumes that the Bible contains too much and that some of it must be left out; nor can any man plead for a human creed because it differs from the Bible, for then he would assume that the Bible was wrong where the creed differs from it, and in the creed the wrong was corrected. There is, therefore, no ground on which men can make a plea for a human creed of faith and practice for the people of God without assuming deficiency in the Bible. Indeed, there is no avoiding two false assumptions: 1. That the Bible is deficient. 2. That uninspired men in making a human creed, have supplied the deficiency! If the Bible is sufficient, why not take it and nothing else? If it is not sufficient, wherein is it at fault? Does it contain too much? too little? or must we have something different from it? If the wisdom of God made a book deficient, can the wisdom of man supply the deficiency? If the wisdom of man can supply the deficiency, which one of the existing human creeds is the one in which the deficiency is supplied? Is it supplied in any one of them? Is it supplied in all of them? Has not the Lord left the creed-makers in one general mass of confusion? Nothing but one general chaos prevails among them! Still they can not be prevailed on to return to the wisdom of God, as set forth on the pages of the divine Scriptures, be taught and guided by the Lord? Paul said of the Jews, "Blindness in part has happened to Israel;" but the blindness that has befallen those smitten with the fallacy that they must have a human creed is worse than that, for it is not in part—it is total.

The excuses for a humanc reed are as poor as the excuse of Aaron for the golden calf. When called to account for it, he said: "The people are set on mischief." See Ex. xxxii. 22. He proceeded: "I cast it (the gold) into the fire, and there came out this calf." See Ex. xxxii. 24. The people turned away from Moses and said: "As for this Moses we know not what has become of him," and requested Aaron to make them gods who should go before them. Moses gave them a lesson; he had the golden calf ground into dust and put it in water, and compelled them to drink it, and had three thousand of the men slain before the eyes of the people. This ought to be a warning to all people who dare assume that the law of God is defective, or in any way deficient, and turn the people away from it to follow any law made by men—uninspired men. The people all over this land should repent and turn away from their human devices, and return to the law of the Lord. We all can see the wickedness of the Romanists following their unwritten traditions; but how much worse is it for them to follow their unwritten traditions than for us to follow written traditions? How much better are the written traditions of Protestants, in their human creeds, than the unwritten traditions of Rome?

Brother Henry:—I now anticipate moving to Iowa soon, Southeast of Waterloo, in Black Hawk Co, near Raymond station. Change my address from Chatham Centre, Medina Co., Ohio, to Raymond, Black Hawk Co., Iowa. Please insert this in the C. F. C. for the benefit of my correspondents in general. If any brethren or friends should pass that way, they are invited to stop with me. Stop off at Raymond station, and go one mile east to my home. The COMPANION comes regularly and has interesting reading matter. May the Lord bless us all in this time of life; and in eternity give us life everlasting.

From your brother in the Lord. Brethren pray for us in our behalf.

JOHN FISHER.

House Burned.

Dear Brethren and Sisters:—I am sorry to inform you, that the house of our beloved brother Isaac Hoke, was entirely destroyed by fire, on Sunday night of the 11th of February last. The circumstances were about as follows:

The whole family had gone to meeting, and on returning home, about eleven o'clock, the house was all in flames, except the kitchen; so nothing was saved, except a little kitchen furniture. As to the origin of the fire it is still a mystery. Brother Hoke resides three miles south-west of Goshen, Indiana. His loss is about $3.000, and no insurance.

J. C. LEHMAN.

Elkhart, Ind.

Announcements.

Please announce, that the District Council of the Western District of Maryland, will meet, the Lord permitting, at Beaver Creek meeting house, Washington county, Md., on the 16th day of April, 1872, at 9 o'clock.

EMANUEL SLIFER, *Clerk.*

DISTRICT MEETINGS.

Northern District of Indiana and Michigan, on the 18th day of April, in the East meeting-house in Pine Creek congregation, 13 miles north of Plymouth. There will be conveyances at Walkerton, Plymouth and South Bend, on the 17th, to convey delegates to the place of meeting. Those coming to South Bend should come on the morning trains; those coming to Plymouth, noon trains.

David Clem.

Brother Henry:—Please announce through the C. F. C., that the District Meeting of Western Pennsylvania, will be held, "if the Lord will," on the 1st day of May next, at the Pigeon Creek meeting-house, in Washington county. A cordial invitation to all. Those coming by rail will please give notice to the undersigned in due time, and conveyances will be provided to convey them from Washington to the place of meeting. Please say at what time you will be in Washington.

Yours as ever, J. WISE.

Scenery Hill, Pa.

Southern District of Indiana, March 28th, North Fork, of Wild Cat. Stop at Detin and Buck Creek.

Middle District of Indiana, April 12th, Pipe Creek, six miles south-west of Peru.—Stop at Peru and Bunker Hill.

District of West Virginia, April 26th, Beaver Run Meeting-house, Mineral county. Stop at New Creek station.

Northwestern District of Ohio, on the 19th day of April, in the Brethren's Meeting-house, in Poplar Ridge congregation Defiance county, five miles northeast of Defiance. Brethren coming by rail should stop at Defiance on Thursday afternoon, where there will be conveyance to take them to the place of meeting. JACOB LEHMAN.

The District Meeting of the Eastern District of Maryland, will meet (Lord permitting) at the Beaver-dam Meeting-house in Frederick county, on Tuesday morning, the 2d day of April, 1872, at 9 o'clock.

PHILIP BOYLE, Clk.

We intend holding our District Meeting of the Middle District of Iowa, on Monday, the 6th day of May, 1872, at Brooklyn, Poweshcik county, Iowa. We purpose holding a Communion Meeting in connection, commencing on Saturday, the 4th of May. We hope that all the sub-districts composing this District will be fully represented; and as many of the adjoining districts as can. We extend a hearty invitation to the Brotherhood in general, to meet with us in council. J. S. SNYDER, Cor. Sec'y.

The District meeting for Middle, Pa., will be held, the Lord willing, with the Brethren in the Lower Cumberland branch, Cumberland county, at the Mohler meeting house; commencing on Tuesday the 30th day of April next, Farther notice will be given where the delegates are to stop off, &c. A full representation is very desirable, as there will be important business laid before the meeting. Daniel M. Holsinger.

Clover Creek. Cor. Sec'y.

MARRIED.

On the 14th inst., at the residence of the bride's parents, near Kingston, Mo., by the undersigned, brother JACOB C. SELL, of Daviess county and Miss EMILY COLVIN of the former place.

George Witwer.

By William Ryers, Jan. 18, Mr. GEORGE HILDEBRAND and Mrs. HARRIET GOUGHNOUR, both of Cambria county, Pa.

By the undersigned on the 3rd of March, Mr. DANIEL BURKHART and Miss ELIZABETH SEESE, both of Cambria county, Pa.

On the 14th, Mr. Wm. H. BROWM of Somerset county, and Miss LUCINDA A. RIBBLET, of Cambria county, Pa.

Stephen Hildebrand.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Yellow Creek branch, Bedford county, Pa., Feb. 29, LOUSINA, daughter of David and sister Elizabeth BISHOP, aged ten months and nine days. Funeral occasion improved by the Brethren, from Job, 1:18.

In the Snake Spring Valley branch, March the 5th, MATILDA, daughter of brother David and sister Jane Smith, aged 4 years, 8 months and 3 days. Funeral occasion improved by the Brethren.

January 15. DAVID M. ROHM, aged 18 years 10 months,

February 6, SARAH S. ROHM, aged 6 years, 4 months and 20 days.

February 10, PATIENCE E. ROHM, aged 3 years, 11 months and 29 days.

February 14, CHARLOTTE ROHM, aged 11 years. 5 months and 2 days.

The above four are children of Hiram and sister Charlotte Rohm. The first named, David, became a member of the church at the early age of 15 years, and lived a life as becometh the children of God.

S. A. Moore.

New Enterprise, Pa.

In the Elklick branch, Somerset county, Pa., March 16, friend JOHN GRINE, aged 67 years. The subject of this notice had been suffering many years from paralysis, being almost helpless. On the eve of the 16th at about 10 o'clock, the house in which he and his wife (a sister) and his son-in-law were living was found to be on fire. The neighbors coming to their assistance, finding that he was still in bed, and the flames ready to devour him any minute, rushed in to bring him out, and, to their astonishment, heard him say, "Nay, let me die here," taking hold of the bedstead, from which they could not loose him, and had to leave him a holocaust for the devouring flames. On the 19th, his ashes were conveyed to the Brethren's graveyard at Dale City. Occasion improved by C. G. Lint.

In the same branch, March 23, LYDIA, infant child of brother David Lindaman, aged 1 year and 12 days. Occasion improved by H. R. Holsinger and C. G. Lint. "For of such is the kingdon of heaven," Matt. 19:14, latter clause.

At Chenoa, McLean county, Ill., Feb. 23, SEBASTIAN BEAR, aged 76 years, 3 months and 24 days. The subject of this notice was formerly of Franklin county, Pa., bus a few years ago, his children having moved west, he chose the State of Illinois as his final earthly home. He was an exemplary member of the church for about fifty years. For weeks, months, and even years his afflictions were sore, sometimes almost intolerable, until at length the welcome messenger released him from the fetters of the flesh. I visited him four weeks before his decease, when he expressed his willingness to depart, saying, "I am not afraid to die." Exhorting him to endure patiently, I bade him a last, long farewell. May he rest in peace; and may we take the admonition of the prophet: "Set thine house in order; for thou shalt die, and not live."

Jacob Cromer.

March 14, of lung fever, sister LYDIA IVES, wife of friend Oran Ives, Story county, Iowa, aged 29 years, 9 months 27 days. She leaves a sorrowing husband and two sons, the youngest only 7 weeks old. The occasion was improved by Elder John Murrey of Marshall county, Iowa, and Wm. Thomas of Boon county, Iowa, conducted by Elder David Barkloo of Boon, from Amos, 4:12. On the 15th of March buried in the burying ground at Ontario, by request of the bereft husband.

John Murrey.

March 2, in East Nimishilen congregation near Hartville, Stark county, Ohio, SAMUEL ULRICH, aged 43 years, 4 months and 27 days. He had been away on business, and had nearly reached home, when he fell from his wagon and broke his neck, causing instant death. Funeral discourse by brethren David Young, J. B. Mishler and Henry Brumbaugh.

J. J. Hoover.

In the Bearcreek branch, Christian county, Ill., VERMINIA, Jan. 24, aged 4 years, 4 months and 27 days. Feb. 9, ARGUS, aged 5 years, 10 months and 17 days. Feb. 15, EDITH, aged 2 years, 4 months and 6 days.

The subjects of the above notice were the children of brother Jacob and sister Eve Whitehead. Thus in less than one month were our beloved brother and sister bereft of all their children by a species of croup that seems to baffle the skill of our physicians. Though it seems very hard to thus follow the loved little ones to the grave, yet after all, what better can we do, even under such distressing circumstances than to say with one of old, "It is the Lord, let him do what seemeth him good.

Daniel Varniman.

On the night of the 18th inst., sister JANE COLLINS, aged, as nigh as we could learn, 35 years. Funeral discourse at the house by Mr. Freed of the United Brethren, from Psalm 116:15: "Precious in the sight of the Lord is the death of his saints."

J. H. Hockenberry.

February 27, after a lingering illness of three months, CATHARINE, daughter of brother Peter and Elizabeth Hoffman, aged 2 months and 19 days. Funeral discourse by the writer, from the words, "Let not your heart be troubled." John 14:1.

Also, January 8, infant daughter of the same parents. No funeral services, on account of sickness in the family.

J. B. Shoemaker.

In the Conemaugh congregation, Cambria county, Pa., Jan. 8, sister MARY A. HILDEBRAND, wife of brother David Hildebrand, and daughter of brother Joseph Funk, aged 38 years, 7 months and 9 days. Funeral services by the Brethren.

Stephen Hildebrand.

In Hagerstown, Washington county, Md., sister SARAH A. BACHTLE, wife of brother Charles Bachtle, and daughter of brother Samuel Resh, aged 29 years, 3 weeks and 4 days. She leaves two children and an affectionate husband to mourn their loss. Funeral service by brethren A. Cost and J. M. Wolf.

In Beaverdam branch, Frederick county, Md., Feb. 7, sister MARY HERRING, aged 97 years, 10 months and 13 days.

She was the eldest child of Elder Daniel Saylor, and widow of Henry Herring, who died a faithful brother forty-three years ago. She was a member of the church about 83 years, and was truly a "living" member. She was the mother of eight children, seven surviving her. She died without sickness, growing weaker and weaker, until, without the moving of a muscle, she ceased to breathe. In her younger days she suffered from dropsy and cancer, and about thirty-five years ago had lost her sight from cataract, but partly regained it so that she could read large print by the aid of glasses. Funeral sermon by brother D. R. Stiteley.

March 4, in the Georges Creek congregation, Fayette county, Pa., MARIAH, daughter of brother Jeremiah and sister Sarah Fouch, in the tenth year of her age. Funeral service by brother John C. Johnson, from Luke 18:17.

Wm. Moser.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

Jessie Sellers	1 50	G Renner	$1 50
David Black	5 00	S R Zug	9 45
J J Johnson	18 75	J McBride	1 00
B S Written	1 50	D A Bailey	50
T T Murray	3 00	H Keller	1 50
F Holsinger	80	H B Dilling	1 50
J W Beam	5 00	S Himmel	1 25
J B Lehman	60	J J Cover	50
W H Carrier	4 00	John Shriver	1 50
B F Kittinger	18 45	J A Miller	2 10
B D Danner	1 50	H Shidler	1 50
J McClintock	8 80	G Witwer	3 00
M Garber	1 50	J Fahrney	1 00
J Ogg	1 50	G Detrick	16 15
A B Barnhart	1 50	Sue M Brallier	3 00
D B Mentzer	19 00	J. Harley	1 50
T S Holsinger	11 25	J B Gascho	1 70
		G Wise	1 50

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TIME TABLE.

Commencing on Monday, October 10th, 1871, at 2 o'clock, P. M.

EASTWARD.			WESTWARD.	
Cum Mail	Balt Exp.	STATIONS.	Cin. Exp.	Cum Mail
A. M.	P. M.		A. M.	P. M
6 50	6 30	Pittsburg	11 00	6 10
10 21	9 07	Bradford	8 36	2 30
10 27	9 13	Connellsville	8 30	2 25
1 20	11 32	Mineral Point	6 05	11 03
1 40	12 15	Garret	5 49	11 12
157	1204	DALE CITY	535	1055
3 16	1 13	Bridgeport	4 23	9 35
4 00	1 55	Cumberland	3 40	8 50
P. M.	A. M.		M.P.	A.M

Advertisements.

WE will admit a limited number of select advertisements at the following rates
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inset ed on any considerations

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME VIII. DALE CITY, PA., TUESDAY, APRIL 9, 1872. NUMBER 15.

For the COMPANION.

Love your Enemies.

„Love your enemies, bless them that curse you, do good to them that hate you." Math. 5: 44.

To love our enemies, is an injunction imposed on every true follower of the Lord Jesus Christ. To love our friends, our brethren and sisters, our parents and children, is no great thing; it is not difficult to love those who love us, to be friendly with those that do us good: the heathens do this. Although we are to love our parents, and our friends and brethren, yet this is not the love spoken of in the text. The Savior saith, "If ye love them that love you, what reward have you? do not even the publicans the same?" The greatest sinners, not only publicans, but infidels, murderers and highwaymen, will love, at least in some degree, those that love them—their associates. But to love our enemies is quite another thing: it is in direct opposition to the carnal mind. We are so naturally inclined to render evil for evil, to curse those that curse us, to hate them that hate us, to prosecute others—"Eye for eye, tooth for tooth." But the author of our text, was of quite a different disposition. "Prince of Peace" was one of his names: and as his name was, so did he manifest a life. There was in all his life peace. "A bruised seed shall he not break." Peace and love was his mission. I am inclined to think that love led him, and peace followed him. His teachings were all of this character. The heavenly host say at his incarnation. "Glory to God in the highest, and on earth peace." Hence the follower of the Prince of Peace, will show forth in his daily walk and department, more or less of the fruits of love. Unless this is the case, we may rest assured that all is not right. The barren figtree was to be cut down, it was only a hindrance to others. There must be fruit. The Master looks for fruit, and such fruit that is meet for the Master's use; and to love our enemies, is, as appears, one of the fruits sought for by the Master.

"Love your enemies." Now dear brethren and sisters, and all you who profess to be the followers of the meek and lowly Lamb of God, let us examine ourselves; let us prayerfully enter into a close, scrutinizing self-examination with our own-selves, and that in the light of the gospel, and see how the matter stands with us. Can and do we love our enemies? Do we render blessing for cursing? Are we doing good to them that hate us? Are we praying for those that persecute us, and who despitefully use us? By this rule we may know, and can know, whether we are "Born of God," or whether we are still in the gall of bitterness. The spirit of love shows no hatred no revenge, no bitterness, but contrariwise: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5:22--23.

Again the Savior saith, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me;" Luke 9: 23. We indeed see a great deal of running to and fro: "Lo, here is Christ, lo, there is Christ;" but is there any self denial—any cross bearing—any following of Christ? Do we not see professers of religion, in all the follies and fashions of the world—in pride, in defrauding one another, in hating and cursing one another, in fightings, in quarrelling, in dancing and carousing? Instead of cross-bearing, we see them take the sword, in order to kill and slay each other; notwithstanding all their long prayers, loud professions, and long faces, this is nevertheless true. "For a pretense, they make long prayers &c." I ask in all sincerity, is this not so? do they not prove this to a demonstration, by their daily deportment? "Love your Enemies." Instead of loving their enemies they kill them, shoot them, destroy them in every possible way and manner, by fire and sword. Instead of blessing, we hear cursing and swearing and all manner of evil speaking. Instead of doing good to them that hate them, they do them all the evil they can, even to the destroying of life any property; persecuting others, in place of suffering persecution themselves. Dear reader, this is the way we see the so-called christian treat his enemies. But is it any wonder? we see him treat his brethren no better. Do we not see the christian, (so called at least), arrayed against christian, brethren of the same faith engaged in slaughtering and butchering each other by thousands, and multiplied thousand? Their ministers, the so-called ministers of Christ, of the Prince of Peace, go with their brethren, to the field of battle, and then and there encourage and urge them on to kill and destroy and butcher as many of their "brethren" on the opposite side as they possibly can, with musket and sword, with artillery and battery, mowing them down by volleys, shooting all kinds of deadly, destructive missiles, grape shot, cannonballs, bomb-shells, greek fire, &c., making widows and orphans without number. After the battle of carnage and slaughter is over, the minister who had encouraged his brethren in this wholesale butchering of each other, now returns with them to the sanctuary, and there, with his hands stained and reeking with the blood of his brethren, to his surviving brethren (Butchers) metes out the communion. O shame! where is thy blush? Is it possible that a professed minister of the gospel of Christ, of the gospel of Peace, can be guilty of such atrocious, outrageous, heaven daring sin! "As! was in the days of Noah, so shall it be in the coming of the Son of Man;" they were eating and drinking, marrying, &c.

I ask the reader, whoever you be, is this not outright murdering by the wholesale? Is it not heartsickening to think of these things—that such is the religion of the nineteenth century! And yet these butchers and men-killers are talking of christianizing the world? They send their missionaries and emissaries among

the heathens to preach them Christ, the Prince of Peace, with the Bible in one hand and the sword in the other. Wo unto you scribes and pharisees, hypocrites, for ye compass sea and land to make one proselyte, and when he is made, you make him twofold more a child of hell than yourselves." Again, "Ye serpents, ye generations of vipers, how can ye escape the damnation of hell?" I would cite the reader to Math. 23: 13-33. Ponder well; choose the good part, with Mary of old, is the prayer of the writer.

E. K. Buechly.

For the Companion.

The Little Foxes.

My dear sisters,it is with the greatest love and affection that I drop these few words of both admonition and ecouragement, to myself as well others; for I have my besetments and my temptations and crosses to bear, as well as you all; and I know that we daily have to be upon our watch-tower, watching the little foxes; for let us remember it is they that spoil the vines. We discover that our path is very narrow; and whilst we are traveling along we meet something very enticing, and it seems to almost hang over the way that we can scarcely pass without partaking at least part of it. So we pass on until we come to another temptation, and we yield a little to that; and so, my dear sisters, I fear sometimes that we have not got Satan exactly behind us. I fear that he is by our side, offering us a kind hand to lead us along, and tell us where we may get a nice pattern, perhaps one of a later style, or he may tell us that a few folds, or ruffles, or a fancy collar would be very nice. But here we should watch him and say, "Get thee behind me Satan." God forbid that we should give heed to any of his flatteries; for it is dangerous for us to obey him, in these things. By so doing we may lay a stone in the pathway for some week sister to stumble at, while others may follow our example, and think, if the brethren allow that one, why not me, also. And so we go on, measuring ourselves by ourselves, and by so doing many may fall into the same error. Sometimes we may consult the elder brethren or sisters (which has been done) whether they think this or that suitable for us to wear. But I consider this wrong; we should take the book and consult the Lord about the matter there. He will tell us that he "hates a proud look," and, we may imagine, much worse a proud heart. He will tell us to mind not high things, but condescen d to low things, and that we should not wear gold, nor plait the hair; and we need not read very far until we fell condemned in some way. Then we feel unhappy. So let us try, then, to be content with plain apparel, and this will be pleasing in the sight of God. And let our walk, conduct, and conversation, all harmonie together; for if we through weakness make one misstep, some one will be ready to sneer and scoff at us. But let us take fresh courage, and pray for such, that God will not let his wrath come upon them; but that he may spare them another year, peradventure they may bring forth some fruit to his name's honor and glory. Please receive these few words in love, as I have presented them unto you; and let us pray the Lord to give us grace, that we may be strong to run the race with patience through this world of sin and temptations.

O may I never tire nor faint.
Trying to be a humble saint.
But pressing forward toward the prize,
May my affections pierce the skies.

E. A. Koontz.

Boonsborough, Md.

For the Companion.

Duty of Parents to Their Children.

It is often a query, why children have so little regard for the command, "Honor thy father and mother?" Perhaps the fault is with the parents; perhaps the father or mother or both, have neglected to bring them up in the admonition of the Lord. I have often been made sorry, to see a parent fly into a passion at the least misstep of a child, and while in this passion misuse the child; while others will whip for every transgression, and sometimes on mere suspicion that they have commited some error. Others are continually scolding their children; then telling their neighbors what unruly children they have. Such a course is very wrong of parents, and not according to the comands and examples of the scriptures. Paul in his epistle to the saints at Ephesaus 6: 4, says, "And ye, fathers provoke not your children to wrath, but bring them up in the nature and admonition of the Lord." Dear brethren and sisters, let us try to prove to our children, that we love them, by kind words and actions; and when we require any duty of them, let us be sure that we are not requiring too much of them; and be firm as well as kind; so that, when we request them to do anything, we may know that it is done as commanded. Let us never make promises we cannot fulfil or they will be sure to lose confidence in us, as we have told an untruth. And whosoever loveth and maketh a lie is without the City; Rev. 22: 14—15. We should also be careful not to inflict punishment for every crime a child commits in ignorance, or it will learn to lie to keep the parent from inflicting punishment. Better admonish them not to do so any more; but if the rod must be used let the child know what it is for, and that it is for his own good. Let the conversation of the parents be mild, kind and lovely, and the children will in a great measure, partake of the same spirit. Whereever I have noticed godliness, Christian forbearance, in a family, there I have seen a happy family.

Then dear brethren and sisters, we who have children, let us set an example of meekness and humility for our children; that our homes may be pleasant to all; and that we may go to our graves in peace, with the hope of a bright resurrection. I have written in love.

For the Companion.

Love One Another.

Dear brethren and sisters, I will now write a few lines for your consideration. Christ teaches us to love one another. I am afraid some of us come short in this teaching, inasmuch as we do not our duty to the poor. We must be more charitable, and help encourage the poor ministering brethren; for many of them must work hard six days in the week to sustain their families, and on the seventh (or sabbath day) they must go ten or twelve miles to preach. And often times they are called away on a mission, and their families must sustain themselves for a week or two; and they get no pay for their labor, not even their expenses are paid.

Now when we who are rich in this worlds goods consider this matter, may I ask. Is there any among us who would like to take their place? I am constrained to say, No, not one. But remember the scripture tells us the poor have the surest promises. of we loved one another as we ought, we would help the poor in every possible way; so that we might have an assurance of eterning into the joys of heaven. No. 12 of this vol. contains an article which bears the heading, "Danger of Riches." I think no one who is rich in this world's goods, who reads, and reflects upon that article, with care, should refuse to send in his mite, for charitable purposes, lest his assurance of eternal life will be doubtful- Let us then be up, and doing, all we can to help the poor and needy. Your unworthy sister.

S. A. STRONG

For the COPANION.

Rates of Interest.

The State can no more regulate the price of money than the price of corn. If the supply was always the same, and the demand the same, fixed prices might be made; but this is not the case. One year an abundant harvest is produced; and there being a foreign demand, high prices are obtained. This and other causes make money plenty; and there being but little demand for it, rates of interest will be low. Perhaps the next year the crops fail, and the "necessaries of life" must be bought from a neighboring State or nation. Money becomes scarce, and rates of interest high.

From these facts it is unwise for the State, or the Church, to try to fix a price on a bushel of corn, the rent for an acre of land, or arate of interest on money. Commerce will fix prices regardless of legislative enactments or Church disciplines.

Another trouble about the Church making uniform a rate of interest is, that rates of interest are not the same in all states. Ten per cent, we bleieve is "lawful" interest in Indiana and six per cent, in Ohio. In some States any rate is lawful that the parties agree upon.

To sell an article for more than it is worth, may be sintul, but to loan money for what it is worth, is no sin.

S. M. MINNICH.

Thoughts on the C. F. Companion.

The "companion" is true
To the Bible and God,
Where it tells us pursue,
And to cleave to his word.

It is good for the youth,
For the weak and strong.
It will guide to the truth,
And will do us no wrong.

It is good for the old,
The afflicted and tried,
It will make us more bold
If in Christ we abide.

Then subscribe for its lines
Pay up what is due;
Never mind the hard times,
But your journey pursue.

To the realms of the blest,
Where the saints dwell in light;
There for ever at rest
You will shine ever bright.

JOHN DENNIS.

.eM nagehwok S

Be Cheerful.

BY J. W. BEER.

Why, oh! why this look of sadness?
Why this heavy, downcast eye?
Cheer your heart with thoughts of gladness,
Pass dejected spirits by.

Give not o'er to needless sorrow,
Chase it quickly all away;
Wait not till the coming morrow,
Bid it flee at once—to-day.

Gloom, like threat'ning clouds, may gather
Tears, like drenching rain, may fall;
Choose the pleasant sunshine rather—
Glorious sunshine, free to all.

Choose the joyous, buoyant spirit,
Choose the happy, cheerful heart;
Live a life of active merit,
Play the lovely pious part.

Cheerful spirits shine forth brightly,
Spreading sweetness all around;
Leading forward, daily, nightly,
To a home where joys abound.

Brother, sister, fellow-mortal,
Onward, upward make your way;
Pressing to the happy portal,
Op'ning to a blissful day.

MIND this—It is better to accomplish perfectly a very small amount, than to half-do ten times as much.

For the COMPANION.

Manners.

While few things are more useful and worthy of cultivation, few things are more improperly used than manners; not because people have not enough of them, but because they fail to make the proper use of the right kind.

It is not very uncommon to see people have two sets of habits: one for home, which of course is not very good; and another for society, which must usually be of the best class. The former is used the most, especially if at home a great deal; the other is kept in store for company, at home or abroad. Their manner of using the latter, clearly indicates that they are not used to them, and would do much better with the other set, on which they have practiced daily; but this they are ashamed of, and keep it close, that their friends may never have an opportunity of seeing it in full. By this way of acting in society, one fails to exhibit what he really is, and is therefore acting the part of deception.

One should act out what he is: in short, when in society act like you do at home, that your friends may see what you are. If one is ashamed to use the same set of manners in society that he keeps at home, he would do well to dispose of them, and cultivate a set that he is not ashamed of. What is well calculated to make society pleasant, is needed at home to make your family happy. Manners that are not fit for society, would yield the owner a large profit of true social felicity, if he would exchange them for a better set.

If persons would take the same trouble to have good habits at home that they wish to exhibit in society, they certainly would have far less family difficulties, and besides this make their little homes an earthly paradise. Home is the proper place to train for society. Here all that makes people and society truly pleasant, may be used at home with all the happy results desirable. In short, keep your good manners at home, and they will follow you wherever you go.

J. H. MOORE.

When Charity walks into the lowest places of want, we see the beautiful purity of her robes most distinctly.

For the COMPANION.

On Feet-Washing.

Dear Brethren:—Being looked upon as a church antiquarian, I have been requested by many brethren to write another article on the subject of Feet-washing, particularly since last Annual Meeting has appointed a committee to investigate it, who, we think, did it in a very loose and unsatisfactory manner. I enjoy a personal acquaintance with many of the most eminent brethren who lived and labored contemporary with the fathers and founders of the church, who were therefore well acquainted with its history and practices, from its commencement, from whose lips I have gathered much valuable information not else known.

But still I deem it unnecessary to spend time to prove that the single was the first mode practiced by the Brethren. Because that is an established fact, proved and testified to by so many living and dead witnesses whose declarations I have on paper, signed by themselves, a few of which I shall insert at the close of this article as an overwhelming evidence for all time. And it is also admitted by every old member in the entire East that knows anything at all about our early history. Therefore I think that needs no farther proof from me. But I will try to give some account of the origin and history of the double or deviated mode as now practiced and contended for by many in our day. To do that so as to be properly understood, I must necessarily begin with Conrad Beissel, Martin Urner, and the Hermits of the Ridge, as they were generally called, which was a defunct sect of the ancient mystics who called themselves "The Women in the Wilderness," in reference to Rev. 12: 1-6, and founded by John Kelpius in 1694. He was a ripe scholar in all the mystical and visionary theology of origin, as also of the more modern effusions of Jacob Behmen, Peter Poiret, and others. This Conrad Beissel was also a very learned man of the same stamp, who came to America on account of his religious enthusiasm. He was unmarried and lived for awhile with my great grandfather, Peter Becker, in Germantown Pa., where although a profound mystic he soon became convinced of the duty and necessity of baptism; but considered himself so eminently holy, and far advanced in the divine life, that he could for a long time see nobody worthy to administer it to him, until the idea struck him, that as Jesus Christ condescended to be baptized by his inferior servant John, so he thought he might also be baptized by one inferior to himself, and accordingly was baptized by Peter Becker, with six others, on the 12th of November, 1724, in the stream called the Pequa in Lancaster county, Pa., which was the nucleus of the old Conestoga church, that was organized the same year, and chose this Conrad Beissel to be their minister; but he was still so imbued with the mystic theology of those hermits, with whom he still held intercourse, that he not only taught different from the Brethren, but soon began to practice different, and introduced so many of their whims, besides some of his own, that the more faithful part of the church could not consent to, consequently they split, and organized a little church for themselves and left him to go on as he pleased. The most prominent of his innovations were, the Vow of Celibacy, the Seventh day Sabbath, and the Double Mode of Feet-washing.

About the same time the church of Coventry in Chester county was organized, likewise with the assistance of Peter Becker, which chose the above mentioned Martin Urner for their minister, who was also an offspring and and convert of those Mystic Hermits. He was baptized by Peter Becker on the 25th of December, 1723; but still retained so much of their mystic theology, that in many points he agreed with Beissel rather than with the general order and sentiments of the Brethren, and consequently introduced some of his changes, to their great dissatisfaction, among which was that of the double mode of feet-washing.

The Brethren expostulated against it, and tried by all friendly means to convince him of the impropriety of that mode, but he being backed up by Beissel, had so many mystical reasons, and sophistical arguments in its favor, that they could not overcome him, and strange as it may seem, the most of his flock sided with him, although contrary to the established practice of the church, and the very plain command of scripture. But notwithstanding, the double mode was introduced and established in that church, and most likely also in that of Conestogo, because they were not only twin sisters (be-

ing organized the same year) but also adjoining, and worshipped and labored together a great deal. At least we we know that the double mode was practiced in that church not very long afterward.

This, dear brethren, is the true origin of the double mode of feet-washing, according to the most ancient and most reliable information that can possibly be obtained. And being once introduced in these two churches it soon spread like an epidemic. These churches were the embryo from which the most of the churches in the Union sprang. Being, with very few exceptions, all farmers, as the price of land advanced their straightened circumstances obliged them to leave, to seek for cheaper homes elsewhere. Consequently we find that a large number of them moved to other places—particularly to what was then called the Conecocheague, now partly embraced in the counties of Franklin and Perry and established churches there as early as 1743. Some went to the German colonies that were then setling in Virginia where they likewise established churches at a very early day.

From the Conestoga church many went to Maryland and settled within the limits of the old Pipe Creek, and Beaverdam churches. Prominent among them was Daniel Saylor or Seiler, ancestor of Elder D. P. Saylor. He was baptized in the Conestoga by Michael Pfoutz, on the 29th of March, 1752, and his posterity constituted the leading members of the church there for nearly one hundred years. And as he was the offspring of a double mode church, he very naturally brought that mode along to Maryland, as we suppose the others did to the places whithersoever they went, which accounts for the very early practice of it in those churches that were planted by them. By a careful research I find that nearly all the churches that descended from them adopted the double mode and strenuously adhered to it, while those that descended from the mother church of Germantown, invariably practiced the single mode wherever they established churches, and they did establish a good many in different parts of Pennsylvania, New Jersey, Maryland, Virginia and in the Carolinas, both North and South. From there they began to pitch their "tents" westward into Tennessee and Kentucky, where they became very numerous, until Brethren from the North and East interfered with their practice. Then they dispersed through the Territories of Indiana and Illinois, until they reached what was then called the Black Hawk Purchase, now Jefferson county, Iowa, establishing the single mode wherever they went.

But notwithstanding this difference they still fellowshipped each other—communed together and were for a long time on friendly terms, by letting each observe it as they thought proper. Until in later years some domineering Elders that would rather be Lords over God's Heritage, than examples to the flock, began to assail the singlemode,and coerced several chnrches against their will to the double mode, and even when so far as to disown some that would not submit, some of the members that would not submit, (of which I could give instances in detail, but charity forbids it at present,) but on account of the great opposition that was exerted against it, the single mode declined very fast, for they forbid to organize any more churches in that way and many that were organized in that way changed, some voluntarily, because they were indifferent, and thought it more convenient—some by persuasion, others by compulsion, and others for the sake of being popular with the general order of the day. So that in many places where the single mode was once extensively practiced it became nearly extinct. But I am happy to say that it is fast reviving again. For many of the churches in the east, as also in the south and west, are beginning to see their error and are now trying to recover the old land marks of their fathers again, after the example of Christ, insomuch that several churches have recently been organized in the single mode, and several have already changed from the double to the single, and quite a number are just on the point of changing, merely holding back to see first what the Annual Meeting will do. And from my knowlege of the churches all over the Union, I predict that it will not be long until it becomes the general order again. And even now I am safe in saying, if it were left to a general vote of all the churches there would be an overwhelming majority in its favor. For I know hundreds and thousands in all parts of the Brotherhood are anxious to follow the example of our Lord. And the plan now adopted

has aroused a universal jealousy among the lay members that are in sympathy with the single mode, to such an extent that a speedy issue may be expected. From the proceedings of past years it appears as if the Annual meeting either feared to face the subject publicly, or else did not wish that justice should be done to it; and now to avoid both, the argument is made that all the "ordained elders" only shall meet on the day before to consider this weighty subject in the absence of the laity.

Here let me ask: Do the ordained Elders constitute the church, or, do the members? If the members, why then not consider it in their presence, as the parties concerned? Answer: Because so great a majority of them are in favor of the single mode, that we would be in danger of losing our point, if considered in their presence. But "all the ordained Elders" we do not fear, for they are mostly opposed to it, and for the sake of their popularity they are more apt to agree with us, than the laity. See 1st Kings, 22d chapter.

I might have said much more of the single mode, also of the arguments that were advanced in favor of the double; but as my article is already so long, and all that can possibly be said in its favor has not the weight of a feather in the balance of the sanctuary, when compared with the p lain, thus saith the Lord, "to do as I have done to you," Iwill therefore close by subjoining a few of the the testimonials mentioned at the commencement of this article, verbatim, as I have them over their own signatures—some in their own handwriting, but

1st, I would say for Alexander Mack, that although he did bear with and occasionally communed with brethren of the double mode, he was never reconciled to it, and did never allow it to be performed that way in his church, although it was several times attempted. The deviation was a matter of silent grief with him during life, and on his death bed he charged his successors, among many other things, to faithfulness, and not to submit to this change in the manner of washing feet, &c. This dear brethren is a well known fact from the lips of one that was well acquainted with him.

2d. Elder John Fox, a grand son of Alexander Mack, says, under the date of September 17, 1871:

"I am now 85 years old, and feel that my days are few. I have been a member of the Brethren's church, at Germantown and Philadelphia, for 59 years. My father and mother were both members of the mother church in Germantown. I remember well, when but a boy, of being led by the hand of my father and mother to the Lovefeast and Communion at Germantown. I distinctly recollect seeing the brother being girded with a long towel, and that he did wash the brother's feet, and wiped them with the towel wherewith he was girded. And I also very distinctly recollect seeing brother Peter Keyser wash and wipe my grandfather Alexander Mack's feet, and brother Alexander Mack would wash and wipe brother Keyser's feet. I remember this well, for I was 18 years old when my grandfather died. And that has been the custom down to the present day, in the church at Germantown, and who can doubt but that my grandfather, Alexander Mack, who was the presiding Elder at the time, "received it direct from his father who was the first Elder the German Baptist church had."

"I also recollect a conversation which Bro. John Reighter told me took place between Peter Keyser and himself, a short time before brother Keyser died. It was on the mode of Feet-washing. Brother Keyser said: "I cannot tell why they altered the original way, unless it was for the sake of convenience. But, brother John, it was not always so. Let us hold to the commandment." And so I say, we have the plain word and the example of our blessed Master, and the command that "ye should do as I have done." What need we any more testimony? Let us obey, that we may meet the approbation of our blessed Lord and master Jesus Christ, and that it may be well with us, when we are called from time to eternity. JOHN FOX.

3d. Sister Susan Douglas says: "I am 82 years old, I remember brother Alexander Mack perfectly well. When I was a little girl he visited my father, John Hiseler's house very often; it was his principal stopping place. He lived at Chestnut Hill. He would walk down to meeting, and after meeting would come to our house to dinner, and my brother George would take him home, riding behind him on horse-back.

"I became a member young, and well do I remember his exceeding plainness of dress, He

wore a broad-brimmed hat, and dressed very plain. I remember distinctly seeing him at "Lovefeasts," gird himself with a towel, take a basin of water, wash the feet of the Brethren and wipe them with the towel wherewith he was girded, which mode has been continued to this day in the old Mother church in Germantown. I do also distinctly remember hearing of a departure from the example of Christ in feet-washing, and the sorrow expressed by the members at Germantown that it should have taken place.

"At a later date, when I had become a member, I heard our dear old brother Peter Keyser say, when speaking to the sisters at Germantown, who had for the sake of dispatch and convenience on one or two occasions, when a great many members from Coventry and elsewhere were together, that one washed and another wiped, he admonished them for it and said "The New Testament is our creed; let us continue to practice strictly in accordance with its teachings." SUSANNA DOUGLASS.

In another paper of an earlier date she says, among other things: "I well remember when I was a child of about 7 or 8 years old, I was sick in bed with something like poison or erysipelas. One Sunday afternoon when old Alexander Mack came into the room and found me in that condition, he asked for a feather and some sweet cream, which he smeared on the inflamed part, and blessed it as he pased over with the feather. I am now 78 years old, anp feel that blessing to this day, and hope to take it home in eternity."

4th. Elder John Price. Of him I have so many papers written at different times, and all so good that I hardly know which to make choice of. They are also of high authority, as he remembers Alexander Mack very distinctly. His father was many years a co-laborer with him, and according to records his grandfather assisted in organizing the first church of the Brethren in America. The following extract is from an excellent article he wrote for the COMPANION, Vol. 5, p. 229.

"I will now say something about the mother church at Germantown. My father, John Price, was a member of that church and a co-laborer with Alexander Mack many years. They both preached at Germantown and Indian Creek. I remember seeing brother A. Mack coming to meeting in his cart with a white cover over it. I also remember seeing him wash the feet of the brethren, and wipe them with the towel wherewith he was girded. My father and he were very closely and tenderly connected in the ties of Christian love and fellowship. Their mutual affection may be said to have been as strong as that of David and Jonathan. They both contended earnestly for the faith once delivered to the saints. Both were fearful that the change in feet-washing, which had then already been effected in certain quarters, might be extended in the Brotherhood. So great was the anxiety of my father that before he died, he gave me a charge never to consent to this change. I promised him I never would, and I shall hold that promise sacred as long as the Lord spares my life: because I have the answer of a good conscience in thus closely adhering to the Divine oracles. Signed, JOHN W. PRICE.

5th. Elder Abram Harley, in a lengthy communication of August 16th, 1868, says: "As for the mode of feet-washing, the early fathers performed it single, that is, he that washed also wiped with the towel he was girded with. This mode was practiced by my grandfather, Rudolph Harley, and by my old Uncle, John Price. They would once in a while relieve each other, so also the sisters. This is the feet-washing mode that was practiced at Indian Creek, from seventy to seventy-five years ago, when I was a boy, and at that time a strict observer of what was going on in religion. ABRAHAM HARLEY.

This is also a testimony of high authority, as he remembers A. Mack and others of the old Fathers, very distinctly, as they were frequent visitors at his father's and grandfather's with whom he lived. His great grandfather also assisted in organizing the first church of the Brethren in America. He was about twenty years old when brother Mack died.

6th. Sister Hagy says, under March 17th, 1868, "I became a member of the church at Indian Creek, when about 16 years of age. Forty-eight years ago I resided awhile at Germantown, where I attended a Lovefeast and Communion, and while feet-washing was going on among the sisters, one of them happened to wash and another wipe. I, a little girl, but a close observer of things, remembered that scripture did not read so—and remarked at the time, that, 'that is not the right way.' Afterwards brother Peter Keyser learned of the circumstance and reproved them sharply for doing so, and said they must not do so again, for it was not according to the word." ELIZABETH HAGY.

I have now given six impartial testimonies from different churches, besides a sketch of history, which I think sufficient to convice every one that has a will to be convinced, and for others it is of no use to write. For, if even an ArchAngel would sound it forth in peals of thunder it would hardly convince those determined not to be convinced. Therefore I shall close by referring to my previous articles in COM., Vol. 4, p 328 and 438. ABRAM H. CASSEL.

Harleysville, Pa.

For the Companion.

Christ the Express Image of God.

Christ is the express image of God; and he, being in the form of God, is equal with God. If he is the express image of God, he is in possession of a body, and his body hath many members, and all the members of his one body being many are one body. His hands and his feet were pierced with rugged nails; his side was pierced with a spear and forthwith came out blood and water; and he bowed his head and gave up the Ghost. Hence we conclude that his body hath many members; "for the body is not one member but many."

But if Christ is equal with God and is the express image of his person, he is also in possession of God's attributes, both as a being and a person.

First, God is eternal: "The eternal God is thy refuge, and underneath are the everlasting arms." If God is eternal, Christ is also eternal; for "the same was in the beginning with God." "I am Alpha and Omega, the beginning and the end, the first and the last."

God is omnipresent, and so is Christ: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell, behold, thou art there; if I take the wings of the morning, and I dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me." "Can any hide himself in secret places that I shall not see him? saith the Lord. Do I not fill heaven and earth? saith the Lord." "Go ye therefore and teach all nations, * * * to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." Hence we see that God and his Son are omnipresent.

Not only are they omnipresent, but also omnipotent: "Behold, I am the Lord, the God of all flesh: is there anything too hard for me? The Lord has made the heaven and the earth by his great power. There is nothing too hard for him." Jesus came and spake to the disciples saying: "All power is given unto me in heaven and in earth." Here we observe that Jesus has all power: he has power to lay down his life and take it again: "I have power to lay it down, and I have power to take it again. This commandment have I received from my Father." Hence we see that they are omnipotent having almighty power.

And again we learn that the Father and the Son are omniscient—having an infinite knowledge: "Known unto God are all his works from the beginning of the world." "For if our heart condemn us, God is greater than our heart, and knoweth all things." "Now when Jesus was in Jerusalem at the passover, in the feast-day many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them; because he knew all men, and needed not that any should testify of man; for he knew what was in man." He did not trust himself in the power of men, for he knew how they would act. Hence we learn that God is omniscient, and that Christ possesses the same attribute. They are in possession of the quality of knowing all things at once. They are all-knowing, all-discerning, all-searching, all-seeing—all-beholding.

And farther, we learn that they are unchangeable; for "the counsel of the Lord standeth forever." "His word is forever, settled in heaven, and his faithfulness is unto all generations; he has established the earth, and it abideth." "Jesus Christ is the same yesterday, to-day, and forever."

They are without sin: Christ "did no sin, neither was guile found in his mouth."

They are also objects of worship: "Worship him that made heaven and earth." "Worship God." The wise men of the east came to worship the young child Jesus. "They that were in the ship came and worshipped him." "And they worshipped him, and returned to Jerusalem with great joy." The Father and the Son are one: "My Father and I are one." "The Father is in me and I in him." They are the objects which Christians worship, and what one possesses the other does also.

JOSEPH J. HOOVER.

Marlboro, Ohio.

For the COMPANION.

Help Yourself.

Fight your own battles. Weed your own row. Ask no favors of any one, and you'll succeed much better than one who is always beseeching some one's influence or patronage. No one will ever help you as you can help yourself, because no one will ever be so heartily interested in your affairs. The first step will not be such a long one, perhaps; but, carving your own way up the mountain, you make each one lead to another, and stand firm in that while you chop still another out. Men who have made fortunes are not those who have had five thousand dollars given them to start with, but boys who have started fair with a well-earned dollar or two. Men who have acquired fame have never been thrust into popularity by puffs begged or paid for; or given in friendly spirit. They have outstretched their own hands, and touched the public heart. Men who win love do their own wooing, and I never knew a man to fall so signally as one who induced his affectionate friends to speak a good word for him. Whether you work for fame, for love, for money, or any thing else, work with your own hands, and heart, and brain. Say, "I will" and someday you will conquer. Never let any have it to say, "I have dragged you up." Too many friends some times hurt a man more than none at all. As for women, this applies as well.

A woman who fights her own way upward always succeeds. Begin by saying, "I am as good as any body, if not a little better." Don't say it loud, but act it. You can teach a school or start a manufactory, or a little shop, or paint or scribble, and live by as well as the best man, if only you know your forte, and do not pitch upon the very thing you have no genius for. Shut up your troubles and embarassment in your own heart.

Ask no one to help because you are a woman—all the same, good men often will out of the kindness of their hearts—and such aid, unasked for, can harm no one; and your first success, achieved by your own hands, will be so sweet that you shall hardly have words in which to speak of it. Ask help of Heaven, and often, you will be heard; but of man ask seldom as you can, I never saw the words, "She helped herself," written on a woman's tombstone by way of eulogy. But I should like to have it truthfully engraved upon mine; at least, I should like to deserve it.

O. F. BROWN.

Cazenovia, Ill.

Pious Youth Department.

TRUTH.

Truth only needs to be for once spoke out,
And there's such music in her and such rythm
As makes men's memories her joyous slaves,
And clings around the soul as the sky clings
Round the mute earth—forever beautiful. —*Lowell.*

H R. Holsinger:

DEAR SIR:—I have been thinking of writing to you, but never thought it worth while, as I did not think you would take any account of it. I have been in hopes that the PIOUS YOUTH would continue to live, but I have given up all hopes. I am a little out of sorts about it, but I hope it will come to life yet. If it does not, I will be disappointed. I have regarded the PIOUS YOUTH as one of the best juvenile magazines of the day, in the way of instructing us in the way we should go to be happy in eternity. It is down on tobacco; that is what I like to see. I think it looks so disrespectful for young men to go into church and spit tobacco juice on the floor. If I were a young lady, I would not associate with a young man if he used tobacco. And a great many young men will drink whiskey and that is another great sin. I do not use tobacco or whiskey, and I never intend to commence. I think using tobacco and whiskey, is something that no boy ought to commence. It is easier to commence than to quit. There are not many who commence to drink whiskey, but what they become drunkards, and if they have families, they will come to poverty, and the husband and father will go to a drunkard's grave. Playing cards, is another vice that a great many men indulge in; it runs away with the money and leaves their families penniless. But I don't think there are as many people ruined by playing cards, as there are by the use of whiskey; but there are hundreds too many.

I will close for this time, hoping that the YOUTH will continue to live.

Truly,

E. B. SWINE.

Follow Copy.

A short time since, a lad in a printing office received from his master a list of Scripture questions and answers to be set up and printed In the progress of the work, the lad turned aside and asked the foreman if he must "follow copy;" that is, set it up just as it was written. "Certainly," said the foreman. "Why not?" "Because this copy is not like the Bible, and it professes to be the language of that book." "How do you know it is not like the Bible." "Why, I learned some of these proofs at a Sunday-school ten years ago, and I know that two of them are not like the Bible." "'Well, then do not follow copy but set them up as they are in the Bible." The lad got the Bible, and made it "the copy" his guide and pattern.

"Follow copy," children, wherever you find it according to the Bible, but do not stir a step when you find it differs. Through all your life make the Bible your one copy.—Look to your words, your actions, your doctrines, and your practices—see that all are according to the Bible, and you will be right.—*Loving Words.*

A Little Hero.

A gentleman, while passing through a street in New York, heard a child's voice from a basement crying, "Help! help!" He ran in and found a little five-years old boy holding a bed blanket around his sister, two years younger, who had caught her clothes on fire, and the little hero had succeeded in putting out the flames. The boy, in answer to the question why he wrapped the bed blanket around his sister's burning clothes, said his ma had told him that was the best way to put out fire; and as to why he cried "Help! help!" that he was afraid he could not do it and wanted some one to help him. He was then asked why he did not leave his sister and run into the street and cry for help. He answered with tears in his eyes, "No I never would have left her. She was my sister. Had she burned up, I would have burned too."

The Snow-Prayer.

A little girl went out to play one day in the fresh, new snow, and when she came in she said:

"Mamma, I couldn't help praying when I was at play."

"What did you pray, my dear?"

"I prayed the snow prayer, that I heard once in Sunday-school, 'Wash me, and I shall be whiter than snow.'"

"What a beautiful prayer! And here is a sweet promise to go with it: 'Though your sins be as scarlet, they shall be white as snow.'"

And what can wash them white—clean from every stain of sin? The Bible answers: "They have washed their robes, and made them white in the blood of the Lamb."

Vice.

The poison fangs of serpents, "when not employed, are hidden from sight by a fold or projection of the gum." It is only as the serpent strikes that the fangs are shown! Is not this a fit emblem of vice? The deadliest vice plays around the soul with hidden fangs, and long deludes us into vain imaginations of security. It conceals its venom until disclosed in the infliction of a fatal wound; and we often awake to the conciousness of danger only when the hope of escape has perished forever. There is no safety except in early flight, and distance and abhorrence maintained through life.

The Schoolmaster's Trap.

"During my boyhood," said an old man, "we had a schoolmaster whose way of catching idle boys was rather odd. One day he said to us,—

"'Boys, I must have closer attention to your books. The first one of you that sees another boy idle, I want you to inform me, and I will attend to the case."

"'Ah!' thought I to myself, "there is Joe Simmons, that I don't like. I'll watch him, and if I see him look off his book I'll tell.'

"I did so, and was caught in the trap the schoolmaster had set."

—Wealth is desirable for what it enables to do or enjoy; but, it is not desirable at the cost of honesty and honor and true manhood. It is not desirable when truth and virtue and religion—when honorable usefulness and happiness here, and eternal happiness hereafter—must be sacrificed for it.

Be praised not for your ancestors, but for your virtues.

He that gives way to self-will, hinders self-enjoyment.

Christian Family Companion.

DALE CITY, PA., April 9, 1872.

Letter from New Hampshire.

Below we give an extract of a letter from New Hampshire, dated Feb. 29th. 1872.

"H. R. HOLSINGER :

Respected Friend;

Having become informed that the "German Baptists" make *non-resistance* a test of fellowship in the receiving of members, we have been interested to learn more of their views, and have recently received, through the generosity of a friend, specimen copies of your valuable paper, the *Companion*, and think it contains much valuable matter, though we have not yet had time to examine it fully.

Is it indeed a common thing in all your churches to make non-resistance a test of fellowship ? As it regards myself, I have never become identified with any sect. Am over fifty years, and have formerly attended the sort of baptist meetings prevalent here, until within some eight or ten years past. But I have become fully persuaded that it is no longer my duty to give countenance to them. You will see some of the reasons by examining the essays I send you."

T. F. TUKESBURY.

Friend Tukesbury is hereby informed that we do in all the congregations in our Brotherhood make non-resistance a test of fellowship. And this not only in refusing to bear arms, but our members are not allowed to "Muster" or learn war. More still, combativeness is to be held in check, and crucified, and the spirit of retaliation denied, so that we will not even go to law. And these principles have been held sacred among us. Think he will find us fully orthodox upon that question.

Brother Henry :—I see an article in COMPANION, page 186, present volume, headed "This is not a dun." Now it strikes me that it is a very good substitute. I for one think it is not the agents' fault at all times. We hope that the patrons may all take thought upon the above, and at once respond, for we see some of them spend money for tobacco, and other luxuries, which are only for the gratifying of the lust of the flesh and pride of life, which are only vanity and vexation of spirit, says the wise man.

GEORGE DETRICH.

We have no doubt but brother Detrich is right, in his opinion that it is not always the agent's fault that we do not get our dues more promptly. Indeed we think it is not often the fault of the agents. And it is for that reason, partly, that we will not publish a dun, fearing they might take it to heart, and yet could not help the matter. But if there were some way by which we could give a gentle reminder to delinquent subscribers, without offending agents' and those who have paid in advance, we believe our need of money would prompt us to make use of it. Cannot some of our ingenius patrons devise a plan ? Our assistant, thinking he had made an important discovery, suggests that said delinquents might devise a plan ; but he forgets that we have no way of reaching them. All we could say upon the subject they would suppose to be intended for some one else ; surely we could not refer to them. They are too well acquainted with us.

Traveling Agent,

Mr. W. C. Koontz, of this place is now in the western states, introducing Dr. Beachly's Family Medicines, for Dr. Beachly & Co, of Dale City. Mr. Koontz, taught the high school at this place, the past term, and gave good satisfaction. He has been raised in this community, and bears a good name for morality, and enterprise.

He is also authorized to act as agent for us, and receive subscriptions, and amounts due us, and receipt for the same. When you know it to be Mr. Koontz, you are safe in intrusting to his care any business he will assume.

Papers Wanted.

We are short of No. 48 of last year (Vol. 7) for our files. In endeavoring to give the remaining numbers of last year to new subscribers, we run ourselves so short that we are now suffering a severe loss. Will not some of those who may have that No. in good order, and yet not have the full volume, let us have several copies of said number. We cannot have the volume bound until we secure them. not originate from impressions made upon the mind by the word of the Lord.

Back Numbers.

TWO HUNDRED SUBSCRIBERS WANTED

Expecting a large increase to our subscription list we prepared for it by printing a number of copies more than were actually needed, in order to be able to furnish back numbers. Now there are about two hundred still remaining on our hands ; and we must soon cut down the issue to our actual list. Before doing so we make this appeal to our friends. Will not one out of every twenty of our friends send us a new subscriber, who will take the back numbers of the present volume? Please make the effort friends. (tf.)

Feet-Washing.

We call attention to the article on the above subject, in this week's paper, by brother Abram H. Cassel. We recommend all our readers to give it an impartial reading. We may have something farther to say upon the subject hereafter.

Answers To Correspondents.

CHRIS. MYERS :—It came to hand. Thank you for the favor.

J. J. COVER:—Correct—account square.

SAMUEL BOCK :—The mistake was in this office, all right now.

HAGERSTOWN, IND.—We received an anonymous article from this office, headed, Non professors of Religion not Eligible to Office. Who is the writer ?

GEO. DETRICK.—We have you credited with $16.16, on March 22. Is that what you refer to ?

WM. CULP —The money order for 2.25 was received. It was an over. sight.

A PRACTICAL.—We have no such place as Allison Prairie, Ill., or person as A. Practical, on our books, that we can find. Neither have we

yet a preacher to whom we can say go. It will not hurt you to wait a little while longer; you will get a better appetite. Even if we were to come ourself, or send brother Lint, we fear we might not answer your purpose; as we do some very "poor preaching," and you are only hungry for good preaching. If you can accept of such as we have, and will give us your name and address, we may be able to do something for you. Do not write across the whole sheet in a line, please.

JOHN W. MOHLER:—We agree with your sentiments, and will therefore discontinue one copy. Thank you for the information.

D. J. MYERS:—Yes, it came all right, and is acknowledged in No. 13.

PETER S. NEWCOMER:—The article referred to is safely "hooked," and will be forthcoming. Bear with us a little longer.

G. W. BRICKER:—The money was received; the certificates and Almanacs were sent to Big Cove Tannery; but the paper through mistake was not sent. We have ordered the package to be forwarded to your office.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Information Wanted.

Brother Holsinger:—Will you, or some other brother, please give me information through the COMPANION concerning a certain man by the name of Conrad Peysel? I have in my possession a small volume entitled, "The History of all Religions," which gives an account of this man, Conrad Peysel, a German Baptist, that he was the founder of the "Dunkers," about the year 1724. Weary of the world, he retired to an agreeable solitude within 50 miles of Philadelphia. Curiosity brought several of his countrymen to visit his retreat. They formed a little colony of German Baptists, which they called Ephrata, or Ephrates. They use trine immersion; dress like Dominican frairs, shaving neither head nor beard; have different apartments for the sexes, and live on roots and vegetables. At their lovefeasts they eat mutton. No bed is allowed except in sickness; have a bench to lie on, and a block of wood for a pillow. They admit of works of supererogation. I have briefly given a sketch of their chief tenets. We also have an account of such people in Buck's Theological Dictionary. One great reason for wishing to know something about the above named people is, we have been assailed by others and accused of being the above named "Dunkers," which we boldly deny. I have often wondered why some brother did not write a full History of our Church, so that those critics would have nothing to get hold of to cause so much trouble to God's people, and raising such rumors in the country.

Yours in Christian love,

D. J. MILLER.

Buckhannon, W. Va.

Brother Henry:—By request of the brethren in Kanawha county, I will try and give a note of my travels. I left home on the 15th of Oct., for the purpose of visiting the brethren in Lincoln, Putnam, and Kanawha counties. After three days riding, I reached the first appointment in Lincoln. Stayed and tried to preach until the evening of the 20th. Thence to Putnam. Stayed three days in brother Fisher's neighborhood. Preaching day and night. Thence to friend Winebrenner's. Had meeting at night. Thence to sister Belcher's; meeting next night. No meeting that day on account of election. The next day to Upper Falls of Coal, Kanawha county,. Meeting that day and next; good attendance. Left next morning at 5 a. m. for Cross Lanes. Meeting at 3 p. m. and at night. Next day being Sunday, to a large concourse at 3 p. m., at brother John A. Starkey's. At night at Rose Valley again. Meeting broke up then. We went two miles to the river, and as many as were willing were baptized. This was something new there. Next morning I started to fill an appointment on Big Coal River, in Boone county. Thence two days' journey home; found all well. Stayed part of the night at home. Thence to Dogwood Ridge, Fayette county. Commenced meeting at candle lighting. The 3d, 4th, 5th, and 6th, good attendance, night and day; and we were made to rejoice that the word was believed and obeyed. After baptism on the 6th, started for home. Stayed with brother E. Maffet and his kind family residing three miles from Fayetteville; thence home again.

After resting a little, I thought I would visit the Church in Wyoming county. Found them generally well. After three days I took my leave, the Brethren having been greatly comforted. I will say that the Brethren and friends have my thanks for their kind treatment, on all my journey.

WM. H. BAILY.

Witchcraft.

Brother Henry:—I wish to introduce a subject, which, to some, may seem ridiculous; and it is only for the satisfaction of others, that I venture to introduce a subject of such a nature; therefore, I will present it in the shape of a query: Do the Brethren in general believe that witchcraft does or ever did exist? Now to open the subject for discussion, I will cite the reader to the scripture that speaks of something we think to be witchcraft. First, "Thou shalt not suffer a witch to live;" Exodus 22: 18 Now read Leviticus 20:6—27. Next we read of a "consulter with familiar spirits, or a wizard, or a necromancer; in Deuteronomy 18: 11. See also 10th verse. 2nd Kings 21: 6. speaks some about the wizard. Isaih warns the people not to "seek unto them that have familiar spirits, and unto wizards that peep, and mutter;" 8: 19. Formerly I thought witchcraft was a vain imagionation; but since examining the scriptures, I am led to the belief that it did once exist. But I think it is now extinct. We read in 1st Samel 38: of all those that had familiar spirits and the wizards being put out of the land, except one—the one which lived at Endor; and I request all my readers to read this chaptor throughout. Now I will leave it to better thoughts, by saying, I think the lost one was cast out by Paul in Acts 16: 16; and will make a special request for all that will, to give some light on this mysterious subject.

G. W. BURKHART.

Nolo, Pa.

An Appeal.

The church in Marion county, Iowa, to the Brethren throughout the United States, send greeting.

Whereas our beloved brother, David Sink, has, by misfortune and disappointment in business, become involved in debt beyond his power to extricate himself; and, as he is a minister of the gospel, in the second degree, and a faithful and worthy brother, whose labors are much needed here and elsewhere; and as the members here are in limited circumstances and have done about all they can to help brother David out of his troubles; therefore, we ask all the dear Brethren everywhere, to lend a helping hand in the name of the Lord, to remove the shackles from off the hands of this beloved laborer in the vineyard of the Lord.

The following amounts have been raised and applied to the payment of his liabilities:

By the church here, $200.

By the church in Monroe, Decatur, and Apparoose Co., collectively, $210.

Total paid, $410.

Leaving $700 unpaid.

Money may be sent by mail to English Settlement, or by Express, to Pella, both in Marion Co., Iowa, addressed to Jonathan Beard, who is appointed by the church as receiver.

Jonathan Beard, Minister.

Deacons. { J. J. Shupe, Jarves Wray, David L. Bowman, David Phillips,

Having examined the plea from the Marion county Brethren, we desire to say to the brotherhood at large, that we are somewhat acquainted with the case of brother D. Sink, and that we have known him for some years; that we esteem him a worthy, faithful, humble, brother, everyway worthy of the charities of the brotherhood; that he is an able minister of the word, and may be made extensively useful if he can but be relieved of the burden that hangs upon him, in consequence of his unhappy condition. We therefore earnestly hope, that the call of his brethren and fellow-laborers will be favorably considered, and will meet with a cheerful and abundant response. Let every one that hath, give to him that needeth. A little,—a very little,—from each will suffice. God loves a cheerful giver. Be not tardy; give not grudgingly; give cheerfully, and with a willing mind, and look to the Lord for the reward.

Whosoever hath this world's good, and seeth his brother have need, and shutteth his bowels of compassion toward him, how dwelleth the love of God in him?" "Let us not love in word, neither in tongue, but in deed and in truth."

Eld. Abraham Replogle.
Eld. Daniel Zook.

Unionville, Iowa.

From Seneca Congregation, Ohio.

Brother Holsinger:—In connection with a little business, I will give you a small item of news.

On the 17th day of February last, in pursuance to notice, (and I think the printer made a mistake in that notice.) the Brethren commenced a series of meetings in this arm of the church, and continued one week. Brethren A. Dickey and D. Workman from the Ashland district were with us a few days and proclaimed God's eternal truth with power and we think a good effect. During the progress of our meeting, a Mr. Martin, living a few miles north of Tiffin, who was suffering with the effects of a cancer in his stomach, sent for the Brethren and requested to be received into the church by baptism. Brethren John Shontz and Samuel Loose responded to the call; and after some deliberations in regard to his physical ability to endure the fatigue, he exclaimed, "By the grace of God I can stand it." The Brethren then took him about a mile, to the Sandusky river, and cut the ice, which was several inches thick, and baptized him. When he rose up and received the salutation of the administrator, he exclaimed, "Thank God, it is accomplished!" and appeared to be much revived He lived one week thereafter and passed away, expressing his satisfaction.

I have another occurence to relate to you, which was heart-rending in the extreme. A son of Brother David Roop, a young man of about twenty-two years, in company with his brother and brother-in-law, started, on last Tuesday morning, to another farm a few miles distant, for some hay. Before they reached their destination, he was taken with a severe pain, caused, I believe, from a long-standing rupture. It was so severe that his companions were obliged to return home with him. His suffering grew worse and worse, until six o'clock in the evening of the same day, when the monster prevailed, and the young man who in the morning was the pride of his family, beloved by his fond parents, respected by his associates, and bade fair to become useful in society, was a lifeless mass of clay.

Thus one who, no doubt, flattered himself with the hope of many days here on earth, and expected to be a useful member of society, both in and out of the church, has been snatched away by the ruthless hand of death. O ye gay and thoughtless creatures, take warning; for "the Son of man cometh in an hour when ye think not."

S. A. Walker.

United Effort.

Dear Brother;—I thought that a little church news from this place would not be amiss, inasmuch as it is desirable, and perused with pleasure and encouragement. We have at present no organized church here, and only preaching, on an average, about three times a year. We are as it were in a lonely condition with regard to church privileges. There are at present eight members of us residing in this county; and the little preaching we get to hear from the ministering brethren, makes us feel as though we were neglected and uncared for. We stand in need of ministerial aid and encouragement, as well as others, in the way to Zion. We have our troubles and difficulties to encounter, with you all, and our opposers in the doctrine of Christ to face. We long to see the season come, when some ministering brother shall locate here with us, and preach the gospel to the people here, in its true light, and unfold to them the knowledge of the truth as it is in Christ. There are other denominations here; but what satisfaction is there in going to hear the gospel perverted, the divine ordinances frustrated, and the knowledge of the truth beclouded from the minds of the people. We long to see the happy era approach, when the reign of ignorance and deception shall be overthrown, and the light of the glorious gospel of Christ be disseminated everywhere, and proclaimed to the people from the rivers to the ends of the earth. A universal dissemination of the light and truth of salvation

has never yet been effected, and never will be until the church of Christ and its chosen ministers put forth their united efforts in pulling down the strong holds of the wicked one, and labor for the upbuilding of the kingdom of Christ everywhere; for the enlargement of the borders of Zion depends upon the labors and efforts of her people; and not, until they go forth and fulfil the command of the Savior, "Go ye therefore and teach all nations," will they realize a subversion of the kingdom of darkness, and a universal proclamation of the glorious gospel of Christ among all nations. Hence it is the duty of all God's people to labor earnestly for the spreading of the light of salvation everywhere, and to unfold to the minds of the children of men the knowledge of the truth as it is in Christ Jesus; for it is only by so doing that they can effect a fulfilment of the Savior's command, which is, to go and preach his gospel to every creature. It is the duty of the ministers of the church to preach the gospel of Christ wherever it is needed, especially where the true doctrine of Christ is perverted and, obscured from the minds of the people. The reign of deception is growing stronger, instead of becoming weaker through the advancement of the light of the truth. It is only by a united effort of the church to spread abroad the gospel of Christ in the world, that the kingdom of darkness can be overthrown, and, in its stead, the kingdom of righteousness be erected, and the gospel proclaimed in its primitive purity and simplicity. It should be the aim and object of every child of God, to spread abroad the light and knowledge of the plan of salvation among all nations, and endeavor to unfold to the minds of the people the true and appointed way to heaven and happiness. For so does the gospel teach them that have been enlightened therein, and that have been blest with the knowledge of the truth. They should not be content with what Christ has done for them; but they should ardently labor for the proclamation of the gospel among those who have never heard it in its primitive purity; and endeavor to extend to all mankind the true light and knowledge of the plan of salvation that the powers of darkness may be overthrown, and the glorious kingdom of righteousness established everywhere; and that others also may have free access to the grace of life, and enjoy the blest opportunity of making their peace calling and election sure with God.

We remain yours in the bonds of love and affection.

S. K. Stellaberger.

Shane's Crossing, Ohio.

Dear Brother Henry:—I and my wife were stricken down with that terrible disease, small-pox. She took sick on the 18th of February, and I was taken down on the 25th. Now one reason why I write is, because there is so much talk about us and how we took this sickness. About ten days before we got sick, we made a visit to Perry county, I, my wife, and our two youngest daughters. We stopped off at Duncanon, went one and a half miles in the country to my brother-in-law, John Brighton's. Stayed there a few days; then went back to Harrisburg, stayed all night there. Next morning took the cars for York. Paid a visit to my friend Hiram Young. Took a hearty dinner; then he in company with us took the train for Columbia, and there parted. We made good connections and arrived home that evening. Here I will state that we met our beloved brother, William Hartzler, on the train. He stopped off at Harrisburg to meet brother Kiefer, to fill the appointments that were made for them. We felt sorry that we could not stay a few days longer they came to Duncanon to hold meetings there. Got slightly acquainted with brother Brubaker and brother Mannan at Duncanon. Conversed only a little with them, but had to think they had been with the Lord. Well, the talk is now, that we came to a place where the small-pox was, and that we were so "green and inquisitive" as to go there and see what these things look like. In answer to this I will just say, that we saw no sick person or small pox at all. How we got them I can not tell. Probably our heavenly Father sent them so that we take warning to prepare to escape that great and awful punishment which is awaiting all those that do not prepare. Brethren and sisters and all those that read this, we are yet in the flesh and we have to watch and pray. Small pox is a dreadful disease. The first week I could not sleep day nor night, my head and face were swollen so that I could hardly have been known. The physician gave me the glass and told me to see. O, I had to think, what poor mortals we are here in this world! I had to think on brother Adam Brown's sermon, which he preached five weeks ago, here in our meeting-house; and it was a consolation to me. In his sermon he said, "If the Lamb goes out into sickness, follow the Lamb out into sickness; if the Lamb goes out into persecution, follow the Lamb out into persecution; if the Lamb will go out into humility, follow the Lamb out into humility. Yes, if we want to follow the Lamb, we must become like little children; and if we will not take God's kingdom so, we can not enter in." My wife and I are able to be up, now, again. She can endure a good deal, but this came a little too hard. She told me that hereafter she wants to be vaccinated once every year. I thought so often would be hardly necessary. We were negligent in this matter. We were vaccinated when partly sick already. I would advise all who read this to attend to it to be vaccinated with the first opportunity. Doctor A. G. Bowman attended to us very regularly. My brother John and my oldest daughter, Mary A. Feigley, tended to us in our sickness. They did all they could for us, day and night, till my daughter was nearly worn out. I hope the good Lord will reward them for it. According to accounts, more than ten thousand have died since last August with this dreadful disease, in the city of London. I can not be thankful enough for the good nursing we had. We ought to do all we can to escape such a sickness as small pox. To-day is the first time I am out of bed of any account. I could just say, "I will arise and go to Jesus."

Now one thing yet to my dear brethren and sisters. We have a daughter that does not hear well. She is now over fifteen, she was not quite thirteen when she was baptized. She is so earnest in attending meetings, and reading the scriptures and the Companion and other reading matter. Hearing is a great blessing. Oh, how I do pity her! If I see sometimes in what condition she is, it makes tears roll down my cheeks. Now I make this appeal to you to lay in a mite in her behalf upon account of her hearing. Yes, through faith,

God has done wonderful works and miracles already; but after all, God's will shall and must be done. We believe in God and the Lord our Savior. We thank him for his word, and that he was crucified, died, was buried, and arose triumphantly the third day, was seen, and ascended to heaven, from whence he will come to judge the living and the dead.

Brethren and sisters, pray for us. May the grace of our Lord be with us now and forever.

HENRY ZIMMERMAN.

Petersburg, Pa.

A Tribute of Thanks.

Brother Holsinger:—I am hardly able to sit up long enough to write a letter; but gratitude prompts me to try to utter a few words of thanks, through the medium of the pen. Thanks to the "All-Father," that He has given me such kind and charitable brethren and sisters. Thanks to you, brother, that you so unhesitatingly sent the C. F. C. to me; and thanks to the dear young sister who paid for it. Did you and the dear generous sister know my circumstances, and but one-half the griefs and struggles through which I have passed in the last three and a half years, you would not wonder that, when I read that my COMPANION was paid for, my eyes grew dim with tears of gratitude that came quickly gushing up from the heart's deep fountain. Oh may God bless you both! I know he will; for I have oft times proved his promises, and they truly are "Yea and Amen." "Bessed is he that considereth the poor." "He that giveth to the poor shall not lack." May you and the sister, with all the dear brothers and sisters who have kindly cared for me, be paid an hundred fold, is my daily prayer. Although I know not the sister's name, she is on my list of "covenant subjects" for prayer, to be remembered by me at the mercy-seat, daily, as long as I live. I shall know her in heaven.

In answer to your question, brother, I can only say, I have often felt a desire to write a few lines for the COMPANION, especially, to write to sister Hannah Burket; but I feel my inability, and you have a corps female contributors whose wise counsels are as manna to my soul. May God bless them and may they live long to write for the COMPANION. I will try to liquidate my indebtedness with you as soon as possible, as far as money is concerned; for your kindness God alone is able to reward you. May his blessing abide with you and yours forevermore, is the prayer of your grateful sister.

DELIA E. BOLIN.

Niles, Mich.

A Request.

The Brethren of Root River congregation contemplate building a meeting house the coming summer; and being generally poor, and not able to raise enough to inclose it, we have thought it no harm to ask for some help from our eastern Brethren, who have their houses of worship. We have raised six hundred dollars, but that will not get the lumber. We would need six hundred more to get it enclosed. If the churches feel to give us anything it will be thankfully received. We would like to hear from our brethren before June next. If there is any sent, address, by registered letter, Joseph Ogg, Preston, Fillmore county, Minnesota; or by express, to Lime Springs, Howard county, Iowa.

JOSEPH OGG.

Brother Holsinger:—I have located in Piatt county, Ill., six miles south of Cerrogordo. In my estimation in a good country, and a lively church. We have four speakers, six deacons, and about one hundred members, and room for many more.

ISAAC ULERY.

Brother Holsinger:—There are some brethren who would like to learn through the "Companion" whether the Council of the Elders, on the day previous to the convening of the Annual Meeting, will be public or private.

GEO. S. MYERS.

We are not authorized to answer, but presume it will be private, and that none but brethren will be permitted to said Council.

Brother Holsinger:—I saw in *Companion* No. 11, that there was good land yet to be had on preemption or homestead entry, in Jewell county, Kansas, and up the Salmon river, and in Cloud county. If any of the Brethren know of any Brethren living there please let me know through the *Companion*, for I calculate to go west this spring, the Lord willing.

ALFRED STOWELL,

Princeville, Ill.

Brother Henry:—Please state in the COMPANION that there is a minister much needed here in this part of God's moral vineyard, to assist brother Abram Richy. He is alone. Any wishing to come West will find a good country here to locate. We have two railroads coming to Lovington, the North and South road has the iron laid from Bement to Lovington. The East and West road is graded from Pana to Lovington, and part of the iron laid on the east end.

Yours in love,

DANIEL OAKS.

Query.

Brother Henry—Will you or some other brother explain John 13: 14, and Hebrews 10: 25?

J. G. NEHER.

Delphi, Ind.

Announcements.

District Meeting of Eastern Pennsylvania.

The District meeting for eastern Pennsylvania will be held, the Lord willing, in the North Coventry meeting-house, Chester county, about two miles from Pottstown, on Thursday the second day of May next. Arrangements are made with Railroad Companies for excursion tickets at reduced rates, to all who come to attend the District meeting, male or female. Excursion tickets will be on sale at all principal stations along the main line and branches between Philadelphia and Harrisburg, via: Philadelphia and Reading Railroad, from April 29 to May 3, and will be good till May 6, inclusive. Or, full fare will be paid coming to the meeting, and free passes or tickets given to return, where the usual fare is one dollar or over. Or two-thirds the regular fare will be charged for shorter distances.

All those coming by rail, will stop at Pottstown, on the Philadelphia and Reading railroad, and will please inform the undersigned, at an early day, of their intention to come, and when they will arrive that conveyances may be provided to take them to the place of meeting.

JOHN HARLEY.

Pottstown Pa.

Love Feast.

Dear Brother:—Yesterday we concluded to have a communion season with us, in June next; and in order that the Brethren in the surrounding districts should have an opportunity to arrange their meetings in rotation with ours, we concluded to have it published in time.

The Lord willing, the Brethren in the South Waterloo church, Iowa, intend holding a communion season on Saturday and Sunday, 15th and 16th of June, commencing at 1 o'clock p. m. A general invitation is hereby extended to our dear brethren and sisters everywhere. E. K. BUECHLY.

Waterloo, Iowa.

DISTRICT MEETINGS.

Southern District of Ohio, April 30th, at the Bear Creek meeting-house, 7½ miles west of Dayton, and 3½ miles from Higgins Station.

North Western District of Ohio, April 19th in Poplar Ridge Congregation, 5 miles north east of Defiance.

Middle District of Pa., April 30th in Mohler meeting-house, Cumb., Co.,

Western District of Pa, May 1st. at Pigeon Creek meeting-house, Wash. Co.,

Northern District of Ind., and Mich., April 18, in the East meeting-house, 13 miles north of Plymouth.

Middle District of Iowa, at Brooklyn, Poweshiek Co., Iowa, May 6th, Communion meeting in connection, May 4th.

MARRIED.

By the undersigned. at the Residence of the brides parents, March 21st Mr. JACOB SHUSS and sister NANCY REPLOGLE, bothh of Bedford Co., Pa.,

S. A. Moore.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Elk Lick congregation, Somerset Co., Pa., March 16th, sister LOUIZA BERKLEY, aged 26 years, 1 month, and 14 days. She was a faithful member of Christ's body, an affectionate wife and mother, a kind neighbor, and was loved and respected by all with whom she associated. Her bereaved friends have the pleasing hope that she sleeps among the dead in Christ, and that she shall have part in the resurrection of the just. Funeral services by J. W. Beer in English, and Eld. C. G. Lint in German. Text 1 Thess. 4: 16, latter clause.

March 24, in the Selbysport District Allegany county, Md., TRUMAN BOWSER, son of Brother Peter Bowser and wife, aged nine months and seven days. Funeral service by the writer, in German and English, from 1 Peter, 1:24.

Josiah Beeghly.

Near Panther Creek church, Woodford county, Ill., November 9, brother John H. LEEDY. He leaves a wife and four children to mourn their loss. He expressed himself willing to die. Services from Cor. 10 and Romans 5.

Mary A. Leedy.

In the Bachelor Run congregation, Carroll county, Ind. March the 19th, our Beloved brother, WILLIAM GAUMER, aged 66 years 1 month 23 days. Funeral services by the Brethren, from Peter 4 : 17—18.

JOHN G. NEHER.

At Schuylkill, Chester Co., Pa., March 17th, JACOB PENNYPACKER M. D., in the 69th year of his age.

Isaac Price.

March 12th JAMES WINFIELD THOMAS Son of Brother M. J. and Sister S. T. Thomas, of Scarlet fever, aged 8 years 6 days, Funeral service by Eld., Jacob M. Thomas, and A. Umbel.

Jacob Zimmerman.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

J E Brenneman	12 00	A Hochstetler	1 05
J G Harley	1 50	P Fahrney	1 00
S J Grove	1 50	D D Sell	5 00

A CHANCE!! Who is it that would invest six or eight hundred dollars in Young Cattle, in the State of Kansas, to be kept on the SHARES. I have a good Stock Range. For particulars, address DAVID S. MYERS,
Hartford, Lyon Co.,
8-13-1mo. Kansas.

SAM'L. BOGER, *Turner's Store, Pa.* FRANLIN FORNEY, *Stony Creek, Pa*

BOGER & FORNEY.

Dealers in Agricultural Implements, Hoffhien's Reaper and Mower, Horse Rakes,

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A. M.	P. M.		A. M.	P. M
6 50	6 30	Pittsburg	11 00	6 10
10 21	9 07	Bradford	8 36	2 30
10 27	9 13	Connellsville	8 30	2 25
1 20	11 32	Mineral Point	6 05	11 03
1 40	12 15	Garret	5 49	11 12
157	1204	DALE CITY	535	1053
3 16	1 13	Bridgeport	4 22	9 35
4 00	1 55	Cumberland	3 40	8 50
P. M.	A. M.		M.P.	A.M

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VOLUME VIII. DALE CITY, PA., TUESDAY, APRIL 16, 1872. NUMBER 16.

For the *Companion*.

Marriage in its True Signification.

The inquiries are, what is marriage in its true signification? Who authorized it, and for what purpose was it authorized? Information on this subject being so earnestly solicited, I will endeavor to give some light on it.

First, marriage is a civil and also a religious institution, by which a man is intimately and permanently united to one woman, and but one, for various important ends, ordained by God himself. I refer you to Gen. 1: 28; 2: 18—24; Mal. 2: 14, 15; Math. 19: 3—11; Eph. 5: 22—33; 6: 1—4; 1 Cor. 7: 2—39.

Marriage is founded on the original constitution of the sexes, and dignified by peculiar sentiments of affection and honor. It is a part of the law of nations. The public use of marriage, consists in the private comfort of individuals and the better government of society, by distributing the community into separate families, and appointing over each the authority of a master of a family, which has more actual power than all civil authority put together; the additional security which the state receives for the good behavior of its citizens, from the solicitude they feel for the welfare of their children, and from being confined to permanent habitation, the encouragement of industry, and so on. Then I would say, Marriage should always be entered into with deliberation and mutual consent at a proper age. Then it is honorable, as being instituted by God.

Christ also honored marriage by his presence; and at such a solemnity he wrought his first miracle. Moreover it is honorable, as fornication, self-polution, and seduction are thereby prevented, the world peopled with inhabitants; families are founded and built up, supplying the important element of the church and of state; candidates for heaven multiplied, and by its various duties, life rendered a blessing.

When this important contract is once made, then certain rights are required by the parties, mutually, who are also bound by reciprocal duties in the fulfilment of which the practical virtue of each consists. Here the superior charactor of the morals of the New Testament is illustrated. It may even be within the scope of some mere moralists to show, that fidelity, and affection, and all the courtesies necessary to maintain affection, are rationally obligatory upon those connected by the nuptial bond. But in Christianity nuptial fidelity is guarded by the express law, "Thou shalt not commit adultery;" and by our Saviour's exposition of the spirit of that law, which forbids the indulgence of loose thoughts and desires, and places the purity of the heart under the guardianship of that hallowed fear which his authority tends to inspire. Affections should also be a matter of most diligent cultivation. Upon considerations peculiar to our religion, husbands are placed in a relation to their wives similar to that which Christ bears to his church; and his example is thus made their rule: as Christ loved the church, so husbands are to love their wives. The connection is thus exalted into a religious one; and when there is love which knows no abatement, protection at hazard of life, and a tender and constant solicitude for the salvation of a wife, the greatest security is established for the exercise of kindness and fidility. The reciprocal duties on the part of the wife are, affectionate reverence, subjection, obedience, assistance, sympathy, modesty, love, chastity, constancy and faithfulness unto death.

H. H. WEIMER.

For the COMPANION.

The Morman Book.

I presume that it will not be doing injustice to the real standing, and sacredness of the Morman Confession of Faith, when I state, that the thoughts and matter of which the book is composed, found their origin, principally in the brain of Solomon Spaulding, of Ohio. This remarkable, and yet unsuccessful man, was graduated at Dartmouth College, and finally became a minister. This profession, however, he relin-

quished, and became a merchant. Sometime before 1812, Spaulding wrote a religious romance, of the lost Tribes of Israel, whom he represented as being the ancestors of the American Aborigines, or the first people of this continent. These manuscripts were left at Pittsburg, in the hands of a Mr. Patterson. Before any arrangements were definitely made respecting their publication, Spaulding died. They still remained with the former till his death in 1826, when they found their way to a man by the name of Rigdon. By the way, he showed them to that remarkable man, Joseph Smith, who became completely captivated by the strange, curious, and attractive details, which the author had given of the lost Tribes in this country, with many other remarkable events. It was in the mind of Smith, that the idea arose to convert Spaulding's Novel into a new Book of Faith. Smith and Rigdon, were soon at work preparing plates, containing the contents of their new prize. The next thing that we hear of these plates, is, when in the presence of a certain class of witnesses, they were taken from mount Moriah, in the state of New York. How they ever got there, of course, Smith knew. No one but the authors could read the contents of these. Smith would commit a portion of Spaulding's Novel to memory, and then, while looking at the plates, through a mysterious rock, would repeat that portion which he had committed, while Rigdon, in the presence of witnesses, would record it. Thus came the MORMAN BOOK.

J. H. MOORE.

Urbana, Ill.

For the COMPANION.

How is This? No. 3.

PROPOSITION:—God nowhere commanded any man or men, to sprinkle or pour water alone upon a man, woman, or child, for purifying purposes, nor as any initiatory rite under any dispensation, whether Patriarchal, Jewish, or Christian.

This may be thought a very bold and daring preposition; but it is a very truthful one: if any one doubts the strength of it, he is at perfect liberty to correct it; but nothing short of a "thus saith the Lord" will be received.

It *is* a bold assertion, from this consideration: it illegalizes, unscripturalizes every application of *water alone* that was ever poured, or sprinkled, on man, woman, or child for purifying, or as it is sometimes said, "regenerative purposes;" and, as a consequence, unchurches all such as are holding a membership upon the strength of such application of the water. In the second place, is it a bold proposition, from the fact that all catechisms from the great Heidelberg, the great-grandfather of catechisms, to the least sprout of the same, teach that pouring and sprinkling as an ordinance from God.

This I deny not, for it certainly is so: all the catechisms, every prayer-book, as well as all *creeds* teach it; but they never teach it nor is it practiced because God commanded them to *sprinkle* or pour water alone, in the manner they do. These catechisms &c., must have something to fall back on. So they have—the great-great-grand-mother of all these little children, that bear of her marks and impressions: if not in the long white gown, it may be in the liturgy or by the sign of the cross that is now placed upon the grand edifices in different localities. It is to her that these things must be traced: if not, the work called catechism, just reads like her productions would in many instances.

But to return: "was there no sprinkling and pouring done, that we can read of in the Bible?"

Certainly, water mixed with ashes and blood was sprinkled upon the people. Oil was poured upon different things; but water, without something mixed with it, *never*.

"Are you not too fast? What of the passage in Isaiah 52: 15? Was water mixed in this case."

What papistical theory have you on your brain? It is not said with what he will sprinkle whether with water, blood, sand, or all three combined; and more than this the person that the prophet refers to as being the sprinkler is none other than Christ. (See preceding verses.)

Allow me to present Ezekiel 36: 25. In this verse we have *water*, and it is said to be "clean."

And allow me to say that he here commands no priest, prelate, bishop, nor clergy to make use of this "clean water; but reserves that right to himself. Notice how emphatic: "THEN WILL I." &c.

"You certainly must be wrong in your con-

clusion; for you unchurch the greater part of christendom.

Beg your pordon, if I am right in my proposition, of which I have no doubt, I unchurch none; because they were never brought into the church. To pretend to do a thing in the name of God, and for the honor of God, without his commands, is, to say the least, Mocking.

In conclusion I would say; that I am sometimes astonished at our protestant religionists, who denounce Popery, and men's commandments, as being the fruits of all evil, and teach that the Bible is all sufficient, and yet fail in coming up to the latter, and are so near like the former, that a person can scarcely distinguish them from the Mother. However this is no more than natural: the child will naturally take after its Mother.

For the Companion.

Remarks to Brother Forney.

In reading over the last No., of the *Companion*, I noticed an article over the signature of J. Forney; relative to what Ministers should not preach. In his essay, he says, "Brethren should not preach, that in the midst of life we are in death, when it is true that every one, young or old, dieth at the end of life." I am left to conjecture as to what idea brother Forney wishes to convey. Does he mean to say, that we should not preach that in the midst of an individual's life he his in death? or does he mean to convey the idea that it should not be preached at all? If the latter be his sentiments, the firm convictions of his heart, I beg leave to differ with the brother, and I hope he will not be offended at what I say.

The phrase "in the midst," often signifies, involved in, surrounded, or overwhelmed by; in the thickest; in the depths of; as, "In the midst of affliction." Such are the renderings of the word "midst," by Webster. From this we infer that the etymology of the word would allow the expression, that "in the midst of life we are in death."

In order to evince this fact, I shall illustrate it in a few words. You will observe, in the preceding rendering of the word it is used to signify, "involved in, surrounded, or overwhelmed." We may be surrounded by thousands of animated beings; yet, in the midst of all those, the messenger death may come and seal our destiny forever, in a world unkown to us.

Ministers ascend their pulpits to descant on the urgency of the divine commands and the beauty of holiness, trying to impress upon the hearers' minds, that they are in the midst of death, and that sooner or later they must pass the borders of time. With the same propriety we may say, that "in the midst of life we are in death," because life is all around us, and from the midst of life we pass away. We must bear in mind that the Apostle says words have a signification. Many demonstrative points might be aduced, if thought necessary. Hence ministers need not entertain fears to preach, that "in the midst of life we are in death."

J. Meyers.

Somerset. Pa.

The Concealed Spark.

"Fire! fire!" was recently the startling cry around a human dwelling. But soon the noble firemen extinguished the flames of the burning roof, all was quiet and seemed to be safe again.

The next day the same alarm of fire was heard, and again the conflagration was subdued.

Then came the question, How happened it that the fire broke out the second time? Oh! a little spark was hidden away in the garret where the first was kindled, and suddenly fired the roof once more.

Sometimes we wonder why a young man or woman respected and loved is detected in crime, or disgraceful, ruinous vice. The fact is, good instruction and influences had apparently subdued the heart and formed a pure character, but the soul was unrenewed, after all: the precious blood had not cleansed it from secret sin. Impure habit, untruthfulness, or some other evil tendency, was hidden away from human view. God saw it; and soon the fire burst forth, laying the soul and body in ruins.

Look out for the *spark* of sin. Your only safety is in the sincere prayer David offered: "Create in me a clean heart, O God! and renew a right spirit within me."

—*Sel.*

From the *Visitor*.

The Meeting of Elders.

We are fearful, from the remarks made by different brethren, that the design of the meeting of the Elders before the General Council, has not been properly understood. And it may be that the language of the last Annual Meeting in relation to the meeting of Elders alluded to has helped to make a wrong impression. That language is this ; "We have, therefore, concluded to request all the ordained Elders of the Brotherhood to meet in the fear of the Lord, and, under a due sense of their responsibility, in solemn assembly, on Whit-Monday, 1872, at the place of the Annual Meeting, to dispose of this subject as the peace and prosperity of the Fraternity may require." The subject of feet washing is referred to in the quotation made. From the language used, it would appear that the Elders alone are to dispose of the subject alluded to. This was not the meaning of the language, according to our understanding. The meeting of the Elders preparatory to the General Council was merely designed to prepare the subject for that Council, and thus facilitate its business and render its action the more successful. It was not designed that the conference of the Elders would keep the subject from coming before the General Council. Such is our understanding of the matter.

J. Q.

For the COMPANION.

Seed of the Woman.

I see in first number of the COMPANION, present year, a query, "Where do we read that the seed of the woman shall bruise the serpent's head ?" I do not think such an expression, verbatim, occurs in the Bible ; but, it seems, enough is found in the 15th verse of the third chapter of Genesis to give us license to use it thus : "The seed of the woman shall bruise the serpents head." I do not know that I ever made use of the expression, but have often heard it so used ; and at present can not see any impropriety in so using it. The verse reads : "And I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel." *Thee, thy* and *thou*, must refer to serpent. The pronoun *it* seems to stand for the noun *seed*, and the pronoun *her* for the noun *woman*. Hence when the nouns understood are supplied, it would read something like this : "And I will put enmity between the serpent and the woman, and between the serpent's seed and the woman's seed ; and *the woman's seed shall bruise the serpents head*, and the serpent shall bruise the heel of the woman's seed." Has it not been so that the serpent—wicked one—has bruised, trodden upon, a remnant or part of the "woman's seed," and that the woman's seed, even "he that was born of a woman," has bruised and shall bruise the serpent's head—tread upon him to the uttermost, so that he shall be utterly overcome ? Any one having light upon the query, that might be profitable, by all means let us have it.

J. S. FLORY.

For the COMPANION.

Feet-washing.

Brother Holsinger :—As the time of Annual Meeting is drawing near, when, by the arrangement of the last Annual Meeting, the Bishops of the church will meet in council to dispose of the subject of the difference in the practice of feet-washing "as the peace and prosperity of the fraternity may require," as it is express'd in the Minutes. Believing that the unity and well-being of the church requires, that the conclusion arrived at should be in accordance with the teachings of the scriptures, as we all profess to be governed by the word alone, I think it would be right for brethren to give expression to their views on the subject in our papers, so that the light of the teaching of the word may shine to all. With this object alone in view, I feel like writing a few lines on the subject for the consideration of the readers of the COMPANION ; and hope others who feel an interest in the welfare of the church will use the same liberty.

Feet-washing having been instituted by our Savior in connection with the supper and communion, its observance at any other time is not obligatory as an ordinance ; and on the other hand, to omit feet-washing at the time of observing the supper and communion, would be putting asunder what God has joined together.

It would appear, then, safe to conclude, that the Savior saw the necessity for enjoining the ordinance on the disciples, and through them on all those who afterward should believe on him through their word ; as in the commission given them after his resurrection, they were to teach the baptized believers to observe all things whatsoever he had commanded them.

It seems very plain that he intended by his precept, "Ye also ought to wash one another's feet," to teach the disciples that each one of them was under equal obligation to obey the precept ; and the obligation rests on believers now, the same as it did on them.

Although we may not understand all that was intended to be taught by the Savior in the institution of the ordinance, we have sufficient evidence in the scriptures to prove to us the necessity of its observance, and also the benefits and blessings promised to the obedient.

Christ says, "If ye know these things happy are ye if ye do them." The only way we can give evidence of our love to him, is, in keeping his commandments ; and if we keep his commandments we shall abide in his love. We learn from the apostle Paul's writings to the Brethren, that the members of the church constitute the "Body of Christ ;" and Christ's teaching to his disciples evidently conveys the idea that washing one another's feet was necessary to qualify the members for partaking of the supper and communion. In feet-washing an evidence of humility and love is given to each other, by which they are qualified to partake together at the Lord's table, as children, or members of the same family, equal in heirship to the same inheritance, and entitled to equal privileges and blessings in the kingdom of God.

And in thus "discerning the Lord's body," they are qualified to partake together of the communion in memory of *him* by whose *death* they are redeemed from under the power of sin, and all those privileges and blessings are purchased for them.

Then as the command is to wash one another's feet, and the obligation to obey rests on all alike, and obedience is necessary to qualify each member of the body to partake of the supper and communion, where is the ground for difference of opinion or disputes about modes of practice, if

we follow the Savior's example in obeying his command?

JOHN MCCLINTOCK.

Liberty, Ills.

From the *Visitor*.

Our Next Annual Meeting.

Our approaching Annual Meeting is looked to by many, and should be looked to by the whole church, with interest. It should not be forgotten that matters of importance will be before the Council. Consequently, the church should avail itself of every means within its reach to be fully prepared to meet the responsible work that will devolve upon it. The work to be done will not devolve upon the Elders or official members, or upon any particular number of the members of the church. Whatever active and public part some may take more than others, the views of our Brotherhood, in regard to the liberty and duty of all the members of the church in transacting the business of the church and our order of doing business, are such that no members is entirely exhonerated from duty or service. Every individual member, as a general rule, is permitted both to speak and vote in our Church Councils. This being the case, all the members of the churh, both male and female, should feel a share of responsibility resting upon them. And any measure that is likely to effect the unity, the purity, the prosperity, and the efficiency of the church in converting sinners, should be regarded with interest by all the members of the church, and all should exercise their influence judiciously, to have everything acted and settled by the church according to the Gospel. No member of the church should feel that he has no influence to put forth in doing the business of the church. Every real member of the body or church of Christ has an influence each will be held accountable. Does not and will not every member of the church feelf a concern and care for the success o the church? And that care will, at times when the church has trouble and difficulties to meet and dispose of, rest with weight upon the heart of every faithful disciple of Christ. And we are told what we are to do when we feel a burden of care upon the heart: "Humble yourselves, therefore, under the mighty hand of God that he may exalt you in due time; casting all your care upon him: for he careth for you." (Peter 5 : 6, 7.)

Then, when we are troubled, or have great care and anxiety, we are to humble ourselves and cast our cares upon the Lord; that is, we are to go to the Lord, and unbosom to him our grief and care, and ask him to relieve us, or to help us to bear our trouble; and if we humble ourselves before him, and trust in him, he will help us. And how are we to humble ourselves? There are different ways of doing this. But our purpose at this time will be best answered by referring to the way in which David humbled himself. He was troubled at the unkind treatment of his enemies, and he humbled himself before the Lord, and cast his care upon him; and he tells us how he did it: "I humbled myself with fasting." (Ps. 36 : 13.)

And there is considerable anxiety felt by many of the brethren and sisters in relation to the business that will be before our next Annual Council, we trust they will humble themselves under the mighty hand of God, and cast their care upon Him. We kindly remind them of their privilege, and also their duty, under the circumstances under which we are brought, and hope that every brother and sister will be much engaged with the Lord in prayer for the presence of His Spirit and the interposition of His Power at the Annual Council, that whatever is done may be done in harmony with the Gospel, that the blessing of God may crown the work of the meeting with success, that the church may be furthered on her glorious mission of Christian reformation. And that our prayers may be more likely to prove effectual, let us with David "humble ourselves with fasting." For uniting fasting with prayer we have divine authority and the sanction of the faithful in different ages of the world. Our Brotherhood justly regards fasting as a duty, and our Annual Meeting of 1867 recommends the observance of it. The Twenty Third Query and Answer read as follows: "Do not the Scriptures enjoin fasting in connection with prayer as a frequent service, and will not this Meeting recommend it as a means of promoting a higher degree of perfection and holiness? Answer. We think that according to the Scriptures fasting in connection with prayer is a service that is attended with great advantages to those who observe it, and we earnestly exhort the Brethren not to neglect this duty and privilege as a private institution, (Acts 10 : 30,) and that in important cases it should be enjoined upon the members as a means of sanctification for important duties." (Acts 13 : 1-3.)

Dear brethren and sisters, we kindly remind you of this decision of our Annual Meeting, and hope it will receive due attention. And we think it is made the duty of the teachers in the churches, according to the closing words of the article, to enjoin it upon the members in *important cases*. We submit to the consideration of our ministering brethren whether the *impending cases* are not important ones.

Perhaps it would have been well for some day to have been fixed as a day of fasting and prayer, but as this has not been done we do not feel like specifying any particular day, but think it is best to leave it with the members to choose the day which they may find is most suitable to be observed in the manner recommended. But let it be, indeed, a day of humiliation and prayer; and let not the praying for the approaching Council be confined to one day. Let it be a prominent subject in our prayers, both before the time of the Council and while it is in session.

In one of the Parables the Savior says "The kingdom of heaven is as a man travelling into a far country, who called his own servants and delivered unto them his goods." (Matt. 25 : 15.) The goods, we presume, may present, in general, the interests of the church or the gospel, with its various doctrines and ordinances. If we, then, claim to be the servants of the Lord, we should be faithful to the trust committed to us. We hope we shall all realize our responsibility and act accordingly—with the caution, discretion and wisdom which the eternal character of the subjects involved so loudly calls for.

J. Q.

For the Companion.

Uncovering the Head.

There has been much said and written upon the subject of the covering of the head; but the difficulty is not yet removed, and I do not pretend to say that this article will wipe it out. The question has heretofore,

in a measure, been discussed upon the strength of its conformity or nonconformity, among the sisters, according to the Brethren's order and the apostle's injunction. This is all good, and I have no objections to bring it in. I have thought, however, that a change from the regular train of arguments may at least make us reflect upon the subject in a different way; hence the above heading.

It is no more than reasonable for us to conclude, that, if the apostle speaks of an uncovering of the head, he also has in view the act of covering it; conveying the idea, that it is possible for us to uncover and to cover our heads, without bringing into disrepute the laws of nature. If politeness and common decency teach us to uncover or to cover our heads at certain times and places, in our social relationships, we cannot, for a moment, suppose that the apostle Paul is requiring too much of us, when he asks us, brethren and sisters, to uncover or to cover our heads when in the presence of God and the holy angels, as a worshipping and God fearing people. If uncovering and covering the head are legitimate expressions, which I think they are, they at once convey the idea that we have the power to remove, and to replace upon the head, that which Paul calls a covering. This being so, we must of necessity conclude that he has reference to an artificial covering, and not to the hair, as some say. I maintain that, if the hair is a covering for the sisters' heads, it must of necessity also be a covering for the brethren's heads; and if the hair is not a covering for the heads of the brethren, they are not for the sisters. There is not one, to my knowledge, in our beloved fraternity, that does not admit that the apostle has reference to an artificial covering, when he speaks of the brethren. If you force upon us the conclusion that the hair is the covering, and that they must be taken off according to 1st Cor. 11: 4, it would make quite a bald-headed congregation, at least that part composed of the brethren. This, I suppose the sisters would not wish to see, and will therefore still continue in the belief that it means an artificial covering.

In the fifth verse, same chapter, Paul positively asserts that a woman that prays or prophesies, must be covered, if she wishes to honor her head. If Paul refers to hair as being a covering in this verse, there must have been some sisters at Corinth that were bald-headed,—I mean had no hair upon their heads,—and consequently uncovered.

That Paul had no allusion to the hair as being a covering, or the want of hair an uncovering, we can learn by reference to the sixth verse. Notice the wording: "For if the woman be not coverd, (that is if she have no hair on her head), let her also be shorn": This would be hard to do; yea, it could not be done. Does this not at once convey the idea of an artificial covering for the head? "But if it be a shame for a woman to be shorn or shaven, let her be covered." Sisters, the apostle says here, if it is a shame to shear or shave your heads, (this expression leaves your hair upon your head) notwithstanding your unshaven or unshorn heads, "Let them be covered."

It is sometimes said, that there is not much in this uncovering or covering of the head. Be not mistaken as to this; for I verily believe that we can do great wrong in not complying with the injunction. Praying and prophesying are honorable engagements; but if not done in accordance with God's will it will never avail much in this life nor in that which is to come. The man that prays or prophesies with an uncovered head, dishoneroth his head, that is, he dishonoreth Jesus Christ, who Paul says is the head of the man. See verse three same chapter. And man being the head of the woman he has a perfect right to ask the woman to cover herself. Sisters, be assured that you dishonor your head if you are in a congregation wherever you make an attempt to offer a prayer, with an uncovered head; and you have no assurance that God will hear you.

Conclusion; If a brother prays or prophesies with his head covered, he disgraceth Jesus Christ; so likewise the sister by being uncovered in these, dishonereth her head.

I have been looking at this subject from a religious stand-point, not having had the glory of men nor women in view, but the glory of Christ and the church. I am aware that natural things are brought into the discussion of the subject, and thus the spiritual conclusion is partially destroyed. The following is what I refer to, (15th verse): "Does not even nature itself teach you, that if a man have long hair, it is a shame unto him?" Mark, "unto him," not to his head, which is Christ. "But if a woman have long hair, it is a glory to her; for her hair is given her for a covering." To her own glory, not affecting her head, which is man, in the least. May we not justly conclude, that, as long as we rely upon or trust in the last part of the apostle's exposition of this subject, we simply follow what nature teaches, and not what the Spirit of God teachets? And not only so, but we thereby abrogate one of the Divine institutions of God's house.

Brethren, let me call your attention to a very unbecoming habit that some of us are guilty of; that is in keeping our covering on at times of funerals. Is it posible that we in those solemn hours pray not? If there is a time in which we should bow before God in humble prayer, it is then: and yet how often do we see heads covered, and bodies not bowed! How can we, yea, how dare we pray, or even say Amen, where the minister prays, having our heads covered.

C. G. LINT.

Dale City, Pa.

For the COMPANION.

Faithfulness,

The duties that God, through the Son, enjoined in his last will,—the duties that all believers owe to their God, in behalf of the saving of their souls from a state of darkness to a state of light in the Lord Jesus Christ,—are everywhere too much neglected among the many different denominations in this day and age of the world. They all confess that Jesus is the Son of God, and teach that the gospel of Christ is the means of grace, unto salvation; telling the world that all must repent, and forsake their evil ways, and obey the gospel of Christ, otherwise they could not be saved. Fearful it is when a teacher knows how to preach the gospel of truth, but will not persist against a false creed. But alas, how sad the condition of such a teacher! The lines that fell to his lot to preach God's will; but loving the wages of the pleasures of this present life, like Balaam of old, he hath gone astray. So do these; having eyes full of abomination; ("a proud look is an abomination in the sight of God;")

"ever learning, and never able to come to a knowledge of the truth. Is it not a fact that a man of learning, who makes himself acquainted with books on science, teaches the knowledge that his books contain in an accurate a form? Did Christ ever give his apostles a command, that they should do differently from the example that he has given? No he did not, but said, "If ye know these things, happy are ye if ye do them." When Jesus came to Jordan, to be baptized of John in Jordan, John forbade him. Jesus said unto him, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." Here, in the beginning of the plan of redemption, Jesus begins with baptism, and saith it is a fulfilling of righteousness; and about the time Jesus gave his last divine injunctions to his apostles for the benefit of his Church, he said to them, "If ye know these things, happy are ye if ye do them. We meet God's approbation when we approve of all his sayings, and do them with an honest heart. The first duty is, to repent of all sins; in a state of humility and simplicity rendering our all to God. False conceptions and deceptions are so common in man, not allowing to confess the honest convictions of the soul to God and man. Brethren, stand fast in the truth as ye have learned it in the gospel of Christ Jesus; for all we do in his gospel is our heavenly Father's will. When we look to Jesus in his baptism, it tells us that all must be baptized for the remission of sins; when we look to his holy walk, it teaches us that we must be holy too; without holiness to God we cannot please God. Then to do God's will, is, to do his commands; and to meet God's approbation, is, to love and do his ways with all our heart and soul.

PETER STOUFFER.

For the COMPANION.

The Order of the Resurrection.

"But every man in his own order, Christ the first fruits, afterward they that are Christ's at his coming." 1 Cor. 15: 23.

Here Paul gives the order of the resurrection. At the resurrection of Christ, "the graves were opened, and many bodies of the saints which slept arose, and came out of their grave after his resurrection, and went into the Holy City and appeared unto many;" Matth. 27: 52, 53. Although there were many, the number was untold. The apostle Paul in Romans 8: 29 says, "For whom he did foreknow, he also did predestinate, (or design before), to be conformed to the image of his Son, that he might be the first born, (or first raised from the dead), among many brethren." But how many it is not stated. In the same manner Paul writes to the Ephesians, 4 chapter 8 verse, "Wherefore he saith, When he ascended up on high, he led captivity captive;" or, "He led a multitude of captives;" —DIAGLOTT. Still the definite number is not given. But John who was cast on the Island of Patmos, then and there had a vision, and saw what had been, and what was, and what was to come; Rev. 1: 19. Here John "heard the number of them that were sealed, (or resurrected), a hundred and forty and four thousand," (Rev. 7: 4), twelve thousand of each of the tribes of the children of Israel. "After this," he saw the resurrection at his coming, in a vision, which was of all nations, tribes, and people, and tongues. But these 144.000 which were redeemed from the earth, (Rev. 14: 3), "were redeemed from among men, being the first fruits unto God and to the Lamb." Now when John wrote the number, 144 000, there being so "many," as Matthew says, it seemed that Hymenues and Philetus, erred concerning the truth. What did they err in? Paul says, "Saying that the resurrection is past already; and overthrow the faith of some." But Paul says, that "they that are Christ's at his coming;" 1st Cor, 15: 24. Hence Paul taught Timothy to study the word of truth, so that he might rightly divide it; that is, to apply each portion of the word of truth to be fulfilled at its proper season or time.

LEAH CRONCE.

Mechanicsburg, Ill.

For the COMPANION.

Reply to Brother P. Dice.

Dear brother in the Lord: In No. 9, present Vol, is a communication from you, in which you think the single mode of feet-washing is the only correct one. Now brother, not for the sake of controversy do I write, but to give my views in love. In Colossians 1: 18, we read that Christ is the head of the body, which is the church. Now, if the church has a right to adopt rules as the reading of the word may dictate, we think it can, with authority decide that either mode will fill the command; therefore we think either mode will do; at least, we shall bear with one another. Now remember, he, Christ, is the head of the body, which is the church, and we are the different members; therefore we take different members to do the work. You think if the one washes and does not wipe, he leaves his work unfinished. Mind you, brother, we are all one in Christ. Now read 13: 14 of John, in German, which reads thus, as near as I can render it: "If I then, your Lord and Master have washed your feet, so shall ye among you was one another's feet." We think by this the double mode will fill the command. No more at this time. My love to all the brotherhood.

Eld. SAMUEL LIDY.

Nolo, Pa.

A German Letter.

Lieber Bruder Holsinger! Im „Companion" letzten Jahrganges, habe ich einen Aufsatz gelesen, worin ich lernte, daß ein "Deutscher Berichter" bei den Brüdern gedruckt werden sollte, welches meinem Herzen Freude machte, indem ich schon oft gewünscht habe, daß wir doch auch eine deutsche christliche Zeitung unter den Brüdern hätten, so daß wir Deutsche Brüder und Schwestern die nicht gut in der Englischen Sprache bewandert sind, eines dem andern Trost zurufen könnte, und gegenseitig einander ermahnen und auf dem Wege des Lebens fortzuhelfen durch die Auslegung der heiligen Schrift, welches das christliche Herz erfreuet und stärkt. Ich muß manchmal meine Mit-Deutschen bedauern, indem viele von ihnen oft in die Versammlung gehen ohne ein Wort des Trostes oder des Ermahnens in der Deutschen Sprache hören zu können, und hätten wir eine christliche Zeitung, so könnten uns doch die Brüder in der Ferne zurufen u. s. w.

Nun was sagt ihr Brüder dazu? Ich kann sechs oder vielleicht zwölf Unterschreiber bekommen; Bruder Paul Wetzel in Stephenson County, Ill., kannst Du nicht 24 oder 36 Unterschreiber bekommen? Bruder D. Deardorff in Lee Co. Ill., kann vielleicht 12 Unterschreiber sammeln; und Bruder H. Hartung in Marshall County, Iowa, kann vielleicht auch etwas für den guten Zweck thun. Brüder! Nehmt euch der guten Sache an und laßt die Deutsche Sprache wieder in den Schwung kommen.

George Aschenbrenner.

Pious Youth Department.

Not Dead; but Buried Alive.

Brother Holsinger;—As I have one name to present to your subscription list, I now return the Prospectus that was designed for the COMPANION and PIOUS YOUTH jointly, as it may serve for future use. I retained it until the fate of the latter would be certainly known. It lingered long in the lap of suspense, and at last calmly sank to rest in the sheltering arms of Memory and Hope. These guardian spirits keep their vigils still around its hallowed shrine, to guard it from the intruder's tread. I am greatly surprised that the first juvenile visitor in magazine form,—"the first-born among many brethren,"—that came to us, clothed in the precious garb of youthful piety, should be suffered to pine away by slow degrees for the want of proper nourishment and support. There was an increased interest here, as well as in some other places. We were still hopeful until the unpleasant tidings reached us, that it was really dead. This assertion I could not quite believe. As doubts are admissible in some cases, may we not share the benefit of the same in this one also? More likely it has been buried alive; and happily for it, it is not too deeply entombed to be raised again. There are apertures enough kept open to admit sufficient ventilation to keep it alive, until the welcome words, "Come forth," shall be spoken; when it shall arise from its dreamy bed, shake off the fetters that have bound it, and appear in our midst, bearing no visible traces of premature decay.

As one who has had considerable experience in the treatment of diseases in their various forms and phases, it naturally follows that I should know *something* about "cause and effects" in matters of this kind, and am, I think, entitled to an opinion, at least, of the case in question. Being conversant with the PIOUS YOUTH, I was favored with frequent opportunities to examine its condition, socially and religiously, and never, in any investigation, discovered the presence of disease in any form that was likely to injure itself or any one else by continued association. Generally speaking, the system appeared to be healthy and vigorous all the time, and constantly improving by a judicious course of training. Hence the probability is, that the fatal blow was dealt by the influence of those who envied its prosperous career. My conviction is, that it was inconsiderately banished by some, who, perhaps, have regretted the course they have pursued in this matter. It may not remain in exile long. That such may be the case, and he that controls all things by his almighty power, may, ere long, devise means whereby his banished may return, is the prayer of sister

MIRANDA J. C. ECKER.

Walnut Bottom, Pa.

Two Scenes.

Dear Brethren, as many of the members of the church do not hesitate to drink a glass of wine, or something stronger, and some, too, who are very zealous in the cause of the Master, we, out of love, (remember our best friends are those who tell us of our faults and teach us how to correct them.) Submit the following, which we saw in a weekly News Paper:

"A gentleman took his son to a drunken row in a tavern, where the inmates were fighting and swearing, and said he,

'Do you know what has caused all this?'

'No sir.'

His father, pointing to the decanters, said, 'That's the cause.—Will you take a drink?'

The boy started back with horror, and exclaimed, 'No!'

Then he took the child to witness a case of a man with *delirium tremens*. The boy gazed upon him affrighted, as the drunkard raved and tore, and, thinking the demons were after him, cried, 'Leave me alone, leave me alone! I see 'em! they're coming!'

'Do you know the cause of this, my boy?'

'No sir.'

'This is caused by drink: will you have some?' And the boy shrunk back with a shudder as he refused the cup.

Next they called at the miserable hovel of a drunkard, where was squallid poverty and the drunken father beating his wife, and with oaths knocking down his children. 'What caused this?' said the father. The son was silent. When told that it was rum, he declared that he would never touch a drop in all his life.

But suppose the lad should be invited to a wedding feast, where, with fruit and cake, the wine cup is passed, and scenes of cheerfulness and gayety, where all the friends are respectable, beloved, and kind to each other, and he should be asked to drink, would he refuse? Or suppose him walking out with his father on New Year's day to call on his young lady friends, to enjoy the festivity of the ushering in of the new year. With other things wine is handed him by a smiling girl. His noble-hearted father, whom he loves, presses the wine glass to his lips, and compliments the young lady on the excellence of its quality, what wonder if the son followed his example!'

Taste not, touch not, handle not the unclean thing."

J. Y. EISENBERG.

East Coventry, Pa.

Fashionable Life.

IF there is any environment which can degrade a human being or harden a young heart, it is the atmosphere of merely fashionable life. You may take the tenderest and most beautiful and lovely girl, the one that is kindest at home, and loves her father and mother best, and put her into the highest circle of fashionable life, with plenty of money and plenty of scope to do as she pleases; let her dress herself as she will; cover herself with diamonds and pearls, and costly silks and laces; let the love of admiration become the controlling passion; and by-and-by, all the tenderness of that young nature passes away; her thoughts concentrate upon herself, what figure she is cutting, who her admirers are, what conquests she can make; and by-and-by the youthful, beautiful modesty is gone, and the way is open for vice that, in the beginning, would not have been dreamed of, or, if thought of, put away as utterly impossible.

Aphoristic,

Beaten in the race—The boy who sits down to groan over a stubbed toe.

Conceit—Flattering yourself that you hold the reins of your own establishment.

Sin—Riding a heavy bob-sled down a steep hill.

Christian Family Companion.

DALE CITY, PA., April 16, 1872.

Financial.

During the past two weeks we have sent out bills and statements to over one hundred and fifty persons, amounting to upwards of two thousand dollars. All these bills are meant to be correct, and are sent out with a special view to bring in the money, for we must have it. Just think of a single handed establishment like ours having over two thousand dollars trusted out! And some of it has been out for four years. We cannot endure it much longer. If we continue at this rate for a few years longer we shall lose every dollar we have made in the business. We are able to cope with our competitors in everything else, but against capital we cannot work. Those who have farms and wealthy friends to fall back on, may offer inducements of credit. We have neither, and hence we dare not venture farther.

Will not our customers promptly respond to our statements, make immediate collection and forward us our dues? With each bill we sent out an envelope with full address printed thereon; and all that need be done will be to enclose the money with the statement, and have it registered, taking a receipt, and it will be at our risk. Or if convenient send bank check, or Money Order, on Somerset, Pa.

Some few agents have already responded, to whom we offer sincere thanks.

Should any errors be discovered in our statements they need only be pointed out and we will rectify. We want nothing but our own; and that we must have. We are especially resolved to have all old accounts settled up. We have a few persons on our books, owing us as high as twenty-five dollars, for several years, for which they have long ago received the money, and now they have turned around and are working against us, and in favor of other papers soliciting patronage from the Brotherhood. Such unprincipled conduct deserves to be exposed, for certainly no true Christian would be guilty of it, and we rejoice to know that there are not many such among us. Whenever they square accounts with us, others are welcome to all their influence and patronage. We have for sometime been secretly questioning whether it is right to indulge such persons. We have ever believed that the principle of equity is one of the highest obligations taught and enforced by Christianity. It is a quality of the soul that will remain with it, when all forms and ceremonies shall have passed away. To be candid with our readers, who have a right to know all our tenets, we do not believe there will be virtue enough in a man to raise him up from the dead without this grace of integrity, regarding it as we do, as one of the chief attributes of our Divine Master. It is one of the essential elements of the blood of Christ, which must be incorporated with our natures or we can have no life in us. Integrity and uprightness are preservative components to our moral and spiritual existence. Psalm 25 : 21. Their opposites are ingredients of destruction. "The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them. Riches profit not in the day of wrath: but righteousness delivereth from death." Prov. 11 : 3, 4.

Union Deposit, Dauphin Co., Pa.
April the 1st, 1872.

From Brother Balsbaugh.

H. R. HOLSINGER; *Dear Brother:* Am too nervous to write. Brain very much oppressed. Vertigo prevents me from reading. Intend laying aside my pen for a few months, and yield myself, if I can, to a merely vegetative life.

Let your light shine in your new home. Be a living epistle, known and read of all men. Let your deportment spell CHRISTIAN. Let *Dale* City be a *Hill* City, because you have pitched your tent there. May your name ever be luminous with the pilgrims Shekinah. In your office, at the table, at the fireside, in society, be determined not to know any thing but Christ, and Him *Crucified*. Baptize your types in the blood of Jesus, and let not Beelzebub shade a single letter with the pigment of perdition. Take every article into the Holy of Holies, and present it to the revision of Him who sitteth between the Cherubim, before you send it into the fold of Israel.

Be not ashamed of the Gospel of Christ, nor of the reproach of the Cross. Ring out, in unmistakable clearness and emphasis, the irreconcilable disagreement between Christ and Belial. Let the line of demarkation between you and the world be ever broad enough to prevent shaking hands, while in another sense you keep hold of sinners all the time. Keep the golden wedge and babylonish mantle out of your tent. The love of reputation and the love of God cannot co-exist in the same heart. Christ "made himself of no reputation." Let this mind be in you, in me, in all who name the name of Christ. Phil. 2 : 5, 7.

The lukewarmness and worldliness of the Laodicean period is setting in —is here—and the virgins are fast falling asleep; therefore, "WHAT I SAY UNTO YOU I SAY UNTO YOU ALL, WATCH."

God make your conscience sensitive as "the apple of your eye," and keep you "from all appearance of evil."

C. H. BALSBAUGH.

Apprencices wanted.

We wish to secure several appentices to the printing business. They may be either male or female, of the ages 16 to 18. Members of the church prefered, and none but those friendly to the church need apply.

To the Brethren and Sisters of the Middle District of Penn'a

As the time of the Meeting of the District Meeting for the Middle District of Pensylvania approaches nearer, our heart is beginning to draw that way. And for some time we had been congratulating ourself with the hope of attending your meeting, and were delighted with the prospect of meeting many loved ones, and learning to love many more now unknown. But it is now evident that we must forego that pleasure. We now belong to the Western District of Penn'a., and have been appointed a delegate to its meeting which will convene only the day following yours. Thus it will be seen we cannot attend both meetings. This we now regret very much, and feel that we shall regret it still more as the time approaches. But, though absent in body, we shall be present in spirit; that is, our prayers for your welfare, and our desires for your company, and to share in your pleasures, will be with you. We believe we have missed but one meeting before, since the organization of the District, and for a number of years have shared largely in your deliberations, and, with few exceptions, we enjoyed the meetings as a feast to the soul. We hope the Lord will bless your meeting, prosper you in your effort to advance the interests of his people and kingdom, and give you a pleasant and profitable association in public and private. And, although we shall be absent from both, we beg to have a place in your memories and your prayers.

We regret that the meetings of the two Districts were appointed for the same time, and can see no occasion for it. We regard it, however, as more accidental than designed, and think it will not occur so another year.

Our Next Annual Meeting.

Elsewhere in this week's paper will be found an article with the above heading from brother Quinter, taken from the *Gospel Visitor* for April, which we commend to the prayerful consideration of all our readers. Might not the neglect of the command of fasting have been the cause of losing the lamented power of religion, now under discussion in our columns? The Savior told his disciples of a certain class of evil that would not be dislodged without fasting. They had made an effort to remove it, but could not. They had hardly undertaken it without prayer; but Jesus told them it required fasting and prayer. It is to be feared that, under the long continued unbelief of the present and past faithless and perverse generations, in which the duty of fasting has been neglected, this class of obstinate evil has been accumulating? It would appear so from the amount of it that is brought to our Annual Meetings, and District Meetings. Some of these, of which the church has for a long time been possessed, it is proposed to drive out at our next Annual Meeting. It is therefore expedient that we resort to the means appointed for the purpose. These are pasting and prayer.

Regarding the time and manner of fasting, we would recommend that we search the word prayerfully, applying by reason, and enlightened consciences, what the Lord may reveal.

Earthquake.

A destructive earthquake occurred in California, on the 29th of March. The town Lone Pine was laid in ruins, and 23 persons were killed, and 30 wounded. Nearly the whole populace was buried beneath the ruins. The cries for help, and the screams of pain from the wounded, filled the air, while those who escaped from the ruins were calling for help to rescue fathers, brothers, wives, and children. The first shock, which sounded like a park of artillery fired directly beneath the town, was followed, in quick succession, by three others. Over three hundred distinct shocks were felt between half past two o'clock and sunrise. In fact, the earth was in a constant shake and tremble for hours. A chasm was opened, extending thirty five miles down the valley, ranging from three inches to forty feet in width. Rocks were torn from their places and rolled down into the valley. Everywhere through the valley are seen evidences of the terrible convulsion of nature. Damage was done at Cerro Gordo and other places, though not on so fearful a scale. In central and northern California only a slight shock was felt.

Our Love-feast.

Our Love-feast, at Elk Lick, has been appointed for Saturday, May 25th, to commence at 4 o'clock in the evening. It was fixed at this time with the hope of getting some of the ministers to stop with us on their return from Annual Meeting. Some of the Maryland and South-eastern Pensylvania brethren, will no doubt pass over our road, being the most direct route to the place of Annual Meeting, from Cumberland and all points east of Cumberland. Will not all such enter it upon their programme to stop off at Dale City, and remain with us over our meeting, or longer if convenient? Mark the time: on Saturday after the Annual Meeting.

Another Immigrant.

This week we have the pleasure of announcing the arrival among us of brother Jos. B. Sell, of Altoona, Pa. He is here with his family, has a house rented, and a good situation, at fair wages, in the planing mill of brother Shultz. He has a large family of fine, healthy, intelligent looking children, just what we need to build up our country, and we extend him a hearty welcome. They had a weary journey, having been delayed several days by rail-road stoppages and other causes, but made the landing safely.

We have situations for as many more brethren, of all trades and professions, as may wish to come among us. A Tailor, Shoemaker, Cooper, Tinner, Doctor, and carpenters, masons, brick-layers, by the dozen, can find employment. But only brethren of push and drive, "diligent in business, and fervent in spirit," are specially desired. Slow coaches we need not import.

No. 10 Short.

By mistake No. 10 was twice sent out to some of our patrons, once instead of No. 11 ; and one subscriber declared that for three weeks he continued to get No. 10. And in consequence our supply of copies of No. 10 has run down. Now we beg of those who have been thus served, first, to pardon the error, and, second, to return the extra No. 10 plainly marked on the wrapper—not on the paper and we will send them No. 11. Thus they will be accommodating us, and serving themselves. But if they want the No. 11, or any other No. they must not forget that we must have their address.

Delay in the Mails.

During the past week the trains over the Pittsburg & Connellsville Rail-road have been very much delayed, in consequence of slides and other accidents incidental to the departure of the frosts of Winter. For two days we had no mail from the West, and, we suppose, the west had none from us, and most likely our issue of last week was delayed several days from this cause. So our readers will please excuse us from any blame in the matter.

Printing Press for Sale.

We have a Novelty Printing Press, largest size, for which we have no use, and which we will sell very cheap. For those who wish to do work on a small scale it will answer very well. It is as good as are made of the kind. Address H. R. Holsinger, Dale City, Pa.,

Answers To Correspondents.

J. W. Byrne: We do not remember anything about the 98 cents ; but suppose it to be right. When was the money sent? and what for? Please let us know in your next.

M. Lichty: No : we do not pay postage on the C. F. C. except upon those which go outside the boundaries of the United States. You should pay the Post-Master twenty cents a year. We would think it right to pay it, whether demanded or not, for we have learned that many post-masters in the U. S. do not know as much as the law would allow them to know.

J A. Studebaker: The Brethren's Encyclopedia consists of the decisions of the Annual Meetings of the Brethren, so far as they are to be arranged and classified by subjects with remarks and explanations by the compiler and publisher, Elder Henry Kurtz. It has also bound with it a memoir of Alexander Mack, Sen. ; a conversation between a father and son upon the Rights and Ordinances of the house of God ; and Ground Searching Questions answered by Alexander Mack. The whole makes a book of 350 pages, 12 mo. Price $1. 70, postpaid. For sale at this office.

Abraham Baum: The Brethren's Tune and Hymn Book will be ready about July next. Will give prices in a few weeks. All the Hymns in the Brethren's Hymn Book will be found in the Tune book, and corresponding with the numbers.

Herman A. Hinman: We can send you Crudon's complete Concordance by mail for $4. 00.

John Q. White: If you will give us the post-office address of yourself and G. Renner, and tell us what the money was for we can tell you whether we received it or not. We have the Hymn Books.

N. Longanecker: The 75 cents was the balance on Vol. 8 for yourself.

Jane Marquis: You overpaid, after deducting percentage, 90 cents, which we, according to instructions, have placed to charity fund.

Jesse Roop: You are right, we owe you one dollar.

Solomon Mattes: Had you subscribed for the Companion through an agent, or had you acted agent for yourself?

Isaac Dell: Your subscription for the last year was not paid. We have now entered your name for another year, which makes $3. 00.

T. S. Dome: We have made the desired change. Will you give your address in full ?

David Gerlach: The paper is now being sent according to directions, although we can find no such office in the list of postoffices.

Churches in Kansas: Sister Morrow, in Osborne Co., Kansas, wishes to know where we have churches established in Kansas. Will some of our brethren in Kansas give the desired information ?

THREE YEARS IN A MAN-TRAP.

The long-expected companion to "Ten Nights in a Bar Room" is nearly ready, and will shortly appear. The popularity and great usefulness of this standard temperance book is evinced by the immense sales that have been made, much greater, it is believed, than that of any book of its class ever published. Who has not read this remarkable book, so true to nature, so intense in effect and so terrible in its moral, and who that has read it has not wished for a companion To satisfy this widely-expressed desire, the author has undertaken and just completed a new volume, that unmasks the liquor-seller and his accursed traffic in a way to startle and arouse the public.

The new book is entitled "Three Years in a Man-Trap. It gives an inside view of the liquor trade, and portrays the terrible effects of that traffic in a series of life pictures, full of the intensest interest, with the skill and fidelity to nature so eminently characteristic of the author. The book cannot fail to make a strong impression, and, as a new auxiliary in the cause of temperance, will have a wide and powerful influence. Nothing could be more timely than its appearance now. We learn by the publishers' circular, that it is to be sold exclusively by agents, and as it is a good opportunity to secure a book which will sell easily, and at the same time do a vast amount of good, we advise any one seeking profitable employment to apply to the publishers, J M. STODDART & Co., No. 733 Sanson Street, Philadelphia, for an agency, and enter into this work of moral colporteurage at once

Brother Henry: I have been taking your valuable paper for two years. I think it is a cheap paper, and every person who loves to hear the truth should take it. I would not do without it as long as I am able to pay for it. It has been a great comfort to me in sickness; for I love to hear from my brethren and sisters. I have not seen much on the tobacco subject for some time; so I concluded to give my experience. I was like the rest of my brethren in using the weed; I would say, "I can not quit using tobacco: I tried it two or three times; but to no effect. At last I formed a resolution, that I would quit by the grace of God, and I conquered, It is now almost one year since I quit; and I would not use it again to please any man. Dear brethren, let us worship our heavenly Father more earnestly; and let us, as God's people, do all we can against the use of tobacco for the rising generation; for I verily believe its use is an evil. Written in love.

ADAM RENNECKER.

Brother Holsinger:—I will send you a part of my subscription, and the balance as soon as the patrons pay me. I am very thankful that I can work for such a good cause as the COMPANION. I think it is a messenger of the glad tidings, bringing manna to the hungry souls of men. But there are some who say they have no time to read. To such I would say, do not spend all your time working for the wants of the flesh, as it will soon fade away; but strive to win something for the soul, as it will live through all eternity; and if you do not work for it now, you may be forever too late. If you are deprived of the pleasure of attending meeting, you can improve that time by reading your Bible or COMPANION. This is my plan. Won't some more try it?

ELIZA BRYANT.

From Sublimity, Oregon.

Brother Henry:—If acceptable, I will inform you and the brethren, and the readers of the C. F. C., that, through the mercies and goodness of God, we are in the enjoyment of good health and the comforts of life, with the rich blessings of God, for which we try to be sincerely thankful. We emigrated to this country last fall. Left our old residence near South English, Keokuk Co., Iowa, the 27th of September. Came by rail-road, on the emigrant train, to San Francisco, California; thence by steamer, on the Pacific Ocean, to Portland, Oregon; thence by rail-road to Albany, Linn county, Oregon, where we arrived on the 12th of last October. In this place and county we found brethren, who received us very kindly, and entertained us

Next we went in company with two visiting brethren—David Peebler and Benjamin Hardman, to Jackson Co., in the southern part of this state, called the Rogue River Valley. Here we found two or three members, and some of our old acquaintances, formerly from Iowa, who also received us and entertained us very kindly. Also met with brother P. S. Garman, a ministering brother, who resides in Lynn county, who went up there a few days before we did. We had several meetings up there; and while there, there were three souls received into the church by baptism.

Returned back to Linn Co., on the 7th of November, with the intention of moving up there: but the Lord's ways are not our ways. We made an effort to go, but did not get there; consequently we remained in Linn Co., with our brethren, until the last of January, when we moved into this neighborhood. Here we had been on several visits before we moved here; found a few of our brethren, who also received us and entertained us very kindly. Held some meetings before we moved, and are still holding meetings here and in the surrounding country. There have been four baptized here in this neighborhood since we arrived in Oregon, and a few more mave made application for baptism. There are very many requests for meetings here. The field is great; or, as the Savior said, "The harvest is great, and the laborers are few." There are only two of us in the ministry in this valley, called the Willamette Valley. The main valley is said to be about 130 miles in length, north and south, and about 40 miles in width, east and west. We now reside in Marion Co., about 3 miles north-east of Sublimity P. O., eleven miles east of Turner Station on the Oregon & California rail-road, about 16 miles south-east of Salem, our county-seat, (which is also the Capital of Oregon,) and about 25 miles nearly north of the settlement of the brethren in Linn Co.

This is no paradise—far from it; yet we think, upon the whole, we have a very good country. There are some things here we like very well, and some things we do not like. Soil in general is good—some, very poor; good, soft water. Springs are pretty plenty in this neighborhood. We have an excellent fruit country, such as apples, pears, cherries, plums, and berries; but it is not so good for peaches, yet they do raise some. Lands are selling in this vicinity at from 10 to 20 dollars per acre, according to improvement, locality, soil, &c. Near Salem, lands are very high. We think our neighborhood is very healthy; and more than this, we think the good Lord is, here in the far west, operating on the hearts of the unconverted; and that he is just as near and as dear to his faithful children here as in the east. We think the prospect good for building churches, provided we prove faithful, and the Lord wills. We also think Satan is here, and has his ministers and synagogue are here. His ministers are waging war against the truth, either directly or indirectly. They are somewhat afraid that their craft is in danger. Nothwithstanding this is the case, I trust that every true minister of the Gospel will earnestly contend for the faith once delivered to the saints We would say to our dear brethren. and sisters everywhere, pray for us.

Our postoffice is Sublimity, Marion Co., Oregon. We expect to make Oregon our earthly home.

Yours in the hope of eternal life,

DAVID BROWER.

Notes of Travel.

Dear Brother: I thought I would write a few lines, hoping they may be interesting. We have been away over four weeks. And attended sixty-three meetings; fifteen in Lower Cumberland congregation, in company with brother J. Sherfy. Brother Grabill Myers accompanied us two days in this place. Thence, to Upper Cumberland in company, with brother Jacob Lerew, where we had twenty appointments. From thence, to the German congregation, York Co., in company with brother J. Raffensparger, where we had fifteen meetings. We also had a few meetings in Baltimore Co. Md. Should we be particular

in naming persons and places, our article would be too lengthy, having traveled over hills and mountains, and sometimes we were in danger; but, as we believe, by the prayers of the saints and the favor of God, we arrived home safe, found all well for which we thank the Lord.

Now, while the Sowers went forth to sow the word of life into the hearts of saints and sinners, that the weak might be made strong, the sleepy awakened, and the dead in tresspasses and sins made alive, we hear the glad news, that some of the lost are found, and the dead are alive; so parents, yes, saints and angels may rejoice. The poor, lost sinners, who have been standing on the brink of ruin, have now turned to Jesus; they have repented of their sins, have been baptized, and put on the garment of righteousness. There is no condemnation to those who are in Christ Jesus, and observe all things whatsoever he has commanded, and leave undone whatever he has forbidden. But if you sin through weakness, you must go to your advocate, in faith and repentance, for pardon. And now brethren and sisters, as some have come into the Kingdom of Christ, and others are in the Gospel net, pray that they may not stifle their convictions, that they may be drawn to the shores of salvation. Dear sinners, reflect, if you fall on the stone of mercy, it will be broken; but if the stone of judgment fall's upon you, it will grind you to powder; for lo, the great day of his wrath will come, and "who shall be able to stand?" If mercy be long rejected, justice will take its place. Oh, then, come to Jesus, that you may have life, and pardon for your sins, and obtain a right to the tree of life. Jesus says, 'Come,' the Spirit says, "Come," the Ministers are traveling, preaching and praying for you. We do not wish to make you come against your own will; for God has made you free, to choose by your own will, be it life or death, heaven or hell. But we pray that you may serve the Lord, and insure the great reward. In conclusion, we will say to the brethren, sisters, and friends, who so kindly received and entertained us, "Jesus has said, whatsoever you have done unto the least of those who believe in me, ye have done unto me." May the Lord bless and qualify us all for heaven; is the prayer of his servant. Amen.

DANIEL LONGANECKER.

From Vernon Co, Mo.

Brother Holsinger: We moved here from Cedar Co., Mo., in February last. During the winter, while staying east of this place about 20 miles, we kept on the lookout for a location suitable for a colony of brethren, I found here, if I mistake not, about 12 in number, with one young speaker, Samuel Glick, two deacons, Jonathan Calyar and James Miller. At prsent we number 19, all of which have come from other church districts, save one brother who was initiated into the church yesterday.

We have a fertile country, well adapted to fall wheat and fruit of kinds, as far as has been tested. Our prairie is located between the Momataw and the Little Osage rivers. Good timber land on those streams can be bought for $15 per acre; unimproved prairie, at from 7 to $12, owing to location, and distance from our county seat. One R., R, in running condition, and one partly under contract, and a third one under contemplation. Building rock and stone-coal in abundance. Range for stock cannot be exceeded. Summer seasons, long and plesant; winter seasons, short and mild in comparison with Pa., Ohio, Ind., Ill., and Iowa. Brethren wishing to go west, I think, would do well to come and see our country, before locating elsewhere.

J. D. YODER.

Nevada City, Mo.

Brother Holsinger: —By request of others, I will give you a short report of my journey west this winter.

Left Goshen Dec 10th. Arrived at Chicago, spent some time over the burned district; was much astonished at the great change of scenery—the mighty marble walls lying in ruin. Certainly this must be one of the wonders on earth, spoken of. Stopped over night with Dr. Fahrney. Had a pleasant time with them. However the doctor was some discouraged through the loss of property by fire; and his wife, the sister, just recovered from a severe spell of sickness.

Next day took train for Nevad and Marshalltown, Iowa, on busines. Visited Eld. John Murry, and others of the brethren. Found them well. Took cars south to Newton. Happened over Lord's day at Grinnell, Iowa. There we enjoyed ourselves well, though not among the brethren. Attended religious meeting; much good order and attention were manifested to the well-framed sermon read off by the pastor. The largest and best attended sabbath-school we ever saw, was at this place. It is a town numbering several thousand of inhabitants, and no saloon or rum shop found in it. May God grant us grace, who live in and near towns, to use our moral and religious influence against this world-wide evil.

Took train for Moulton, Iowa, a new town—population 975. In this place we bought the 3rd and 4th town lots, sold in 67. Now there are numerous business biuildings, churches, schoolhouses, and factories; not one saloon in the place. Had several meetings with the brethren; a good interest manifested. Elders Replogle and D. Zook, house-keeper; church in good order. Was accompanied to the train by brother Replogle, gave a parting hand for Kansas.

Arrived in Lawrence, Douglas Co., Kan., Took conveyance with friend D. Ullery out into the country; met with dear friends for the first time in 11 years. Had a pleasant visit with them. Spent a week preaching, and visitng old acquaintances. Weather was colder than was ever known in Kansas: ice reported to be from twelve to eighteen inches. Was conveyed by brother J. J. Baker to Carlon Dale station; thence to Marion county Florence station; thence to Marion Centre, where we met many old acquaintances, and expected to meet brother Buck, who has charge of a small flock of members at this place, but we failed to see him. Had two meetings: much ihterest manifested by all. For this part of the county I can say I am satisfied it is the place for men of small capital. Numbers with whom we were well acquainted, came to this part of Kansas with little or no capital a few years ago, who have now good homes. Fine building and fencing stones are plenty; stone coal in many places; plenty pine timber, and good running streams; home stead preemtions, and cheap railroad lands can be had. Young farmers and renters, do not let rich landlords shove you from place to place, while uncle Sam is rich and bids you welcome to a home cheap. Poor persons going West should take no team of

horses, and but few goods. Second class through trains or emigrants, save money. A tent large enough to live in a while would be good. Much could be said, but we forbear. Can some minister go to this place and assist the brethen? We gave a parting hand to many in this little thronging town. No saloon in it. Was conveyed to station by friend Griffeth. Took train for home. Stoped according to a former promise in Chistian Co., Ills. Had several meetings here, with good interest. Several families of members are living in the cause of their Master. They have one young minister S. Lear is doing well. Much love was manifested among them. "Come and help us" was the cry "or end some one."

DANIEL SHIVELY.

Brother Henry : For the satisfaction of the readers of the COMPANION, I will try, by the grace of God, to give them an idha of how we are prospering in this arm of the church, known as the Washington Creek District. We number in all about 90 members at this time. Since last Fall eleven have been added to the church; six by letter, three by baptism, and two reclined. We have had very pleasant meetings during the winter : meetings every Sunday in each month, excepting the second, which is vacant. We held council meeting last Monday, it being Easter Monday, at the house of brother Philip Metsker. Brother Peter Brubaker was ordained to the full ministry; and brethren John Stutsman and Christopher Flory were elected to the office of deacon. We held our public meetings at school-houses as yet, but they are not large enough to accommodate all in attendance. A meeting-house is needed very much bythe brethrenhere in this partofGod's moral vineyard. May we all so live as to be a shining light to those that are yet out of the ark of safety, that they may see our good works and glorify our Father in heaven, is the prayer of your unworthy young brother,

J. H. STUDEBAKER.

Brother Holsinger : My poor heart is often made to feel, when I read in the COMPANION of the poor brethren and sisters who love to have and read the COMPANION, but are not able to pay for it. Now I do think such things ought not so to be, while there are brethren in the church who have their thousands, and could send it to every poor brother and sister, and it would never be missed in their families, where everything is full and plenty. In case those poor brethren do not spend their money for rum, or tobacco, or other useless things, they ought to have it ; so I send you one dollar tor the charity fund, and I want twenty-five cents worth of the tobacco supplements. I feel sorry there is so little said on that subject of late. If there is one thing in the church I dislike using that filthy stuff ! How can our bodies be fit temples for the Holy Spirit with such impurities about them ?

CATHARINE R. SUPLEE.

Philadelphia.

From Holt Co., Mo.

H. R. HOLSINGER, *Dear Brother :* The good cause of the Master is on the progress here in the Far West. I believe by strictly confining ourselves to preaching the pure word, and living up to the same as much as in us lieth, much good will be done in the good cause of the salvation of precious souls. Living up to what we preach, is the main thing. It makes a better impression on the people out here than preaching does, and perhaps anywhere it has the same effect. But I must say this much for the people of the West : they are a church-going people, and pay the best attention to preaching of any people I ever had the honor of preaching to. I would like to read the COMPANION, but I am not able to pay for it at present. I hope I may be able sometime. I do not want to take it on other's expense, no how. We have engaged extra good health since we have been in the West ; have been ablo to fill every appointment for 12 months. God be praised for his wonderful goodness shown to the children of men. I hope that the blessing of God will rest upon us all that fear and obey him.

A. J. CORRELL.

Forest City, Mo.

Brother Holsinger : — We very often bury our talent and do not improve it as we should; therefore I will try and write a few lines this pleasant Sabbath evening. The COMPANION is a very welcome visitor to me, I love to peruse its columns, and to hear from my brethren and sisters, especially those I am so well acquainted with. I have not seen anythtng in print from the Black River Branch, Michigan. I should like very much to hear from them, as that was formerly my home, and as I know there are some there that are competent to write. I should like very much to meet with the brethren and sisters in that church once again, but if we never meet on earth, may we all meet in heaven, is my prayer. Dear brethren and sisters, pray for me that I may hold out faithful unto the end.

From your unworthy sister,

HANNAH RITTER,

Lattasburg, Ohio.

Railroad Notice.

I have made arrangements with the Cincinnatti, Sandusky and Cleaveland Rail-road,so that all those going to our next Annual Meeting over this Road will be returned free from Forest, where the Road crosses the Pittsburgh Ft. Wayne and Chicago Railroad. Pay your fare and ask no questions going to the Meeting, and at the Meeting I will furnish certificates which will return you free over this road. The privilege is not confined to members of the Church.

J. P. EBERSOLE.

Announcements.

DISTRICT MEETINGS.

Southern District of Ohio, April 30th, at the Bear Creek meeting-house, 7½ miles west of Dayton, and 3¼ miles from Higgins Station.

North Western District of Ohio, April 19th in Poplar Ridge Congregation, 5 miles north east of Defiance.

Middle District of Pa., April 30th in Mohler meeting-house, Cumb., Co.,

Western District of Pa., May 1st. at Pigeon Creek meeting-house, Wash. Co.,

Northern District of Ind., and Mich., April 18, in the East meeting-house, 13 miles north of Plymouth.

Middle District of Iowa, at Brooklyn, Poweshelk Co., Iowa, May 6th, Communion meeting in connection, May 4th.

MARRIED.

At the residence of the bride's father on Thursday Feb., 15th by John H. Umstead, brother JOHN D. KINDY and sister MAGGIE C. SLINGLUFF, both of Montgomery Co , Pa.,

John H. Ellis.

DIED.

March 26th, sister JANE BOWERS, daughter of brother Wm. and sister Sarah Bowers, aged 27 years and 12 days. The

subject of this notice put off her return to God until a few hours before she died, when she informed her parents that she wanted to be received into the church by baptism. The brethren were sent for immediately, and the writer, being in the neighborhood, accompanied the brethren to the house where the poor girl lay in a dying condition. The brethren examined her in regard to her faith, and she made a good confession. The 18th chapter of Matthew was read to her, and she was received as a member of the body of Christ, with the exception of baptism, which, to her regret, could not be performed, as her physical strength would not permit her so to do. The brethren sang and prayed for her, and in a very few hours she quietly breathed her last. This would suggest to every candid mind to attend to the duties they owe to God while in health. The funeral was attended by a large concourse of people and many sympathizing friends for the bereaved. The occasion was improved by the Brethren from Job 14th 1 : 2.

S. T. Bosserman

(*Visitor*, please copy.)

In the Santafee congregation Miami Co., Ind., March 27th, sister BARBARA MASON, aged 81 years 5 months and 5 days, has now followed her husband, who departed this life nearly 3 years ago, after living a married life of 61 years and raising a family of 16 children, 14 of their own and 2 grand children, all of which lived to unite in the bonds of matrimony. Sister Mason lost her sight (Previous to) the death of her husband ; but in this she still put her trust in the Lord, and, like Job, she could say, "The Lord giveth and the Lord taketh away and blessed be the name of the Lord." Her pleasure was in hearing the word of God read or spoken, and in conversing and communing with the brethren and sisters. She longed for the day of her death, that she might be with her Creator, and she passed from time fully trusting the merits of a crucified but risen Savior, after having spent 62 years in his vinyard. Funeral services by Godlope Keller, and John Wolf, from Rev. 14. 12 : 13.

Fell asleep in Jesus. in the Root River congregation, Fillmore Co., Minnesota, at the home of her daughter, sister CATHARINE SHOOK, daughter of Johnathan Miller of Somerset Co., Pa., aged 74 years 7 months and 15 days. Disease not known. She was well and hearty the day before ; ate a hearty supper, went to bed as usual. At 3 o'clock in the night one of the boys heard a strange breathing and he called to his sister to wake her, thinking she had nightmare. When the girl waked up, the old sister was sitting up and said she had phthisic. Her daughter came up stairs, and by the time they got a light, she lay down and breathed her last. Her remains were taken to Preston on the 28th. Funeral services by the writer, from Cor. 2 : 5-31. in the Methodist church, to a large concourse of people.

Joseph Ogg.

(*Visitor*. please copy.)

Near New Alexander, Columbia Co., Ohio, on Feb. 25th. EMMIT SUMMER, son of Solomon and Maryann, aged 12 years 2 months 4 days. Disease Catarrh fever. Funeral services by Lewis Glass, and the undersigned.

John A. Clement.

In the Milledgeville congregation, Carroll Co., Ill., March 26th, friend JAMES LEROY EASTERWOOD, aged 23 years 5 months and 25 days. Funeral services by the Milledgeville Methodist minister, and the writer Psalm 90 . 12.

In Qemahoning church, Somerset Co., Pa. on the 21st of March, sister BELINDA. consort of Charles TIENER, aged 19 years and 18 days. Funeral on the 23rd. Services by the undersigned. Our sister died in full hope of a glorious resurrection.

Emanuel J Blough.

Martin Meyer.

In the Milledgeville congregation, Carroll Co., Ill., March 27th after a very short illness of only about 20 hours, disease, conjestion of the brain, MISSOURA HEIMBAUGH daugter of Matthew and Barbara Heimbaugh, aged 4 years 9 months and 5 days. Funeral services by Elder Jacob S. Hauger and the writer, from Luke 48 : 16—17.

Martin Meyer.

(*Somerset Herald* please copy.)

In the Indian Creek church Montgomery Co., Pa., March 11th from Dropsy and diseases of the heart, sister ELIZABETH HARLEY, wife of Elder Samuel Harley aged 77 years 5 months and 20 days. Funeral occasion improved by brethren O. Cassel, J. Reiner, and H. Price.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

Christian Myers	15.00	M. J. C. Ecker	1.50
Jos. Bowman	1.50	Phineas Miller	6.40
A. H. Miller	.60	John M. Cook	.60
E. Brant	1 00	Isaac Eby	3.00
D. L. Miller	13.15	J. J. Coover	.70
Eli. Hamilton	1 50	J. A. Studebaker	1.00
Jer. Beeghly	10.00	Solomon Mattes	2.00
Wm. B. Hines	1.50	Jacob G. Roland	2.50
Ella Shriver	1.50	Daniel Bairick	4.00
Wm. G. Andes	1.50	A. F. Stutzman	1.00
H. Moore F. W.	1.50	J. H. Ellis	1.50
Abraham Mott	1.50	Jane Marquis	4.15
Philip F. Cupp	12.50	N. Loganecker	2.25
Mary Mc.Donnel	.50	John H. Snyder	1.50
Geo. Brindle jr.	15.00		

Advertisements.

WE will admit a limited number of select advertisements at the following rates
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inseted on any considerations

Pittsburg and Connellsville R. R

TIME TABLE.

Commencing on Monday, October 10th, 1871, at 2 o'clock, P. M.

EASTWARD.			WESTWARD.	
Cum Mail	Balt Exp.	STATIONS.	Cin. Exp.	Cum Mail
A. M.	P. M.		A. M.	P. M
6 50	6 30	Pittsburg	11 00	6 10
10 21	9 07	Bradford	8 36	2 30
10 27	9 13	Connellsville	8 30	2 25
1 20	11 32	Mineral Point	6 05	11 03
1 40	12 15	Garret	5 49	11 12
157	**1204**	**DALE CITY**	**535**	**1055**
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VOLUME VIII. DALE CITY, PA., TUESDAY, APRIL 23, 1872. NUMBER 17.

For the Companion.

Preachers Pay.

I would say in the first place, there is no pay in the matter. The pay alluded to by brother Snyder is no pay,"it is the gift of God." preachers do not expect to merit salvation: when we have done all we are commanded, we should say we are unprofitable servants, and have done only our duty. All things are the gift of God: espicially concerning future rewards. So far as gifts and donations are concerned, there is no limit among ourselves. Brother Snyder thinks our preachers are working to a disadvantage, in going to preach where they have preachers. Now the reason of this is, because the Church will not send them. "How can they preach except they be sent?" The fault is in the Church, and not in the preachers. We have a good many preachers who are willing to go and preach where they are most needed, but are limited in circumstances. So if the Church will do her duty, equip her preachers and send them, then they will get to the right place; and as long as this is not done by the Church,we cannot expect any better than we are doing. Sending out preachers is a Church business. The reason they go to places where some might think they are not needed, is because the Church calls them, and makes them able or bears expenses. We have some, I know, who could do considerable on their own expense, but they are mostly well content. ed at home; and in consequence they do not get acquainted, and have few calls. I hope my brethren will bear with me in giving a statement the matter aluded to. Oh! I hope to see a better state of affairs soon; When we see the leak, let us go to work and stop it.

GRABILL MEYERS.

For the *Companion.*

Imagination

Having somewhat of an active imagination, and my thoughs being more inclined to run out into an undesired channel, it is easier, oftentimes, for me to be engaged in worldly thoughts than in spiritual thoughts. I thought by writing a piece for the Companion, once in awhile, it might have a tendency to aid me, by the grace of God, to keep my mind more engaged in spiritual meditatations. David of old was meditating in the Law of the Lord day and night. By putting to practice what we know, or obeying his Law,we will learn to see and understand the Lord's ways Passages that sometimes seem dark to the disobedient, will be revealed unto us thruogh the grace of God,if weobey or practice what weknow. We are created and placed here upon this earth in order to be cultivated, prepared, fitted out for a better world a higher and more perfect state. In this body—a natural body, and a spiritual one. In this state we see only in part, and know part, according to our faith in Jesus Christ: our natural body, or carnal mind is attached to those temporal affairs very much, which often is a hindrance to us, that we do not realize the same enjoyment in heavenly or spiritual things as we would desire

J. LANDIS.

True Riches Amidst Poverty

An aged man was sitting before the embers of a fire in an almshouse. He was very deaf, and every limb shook with palsy. Deeply poor was he. "What are you doing?" said a friend who called upon him.

"Waiting, sir."

"And for what?" asked his friend.

"For the coming of my Lord."

"What makes you wish for his coming?"

"Because, sir, I expect great things then. He has promised that when he shall appear he will give a crown of righteousness to all who love him." "On what foundation do you rest for such a hope?" again questioned his friend.

Rubbing and putting on his spectales, he read: "Therefore, being justified by faith," etc. (Rom. 5: 1, 2.)Happy old man! so poor in this world's goods, yet so rich in faith.

Seen By God.

The astronomer Mitchell was once engaged in making some observations on the sun, add as it decended toward the horizon, just as it was

setting, there came into the range of the great telescope the top of a great hill about seven miles away. On the top of that hill there were a large number of apple trees, and in one of them were two boys stealing apples. One was getting the apples, and the other was watching to make certain that nobody saw them, and seeming to feel sure that they were undiscovered. But there sat Prof. Mitchell, seven miles away; with the great eye of his telescope directed fully upon them, seeing every movement they made as plainly as if he had been under the tree with them.

So it is often with us. Because we do not see the Eye which watches with a sleepless vigilence we live as though we were not seen. But the great open eye of God is upon us, and not an action can be concealed. There is not a deed, there is not a word, is not a thought, which is not known to God. If man can penetrate with the searching eye which science has constructed for his use the wide realm of the material heavens, shall not He who sitteth upon their circuit be able to know all that tanspires upon the earth, which he has made the resting-place of his feet? Thou God seest me." — *S. S. Messenger.*

Too Late.

Among the Sierra Nevada Mountains I was walking with some of the passengers, to relieve the overladen stage, when one of them gave me his history. He said: 'With my wife, I came to California twenty years ago. We suffered every hardship. I went to the mines, but had no luck. I afterward worked at trade, but had no luck. Then I went to farming, but had no luck. We almost suffered starvation. Every thing seemed to go against us. While we were in complete poverty my wife died. After her death I went again to the mines. I struck a vein of gold which yielded me forty thousand dollars. I am now on my way to San Francisco to transfer the mine, for which I am to receive one hundred thousand dollars." He said: "Yes; but it comes too late. My wife is gone. The money is nothing to me now." So there are those whose entire life is made of poverty and misfortune. When success comes it comes too late; and they can not enjoy it. But glory to God! the path of tears has a terminus. The storm will not blow on forever. Child of God, you are not far off from the last disappointment and the last groan. The Lamb which is in the midst of the throne shsall lead you to living fountains of water, and God shall wipe away all tears from your eyes.—

De Witt Talmage.

A Petition to the Annual Meeting.

WHEREAS, great grievances have arisen in many parts of our brotherhood on accouut of the action of certain Councils, Committees and Ruling Elders, which we deem contrary to the Gospel, and the former order of the Church, by which many good Brethren and Sisters have been expelled from the Church fellowship, and thousands of our Brethren's children and others, are kept standiug outside weeping and praying for admittance, some of which grievances we herein present:

1st. Requiring applicants to be dressed in a special garb, and to answer questions not found in the Gospel, such as the Elders may denote.

2d. Prohibiting Sisters from communing unless they come with a specified covering on the head, and Brethren, unless they have their hair parted in a certain style, and are dressed to suit said Elders.

3d. Requiring members to conform to all the decisions of District and Annual Councils, and excluding them from the Church for non-compliance, though they are to live pu to them as far as they correspond with the Gospel.

4th. Forbidding the preaching of the Gospel without the consent of the Ruling Elder, the preaching of more than three times in succession in one place, and the singing of more than three hymns at one meeting.

Knowing as we do, that the enforcement of such rules as the above, is producing disunion in feeling and action, in the Church, and destructive of the best interests of the cause, yet while earnestly desiring the union and harmony of the Brotherhood, we conscentiously protest against such action; and hence petition this Annual Meeting.

1st. To pass a decisiou to prevent Committees or Elders from making the above points, or any other rule or decision, in the absence of positive Gospel law, a test of fellowship.

2d. That this Annual Meeting declare the New Testament to be our only rule of faith, practice and Church Government, and that all members shall be received into the Church, and dealt with according to the Gospel only.

For the COMPANION.

Passing Away.

"Heaven and earth shall pass away, but my words shall not pass away." Matth. 24: 35.

Time is divided into seconds, minutes, hours, days, years, and centuries. One second is a very short time; one minute is also a very short duration of time. Although it takes sixty seconds to make one minute, and sixty minutes to make one hour, yet how often do we hear it said, "How soon this hour has pass away!" We do not observe the swiftness of time, unless we call to mind some incidents that have transpired in the past; then we can realize how swiftly time is passing away.

According to Bible chronology, it has been about 5876 years since Adam and Eve were placed in the beautiful garden of Eden.

At the first thought we are very likely to exclaim, what a long duration of time! But let us call to mind our youthful days, and see how transitory the time doth seem; and then, if we ask our aged parents and grand parents, they will tell us the same words, proving at once that time is fast passing away.

Then I would say to the young: Make good use of your time in storing up useful knowledge; for "what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away."

Eighteen hundred and seventy-one years* have passed away since the Savior of mankind was, born into this world.

Then twelve years pass away, and we hear of this same child, Jesus, conversing with the doctors and lawyers; and on being requested by his parents to come and go to his home with them, he says, "Wist ye not that I must be about my Father's business?"

Eighteen years more pass away and he is baptized of John in the river Jordan; and from that time until his betrayal, he was almost continually preaching and applying remedies to heal a sin sick-world. After his betrayal he was condemned and crucified by wicked and infurated beings. He was then taken down from the cross and buried by one "named Joseph of Arimathea."

On the third day he arose triumphant over the grave, and appeared unto his disciples, remaining with them but a short time and then ascending into Heaven, to the right hand of his Father.

Whilst some of his beloved apostles stood with breathless silence, watching their kind and affectionate Redeemer, passing away from their view, they behold two men in white apparel, which said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11.

Yes, dear reader, He has promised us that he will come again. But this time he will come to execute the law that he left on record for us; and that time may be near at hand. Then how solemn is the thought, that, while some are rioting in the drinking saloons, others in the ball-room, twirling in their merry dance, the church bells are tolling to tell the sad tale that some have passed away a few, perhaps, to life everlasting, others to condemnation. But whither they go, God's words will follow them. To the righteous his words will be peace and joy, to the wicked sorrow and shame. Some will yet deny our Savior and scorn his teachings; but when they are called into eternity, then will they remember his words, as did the rich man that "died and was buried;" for God has said, "Heaven and earth shall pass away, but my words shall not pass away." Kind reader, hear what the poet has said:

"Delay not, delay not, O sinner, to come.
For mercy still lingers, and calls thee to-day;
Her voice is not heard in the vale of the tomb,
Her message, unheeded, will soon pass away."

Brethren and sisters, let us ponder a while upon our own condition. If the call should be proclaimed to-night that the bridegroom was coming, are we ready to go forth and meet Him, or would some of us be found with empty lamps, as were the foolish virgins? If so, let us immediately set about to procure a full supply, by renewing our faith and former vows to Him who sitteth at the right hand of the Majesty on High.

As our mind wanders back in the dim vista of the past, it calls to memory familiar faces that we have longed, to see, and to salute with the kiss of charity; but they have passed away, yet their memory clusters round us. How they labored to guide and cheer us on our way! Let us try to follow their example; for we too must soon pass away.

AARON H. BALTIMORE.

[*By reference to the margin at the close of Matth. 1st ch., it will be seen that Jesus was born "The fourth year before the account called *Anno Domini*, making 1875 years since the birth of Christ. A. E.]

For the COMPANION.

Christmas Day.

Was the birth of Christ on the 25th of December? If so, where is it recorded in the Bible? My humble opinion is, that it was not on that day; For the Shepherds were watching their flocks, in the field at the time of its occurrence. And according to history, the sheep were driven to pasture about the middle of March, and returned the middle of November. So we have no account of the day of the Savior's birth in divine revelation. But those who think it a sacred day are following Heathen Rome. December 25th was the day the godess Brooma was set up by Heathen Rome. Brooma was an ideal goddess, which the Pope worshiped. Let us as the followers of Christ, dissent from all such superstition.

HENRY KOONTZ.

LITTLE WORDS.—A very little word will often do great harm. In the hour of temptation the word "No," uttered with firmness, will save us; while the word "Yes," though said most reluctantly, will lead us downward.

"If the stars," writes Emerson, "should appear only one night in a thousand years, how would men believe and adore, and preserve for many generations the remembrance of the city of God which had been shown. But every night come out these preachers of beauty, and light the universe with their admonishing smile."

"I hold it to be a fact," says Pascal, "that if all knew what they said of each other, there would not be four friends in the world. This is manifest from the disputes to which indiscree reports from one to another give rise."

For the COMPANION.

Does it Matter How We Dress?

Brethren and sisters, we are conscious of the fact that God is a God of order; that he is, in all his mysterious ways, altogether systematic; that he is unchangeable "the same yesterday, to-day, and forever."

Hence the importance of making him our example. In order to imitate him, we must be a systematic people; because we can have no order without system. To have no order, we would be wholly compelled to follow the world; and to follow the world be highly displeasing in the sight of God; and to displeas God, renders us entirely unfit subjects for the kingdom of heaven. Hence the great importance of having order.

How are we to have order? Can we have it by dressing after the worldly fashions? I think not; because, if we dress after the world, we will be compelled to make many changes; for how often I can not tell, is some new fashion brought about every year. Can we have order when some follow the world, while others dress according to the order? I claim we must all observe the order of the church in dress. It is highly necessary that we have an established dress. or that we will not be following the world.

Since we have a dress adopted by the church, why not wear it? Some of us probably have considerable objections to it in consequence of its being old fashioned in form. It is true, it is old and "out of date," but that should not concern us in the least. Our "kingdom is not of this world," therefore we should not be ashamed to wear it. We should not care how much the world ridicule's us? To be ashamed to wear it, looks as though we would like to please the world; it looks as if we are servants of the world; "for by whomsoever ye are overcome his servants ye are." For consider him who endured such contraditions of sinners against himself, lest ye be wearied and faint in your minds; Heb. 12; 3. Here is consolation to us, when the world laughs at our peculiar dress.

The scriptures have many passages directly on the point of dress, which make it very evident that we should not conform to this world, or dress after the fashions of the world. "In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered hair, or gold, or costly array; but which becometh women professing godliness with good works;" 1 Tim. 2: 9, 10. Now sisters, how plain this passage is in regard to dress. Language can not make it much easier to be understood, or any stronger. You are commanded not to wear gold, or pearls, or costly array; but you should be willing to come down to the extreme depths of humility in dress, as well as in other things. You should be willing to come to the order of the church, which is highly pleasing in the sight of God. If you come to the order of the church, it shows that you are willing to do anything for an inheritance in heaven. When you do this, you are as Christ wishes you to be. He says, "Except ye be converted, and become as little children, ye can not enter into the kingdom of heaven." Math. 18; 2. We all know how a little child is; it will wear anything that the parents put on it, and it does not feel abashed in the presence of any body.

Now sisters, should there be any among us that are unwilling to come to the order (but I trust there are none), it would look as if there is yet a deficiency in humility; it would seem that there is too much pride there. What else could it be? for the clothes that are according to the order of the church are neither inconvenient nor uncomfortable.

It may be said that such clothes do not make the wearer proud, or that they are not proud. I ask the question, what is the reason they wear them? Is it because the church has adopted no order? Surely not. It seems as though the worldly dress is preferred, while the order of the church is set aside in part. Peter says, "Whose adorning let it not be that onward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;" 1 Peter 3; 3. What a strong evidence in favor of plain dressing. The phrase, "or of putting on of apparel," plainly informs us that sisters are not permitted to put on foolish or worldly apparel. This phrase either means, that sisters are not permitted to wear any clothes, or that they must not wear such things as the brethren call foolish things." The first is too erroneous to be admitted. Hence, we have a *very* strong evidence in favor of common apparel. Sisters, could any of you, supposing you desired such clothes, conscientiously wear such things, seeing there is such overwhelming proof against such apparel?

Now brethren, a few words to us. The phrase, "In like manner *also*," in 1 Tim. 2; 9, plainly informs us that man, too, must "adorn themselves in modest apparel;" because the phrase informs us that women must do in like manner as the men. Since they are commanded to dress in modest apparel, we must give the example, before they can imitate us, or do "in like manner."

Some say there is no order given in the Testament for the round breasted coat, and such other plain things as are worn. I admit it. But we can draw enough from the scriptures to prove that we must not conform to the world in dress; therefore, I claim that the church has power to adopt a certain kind of dress. And why not wear it? The very idea of having no system in dress is absurd. "But which becometh women, professing godliness with good works;" 1 Tim. 2; 10. This verse shows also that there should be a difference between the dress of the church, and that of the world. It proves that every kind of dress does not become "women professing godliness." Now I claim that this has reference to us, brethren, as well as to the sisters; because Paul says they (the women) are to adorn themselves "in like manner," that they both must observe plainness. We find that Peter commanded the women to not put on apparel (1 Pet. 3; 3), which I have had reference to foolish or worldly things. We have the expression in 1 Tim. 2; 9, only a little easier to be understood, by its being modified by "modest," which tells what kind of apparel. I claim what one of these phrases has reference to the other also has. Who can deny it? Hence we have a very strong evidence in favor of not dressing worldly-like. "Be not conformed to this world, but be ye transformed by the renewing of your minds;" Rom. 12; 2. Since Christ has commanded through his apostles, that we shall not conform to this world by the putting on of apparel, where is the renewing of the mind in regard to dress, when we come to the church and still dress

aftet the world? Hence this is another very important item in favor of the subject under consideration.

I ask the question, how can we conform to this world? I answer, by conversation, by action, and by dress. Who can deny it? Now, when we wear fashionable coats, to what are we conforming? Is it to the world, or is it to the church? When a person comes to the church, and submits to all, and believes there should be an order, which is very evident, does not his mind become renewed in dress or nonconformity? Since Christ has commanded through his apostles that we shall not conform to the world in dress, I claim that we are not entirely renewed in the mind till we are convinced that we must not conform to this world, or follow the fashions, and *do* not follow them; because the hearer of the law is not justified, but the doer. We all well know that the scripture teaches us, that if we do the whole law, except in one point, we are guilty of the whole law. Since God has commanded that we shall not put on apparel, we are compelled to comply with it or suffer the penalty. We should remember that none of his commands are too small to be observed; for the least things that he speaks are great, and must not be broken. We should not call the subject under consideration one of the small commands? It is one of the great ones, because it expresses the internal of the Christian. It shows whether the professor is proud, or desires common clothes. How could we know a tree were it not for its external appearance? It has been said that there are a good many sins concealed under the round breasted coat, but does that condemn it? No, not by any means. Were this a fact, we could with the same propriety condemn the apostles, because one was a traitor. Consequently, we should not condemn it because some one hides under it a multitude of sins.

Conformity to the world is nothing independent of dress; it is one of the essential parts. "True religion and undefiled before God and the Father, is this, to visit the fatherless and the widows in their afflictions, and to keep himself unspotted from the world." James 1; 27. The three principal marks, as I have already stated, are, conversation, actions, and conformity in dress. I claim that conformity in dress is equally as great as either of the others, and probably greater; because the conversation of the world is greatly fixed upon dress, and their actions too, which are said to speak sometimes louder than words. Who can really deny it? Hence we have in dress all of those indications; they speak about it, act upon it, and wear it. Why not say it is the greatest? When we prefer a fashionable coat, or something else, or a sister something that is inconsistent with the order of the church, and wear it, does it not constitute a most noted spot? "He that will come after me let him deny himself and take up his cross and follow me." Math. 16; 24.

Brethren and sisters, we are to deny ourselves of worldly lusts, and take up our cross that which crosses nature, and follow him. The Savior says, "A tree is known by his fruit." Math. 3; 55. We claim to be a meek and humble people; and I would like to know if wearing fine or fashionable clothes really expresses our profession? If it does, we will have to beg leave of the Almighty to differ with him, and say, a tree *is not* known by its fruit. If it were not to look well in the sight of the world, or to be spoken well of by the world, I could not say whether fashionable clothes would be worn at all. This we should very strictly avoid, because we can not serve two masters. The Savior says, "Woe unto you when all men shall speak well of you! for so did their fathers of the false prophets." Luke 6; 26. What a caution we have! When we are trying to be friends to the world, we are becoming enemies to God.

Our common dress makes us very unpopular, I think, because when some of us dress like the world other denominations seem to speak well of it. I have heard that some of the brethren have been told that we are making rapid improvements in popularity; that we are dressing more fashionably, and will soon be as other churches, highly esteemed. Now here we can see that this very thing, dress, is causing the world to speak well of us. Well might the Savior caution his church to not strive to be well spoken of by the world. Consequently, when we are growing popular, the Savior says, "Woe unto you." The Savior, the night in which he was betrayed, prayed that we (the church) might be one, as they (the Father and Son) are one, (John 17.) But if we dress differently where is the unity? Since Christ has prayed that we might be one, why not appear of one mind in these things? Why should not our external appearance express our internal union? There is nothing more reasonable than that it should. But when some of us dress according to the world, and some according to the order of the church, does it really express a union?

It has been said that the order of the brethren is the order of heaven. This I admit, so far as it agrees with the gospel; and as for my part I do not know whether there is anything that does not agree with it. But the question is, what is the order of heaven? I will give it from the pen of the inspired writer, who, being favored by a revelation, writes as follows: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, *clothed with white robes*, and palms in their hands." Rev. 7; 9. It is a *unity* in dress. Here those people are internally joined with love and union, and their external appearance expresses it. Here it is that they are perfectly joined together in the same mind and in the same judgment and in the same appearance. Well may the Savior say, "A tree is known by his fruit;" because, here they are all in unity in dress, not one with a robe on, and another with something else. Here is the order of heaven—all dressed in white robes. What a unity! I can safely say, as I have said before, that our external unity should be expressed by our external appearance; and I claim that this should be *our* system. When the brethren adopted "the old brethren's order," as it is called, it became the order of heaven, because it agrees with the scriptures. They adopted it under the influence of the Holy Spirit, and, of course, according to the key of heaven, which is the Word.

Since we have an order, why justify any other kind of dress? If it can be made appear that the round breasted coat is inconvenient let the A. M. adopt some other coat, that is entirely plain; but if there is nothing inconvenient about it, let us all wear it. If we refuse to wear it, what does it show but that we have proud

hearts, and desire to conform to the world? Let none of us say it is an inconvenient coat before we wear one. Suppose we try one anyhow, and see how we like it. There have been things taken on trial, which gave satisfaction, and who knows but what the coat will do the same? I presume some of us never had one on, and I would like to know how we can tell whether it is inconvenient or not? I fear some of us do not want to try one to see whether it gives satisfaction.

Now brethren, if we respect the order of heaven, which I trust we all do, let us, at once, put our external appearance into unity. Since the order of heaven is a unity in dress, can we be obeying or imitating the order of heaven if we dress differently? I am yet young in the cause of Christ, only have been a member four months, and am twenty three years old, but I say to the brethren, come one, come all, and let us all wear the peculiar garb. D. W. GEORGE.

Williamsport, W. Va.

For the COMPANION.

The Lost Power. No. 6.

The interesting letter from our afflicted sister, Margaret Deardorff, in the 9th No. of the C. F. C., fully repays me for the trouble of bringing the subject of "The Lost Power" before the brotherhood. No doubt many hundreds, like sister Margaret, are anxiously awaiting and desiring to see the signs following "them that believe." What a pity it is, that the only church organization in existence, to my knowledge, that carries out all the ordinances of the Lord Jesus Christ, SHOULD NOT BELIEVE, and contend for the blessings emphatically promised by the blessed Saviour. If I believed that the promises, that he declared should follow those that complied with his commands have ceased, by limitation, I would also believe that the commands which preceded those miracles were also limited, and no longer obligatory upon the sons of men.

Is not God the same unchangable Being to-day, that he was when he said, "And these signs shall follow them that believe," &c., in Mark 12. 17, 18? He certainly is; and I rely on his blessed word where it says: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that—miracles, then gifts of healing, helps, governments, diversities of tongues." I. Cor. 12. 28. Paul commences the chapter by advising them to "follow charity, and *desire spiritual* GIFTS." As we are told that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Certainly the instruction of Paul to his Corinthian brethren was designed to enlighten them, in their spiritual gifts, which they were to use for the glory of God, and confirming of His word.

My beloved brother, Elder Henry Koontzs, ask me, in the last C. F. C., "Has the word of God been confirmed?" He answers, affirmatively, "By signs and miracles." I admit his answer to be correct. I will in turn ask him a question: If it required signs and miracles, to confirm the word of God, when the word was present in the person of Jesus Christ, and his disciples, how much more necessary now to have that word confirmed by His promised signs, in the wicked generation, when an imperfect translation, is doubted as authentic, and binding on the sons of men? He says, "We cannot look for a second confirmation of the scripture by miracles." And why not look for them, and see them? Simply because we have lost that *living faith* which the people of God once enjoyed, and which it is the privilege of His people to enjoy, and exercise in confirmation of His Word.

Brother Henry admits that there "will be miracles in the latter days; but they will be worked by the power of the devil, to defeat, if possible, the Gospel of Jesus Christ." If such be the fact, how much more important it will be, that God, who is all powerful—being omnicient, omnipotent and omnipresent — should show to the followers of anti-christ, that there is a greater power, against which the gates of hell shall not prevail. The church should implicitly rely on the promise of Christ, when he says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to ob serve all things whatsoever I have commanded you; and lo, I am with you always, *even* unto the end of the world." Long after the blessed Redeemer had uttered the above words, and assended to the Father, St. Paul explained to his Corinthian brethren, that they should desire those spiritual gifts, which were exercised by the apostles, the severity, and all those who obeyed the command of Jesus. He told them he would not have them ignorant of those spiritual gifts; and yet, in this age of the church, we are told that the church of God has no such gifts. And why not? Can brother Henry point me to a single line of the inspired word, where that power, or rather gift, was taken away? I feel assured he cannot. He says, "And as prophecy has ceased, miracles have ceased also." I must admit that my brother speaks in an enigma. I think whenever a servant of the GREAT I AM, gets up to preach the word of God, inspired by the Holy Ghost, he is prophesying, and hence it has not ceased; and I believe miracles are also performed by some of the people of God, who have *faith requisite thereto.* I may hereafter name a few that have been done by "the brethren." I am sorry, very sorry, that there should be a single Elder in the church, who will admit to the taking away, or giving up, of a single command or promise of the Saviour in his last words to his disciples. I never, since I was baptized into Christ, had a doubt of its being essential to salvation, until many of the old brethren, openly asserted that the blessings which Christ asserted, "should follow those that believed," had ceased. Thank God, I yet cleave to *His Word,* His whole Word, and nothing but his WORD.

L. J. GROVE.

SELF-TAUGHT.—Many men are said to be self-taught. No man was ever taught in any other way. Do you suppose a man to be a bucket, to be hung on the well of knowledge and pumped full? Man is a creature that learns by the exertion of his own faculties. There are aids to learning of various kinds; but no matter how many of these a man be surrounded by, after all the learning is that which he acquires himself. And whether he is in college or out of college, in school or out school, every man must educate himself. And in our times, and in our community, every man has the means of doing it.

Blessed are the merciful,
For they shall obtain mercy.

Grateful Spring.

BY J. W. BEER.

The blue-birds bright, and robins dear,
Have come to us once more,
To greet us with their vernal songs
As they had sung before.

The clouds, spread over mountain heights,
Ride on the gentle breeze;
And buds are swelling once again
Upon the various trees.

The grass and grain on hill and plain,
Are dressing in bright green;
And Nature strives, with active force,
Lost beauty to regain.

The fleecy snow has left its bed;
The ice has left our streams;
The glorious sun is rising high,
To bless us with his beams.

Our springs, and brooks, and rivers broad,
Are purling forth their lays,
Ten thousand tongues, afresh inspired,
Speak forth their Maker's praise.

Rich flowers long in silence lay,
And roses ceased to bloom!
But soon in richest tints they'll rise,
To bless with their perfume.

And man, shall he look mutely on,
With heart untouched—unmoved?
Shall he not sing God's praise anew,
Who most his goodness proved?

No, Lord, our souls are deeply moved,
Our hearts with praise o'erflow;
We bring our thanks and raise our songs,
Our gratitude to show.

Accept our off'ring 'tis the best
We know to thee to bring;
But when eternal spring shall come,
Thy highest praise we'll sing.

For the Companion.

The Two Witnesses.

The question has been asked, who those witnesses were. I will give my view, and call them Justice and Truth, which must decide the destiny of every man and woman that ever lived or will live. Under the first dispensation, God, by the hand of Moses, delivered his testimony as a witness unto those who lived under that dispensation. We should remember that when God spoke to Moses, he spoke as man would speak to man, or we could not comprehend his meaning. The law given to Moses was a just law, given by God himself, as a witness for or against those who lived under that dispensation. The Jews disregarded the commands of God. They laid them aside, and kept the traditions of men; hence, this witness was dead to them, it had fallen in the streets, as a dead man. "For our transgressions are multiplied before thee, and our sins testify against us; our transgressions are with us; and as for our iniquities, we know them; in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the streets, and equity cannot enter." Here we discover this witness as being dead; but it will be brought to life, at the judgment of God, and will condemn all who lived under that dispensation, and rejected it; for they who are under the law shall be judged by the law. You will find this testimony, which we think sustains our position in Isa. 59; 13, 14. As regards these two witnesses being killed, God will show that there is power in those two witnesses that have been rejected. His witness is the power of God unto salvation. Then if my position be correct, the Mosaic dispensation is one of those witnesses spoken in, Rev. 11; 3.

The Gospel of Jesus Christ is the second witness, to all that ever did or ever will live under that dispensation. When did this witness die? When Jesus Christ was rejected by the Jews as a nation. "Away with him! Crucify him!" This witness was rejected, and speaking after the manner of men was dead; but will live again. These two witnesses shall prophecy again when Jesus Christ shall descend from heaven with the Angels, to take vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ; and what has been neglected, that has been prophecied by these two witnesses be an eternal reality to all that has been spoken by these two witnesses; namely, the two dispensations, which will be the only witnesses at the judgment of Christ; for the books will be opened, and the dead shall be judged accordingly. Hence, the two witnesses, will be the two dispensations, though they are represented under the figure of prophets. If we have been converted to God, and have walked in all his commandments the witnesses will be in our favor, and the Judge will say, "Come, ye blessed of my Father, enter into the joys of your Lord." But if those witnesses find us guilty, the sentence will be the reverse; "Depart from me ye cursed into everlasting fire, prepared for the devil and his angles."

H. KOONTZ.

Why We Reject the Apocrypha.

1st. Because it was never written in Hebrew.

2d. Because it was never quoted by our Lord.

3d. Because it was rejected from the canon of Scripture by the Jews.

4th. Because it was rejected from the canon of Scripture by Origen, A. D. 200, St. Epiphanius, A. D. 358, and St, Jerome, A. D. 392.

Beside these reasons for rejecting the Apocrypha in general, we especially reject the book of Maccabees as uncanonical and uninspired.

1st. Because Pope Gregory I., A. D. 590, did so; and by the late Vatican decree, that must be an infallible judgment.

2d. Because the author distinctly disavows inspiration, saying; "If I have done well in writing this history it is what I desire; but if not so perfectly, it must be pardoned me." 2 Macc. xv. 39.

HIS HOLINESS THE POPE has, it is stated, signed a decree convening the Ecumenical Council. Important matters will claim their attention, the most important being the professed transfer of the Papal head quarters. The Holy Father and Victor Emanuel don't get along very well together, andthe Council will probably select a more desirable and congenial residence for him. The Island of Malta has been spoken of as the place of meeting of the Council. This doubtless also indicates the future seat of the Papal power

For the COMPANION.

Feet washing:--Examples of it in Scripture.

For the benefit of brethren and sisters who may wish to examine the entire scripture on the subject of washing feet, we submit the following, collected from the Bible, both old and new. There may be more passages where it may befound, than what we give in this table, but thus much is to be found in the sacred word.

"Let a little water, I pray you, be fetched, and wash your feet and rest yourselves, under the tree.' Gen.18 :4.

"And he said, Behold now, my lords, turn in, I pray you, into your servants house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay: but we will abide in the street all night. And he pressed upon them greatly, and they turned in unto him, and entered into his house ; and he made them a feast, and did take unleavened bread, and they did eat." Gen. 18 ; 2 : 3.

"And the man came into the house ; and he (Laban) ungirded his camels, and gave straw and provender for the camels, and water to wash his feet and the men's feet that were with him." Gen 24 : 32 ;

"And he brought the men into Joseph's house and gave them water, and they washed their feet; and he gave their asses provender." Gen. 43 ; 24.

"And the Lord spake unto Moses, saying : Thou shalt also make a laver of brass, and his foot also of brass, to wash withal, and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat. When they go into the tabernacle of the congregation, they shall wash with water, that they die not ; or when they come near to the altar to minister to burn offering made by fire unto the Lord. So they shall wash their hands and their feet that they die not ; and it shall be a statute forever to them, even to him and to his seed, throughout their generations." Exodus 30: 17—21.

"And he set the laver between the tent of the congregation and the altar, and put water there to wash withal; And Moses, and Aaron and his sons, washed their hands and feet thereat." Exodus 40 : 30—32.

"So he brought him into his house, and gave provenders unto the beasts ; and they washed their feet and did eat and drink." Judges 19 : 21.

"And when the servants of David were come to Abigail to Carmel, they spake unto her saying, 'David sent us unto thee, to take thee to him to wife.' And she arose and bowed herself on her face to the earth, and said, "Behold, let thine handmaid be a servant to wash the feet of the servants of my Lord. 1 Sam. 25 : 40, 41.

"And David said to Uriah, Go down to thy house and wash thy feet." 2 Sam 11 : 8.

"The righteous shall rejoice when he seeth the vengeance : he shall wash his feet in the blood of the wicked." Psalm 58 : 10.

"Have now given the accounts of this practice and the reference to it, in the Old Testament Scriptures, so far as we can find them ; and will proceed now to give its practice and reference to it in the New.

"And one of the Pharisees desired him (Jesus) that he would eat with him. And he went into the Pharisee's house and sat down to meat. And, behold, a woman in the city who was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an Alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears and did wipe them with the hairs of her head. And he turned to the woman and said unto Simon, Seest thou this woman ? I entered into thine house ; thou gavest me no water for my feet, but she hath washed my feet with tears' and wiped them with the hair of her head. Thou gavest me no kiss, but this woman since the time she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint ; but this woman hath anointed my feet with ointment ; therefore I say unto thee ; Her sins which are many are forgiven: for she loved much ; but to whom little is forgiven, the same loveth little. And he said unto her, thy sins are forgiven. Thy faith hath saved thee ; Go in peace." Luke 7 : 36—50.

"And Jesus knowing that the Father had given all things into his hands, and that he was come from God and went to God ; He riseth from supper and laid aside his garment ; and took a towel and girded himself. After that he poureth water into a basin, and began to wash the disciples feet, and to wipe them with a towel wherwith he was girded. Then cometh he to Simon Peter ; and Peter saith to him "Dost thou wash my feet?" and Jesus answered and said unto him, "What I do thou knowest not now, but thou shalt know hereafter." Peter saith unto him, Thou shalt never wash my feet. Jesus answered him "If I wash thee not, thou hast no part with me.', Simon Peter saith unto him, Lord not my feet only, but also my hands and my heart. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit ; and ye are clean, but not all. For he knew who should betray him, therefore said He, ye are not all clean. So after he had washed their feet and had taken their garments and was set down again he said unto them, Know ye not what I have done to you ? Ye call me Master and Lord; and ye say well, for so I am. If I then your Lord and Master, have washed your feet ye also ought to, wash one anothers feet. For I have given you an axample, that you should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord, neither is he that is sent greater than he that sent him. If ye know these things happy are ye, if ye do them." John 13 : 3—17.

Remember the word that I said unto you, The servant is not greater than his Lord." John 15 : 20,

Let not a widow be taken into the number under three score years old, having been the wife of one man, well reported of for good works ; if she have brought up children, if she have lodged strangers, if she have washed the saints feet, if she have relieved the afflicted, and if she have diligently followed every good work." Timothy 1 5 : 9—10.

Such are the portions of scriptures that teach the ordinance of feetwashing. Under the law and in the patriarchal age the act was performed for one's self ; but under the Gospel Dispensation, the services was always performed for others. It is one thing to wash one's own feet, quite another to have them washed for us by a second person ; but much more so, when we perform that service for an other brother a neighbor or perhaps for an enemy. There must be no respect of persons if we wish to obtain the promised benefit.

LANDON WEST.

Pious Youth Department.

Thoughts on the Pious Youth.

As the PIOUS YOUTH is still remembered among us, I am prompted to offer a few thoughts in regard to it. Peradventure it may be of some interest to our readers, at least to some of them.

We frequently, in supplicating a throne of infinite mercy, invoke the eternal Father to work within us, both to will and to do, that the cause of Christ be enhanced, and souls rescued from the grasp of Satan. Do we truly try to comprehend the sublime import of these invocations in behalf of so noble a cause? If so, I have an important message for you. Read it with a meditative heart ; and if you can coincide with me in my sentiments, then we would solicit you in making an effort to maintain the YOUTH.

The PIOUS YOUTH is not dead, as was surmised, butsleepeth ; and oh ! shall his sleep be eternal ? May God forbid. He has already a department in the C. F. C., and by a little effort and self-sacrifice on our part, he may be enabled to assume his former uniform again. Only a little effort, my friends, and we have the promise of again seeing him come. Bringing the soul-cheering tidings, that a Savior has died to save poor sinners, such as you and I are, and that by a close application of his blood we can become his children. "If children, then heirs, and joint-heirs with him in glory."—A happy re-union in heaven.

How many souls have been discomforted on account of the YOUTH'S declining ? and how many more will yet be, if he should not be restored ?

Now friends, will you make an effort in endeavoring to maintain the YOUTH ? Write some articles for the Youth Department, and if it takes too much space in the COMPANION, another proposition will be made.

J. T. MEYERS.

Somerset, Pa.

Advice to Children.

Let me give you a few words of advice for your instruction ; hoping you will read and reflect, to see if you have been doing your duty to your parents, and your God. We all know the beautiful commandment God gave to the children of men, "Honor your father and mother that your days may be long." How much more pleasant it is to see a child do as it has been told, than to fret or wait until some one else will do it. I am sure such a child is not doing his or her duty. Always do as your parents tell you, and there will be happiness in store for you. Never talk unkindly to those who try to teach you to be useful in the world ; always bear in mind, that it is for your benefit that they labor, not for their own. How wrong and unpleasant it would be if every child would have its own way, and parents had no control over them. A good boy is almost certain to make a good man ; and I assure you that, if a girl is kind and obedient to her parents, she will make a good woman.

God has also commanded us to be truthful. I feel very sorry when I hear a child tell a lie, or deny a fault. I can not place much confidence in such a child, nor can any one else. Then how much better it would be if the truth was always told. Always speak, think, and act the truth, and every person will love and respect you.

WM. H. ELKINS.

Hutsonville, Ill.

Stepping in Father's Footsteps.

One bright winter's morning, after a snow storm, a father took his hat for a walk to attend to some farm affairs requiring his attention. As he started, his little boy of five summers also snatched his hat, and followed father with mock dignity and an assumed business-like air. When they reached the door, the gentleman noticed that no track, or pathway, had been made in the snow, and he hesitated about letting his boy follow him. But the soft, fleecy snow was so tempting, so pearly white, that he concluded to walk after him. He took long and rapid strides through the untrodden snow, when, suddenly remembering his "little boy," he paused, looked back for him, and exclaimed :

"Well, my son, don't you find it hard work in this deep snow ?"

"Oh ! no," said the boy, "I'm coming ; for, father, *I step in all your tracks.*"

True enough, the dear child was planting his tiny feet just where the parent's had trodden. The child's reply startled the father as he reflected that thus would his child keep pace with him, and follow in his tracks through life. He was not a friend to Jesus, not a man of prayer, and not a Christian ! and well might he pause and tremble as he thought of his child, ever striving "to step in all his tracks," onward, onward, through life's mysterious mazes and myths, toward eternity ! The little boy's reply brought that strong, stubborn-hearted man to *think*, when never the preached word of God had made any impression on him. Finally he repented, and sought and found peace in believing in Christ. We believe he is now making such tracks through life, that, at some day, that son may be proud to say : "Father, I step in all your tracks."—*British Workman.*

Too Quick.

One morning an enraged countryman came into Mr. M.'s store, with very angry looks. He left a team in the street, and had a good stick in his hand.

"Mr M.," said the angry countryman, "I bought a paper of nutmegs here in your store, and when I got home they were more than half walnuts ; *that's* the young villian that I bought 'em of," pointing to John.

"John," said Mr. M., "did you sell this man walnuts for nutmegs ?"

"No, sir," was the ready reply.

"You lie, you little villian," said the countryman, still more enraged at his assurance.

"Now look here," said John ; "if you had taken the trouble to weigh your nutmegs, you would have found that I put in the walnuts *gratis.*"

"Oh, you gave them to me, did you ?"

"Yes, sir, I threw in a handful for the children to crack," said John, laughing at the same time.

"Well, now, if that ain't a young scamp," said the countryman, his features relaxing into a grin as he saw through the matter.

Much hard talk and bad blood would be saved if people would *stop to weigh* before they blame others.

"Think twice before you speak once," is an excellent motto.

At Twenty—Oh how much I am going to be and have.

At Seventy—Only a shroud, a coffin, and six feet by two of Mother Earth.

Holy City.

O Behold, the holy city,
Coming down from God, on high;
As a bride, all dressed completely,
Now decending from the sky.
She's adorned with grace and glory;
Beautified with costly stone;
Lovely is her form before me;
Bright as the meridian sun.

Ancient prophets of her speak well,
Revelation does declare,
Length and breadth and height are equal,
And her platform lies four square,
Fifteen hundred miles extended—
North, and South, and East, and West,—
Fifteen hundred miles most splendid,
See her buildings rise abreast.

See her pearly gates all spreading
To receive the righteous there;
Whom the gracious Saviour's aiding
To her holy mansions fair,
See her golden streets all paved,
As the righteous march along,
When the nations of the saved
Join in one eternal song.

See the heavenly Host advancing,
Near the throne of God Supreme,
Where each saint receives a mansion,
And eternal love's their theme,
On their Savior beauty gazing,
In sweet raptures round the throne;
With celestial voices praising
God's eternal, holy Son:

For the COMPANION.

Pride.

"The Pharisee stood and prayed thus with himself: God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." Luke 18; 11.

The above is the language of a proud, boasting Pharisee, in the temple, while praying, and bears upon its bosom self-righteousness, self-honor, and self-applause. It seems that man has inherited more or less of this proud, boasting, self-righteous spirit in his fall from that high and holy state in which he was created. We read that "God created man in his own image; in the image of God created he him;" Gen. 1 : 27. But man did not long remain in this righteous and holy state God for wise purposes put our first parents under restrictions, Gen. 2 : 16, 17, "And the Lord God commanded the man, saying, Of every tree of the garden thou mayset freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." And by referring to the 3rd chapter of Genesis, we have a full account of man's transgression and of the punishment inflicted in consequence of his eating the forbidden fruit, and thus violating a divine injunction. Thus man fell and inherited this self-righteous spirit manifested by a Pharisee while engaged in the act of praying. We may trace the life of our blessed Savior from Bethlehem's manger to the blood-stained cross on Mount Calvary, and it is in vain that we seek for anything that will justify the spirit manifested by this van-glorious Pharisee.

But let us turn and view the busy world,—Church and State,—and we find this same spirit leading the mighty hosts of earth. It shows itself in the nations and kingdoms of the world; is stalks forth in every society; it manifests oppression; it implies superiority and inferiority; it shows a desire to rule. Go with me to the society of those who profess to be the followers of that meek and lowly one, who is now pleading at the right hand of the Majesty on High, and, in place of true humility, you will easily catch something of this spirit; for professors of the religion of Jesus Christ will enter the house of God in all the pomp and splendor that a fashionable world can devise, and there and then advocate the cause of fashion. Yea they pretend to approach into the presence of the most High with hearts as humble as those of Galilee's fishermen; they tell us these things are all right in the eyes of the Lord, and that they know that their sins are all pardoned, and they are the chosen people of God, &c. Now if our Holy Record, the book of God, breathes forth such sentiments as these, we are willing to submit; but if to the contrary, let us follow it; for there is no other name given whereby we can be saved. Jesus Christ declared in his prayer to his Father, that his disciples are not of the world. "They are not of the world, even as I am not of the world." John 17: 16. From this we understand that the people of God are, to a certain degree, a distinct and separate people from those of the world, in character and party. They do not follow the sinful practices and customs of the world. Now all those who plead for the foolish, giddy, and superfluous fashions of the world, let them be professors of religion or not, must confess that it is an unmistakable indication of a proud heart; and we hope they will be profited by a serious reflection upon the words of Christ. Luke 16: 15. "And he said unto them, ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is an abomination in the sight of God.

S. W. WILT.

Rural Village, Pa.

Hints to Grumblers.

"What a noisy world this is!" croaked an old frog, as he squatted on the margin of the pool. "Do you hear those geese, how they scream and hiss? What do they do it for?"

"Oh just to amuse themselves," answered a little field mouse.

"Presently we shall have the owls hooting; what is that for?"

"It's the music they like best," said the mouse.

"And those grasshoppers, they can't go home without grinding and chirping; why do they do that?"

"Oh, they're so happy they can't help it,' said the mouse.

"You find excuses for all; I believe you don't understand music, so you like the hideous noises."

"Well, friend to be honest with you," said the mouse, "I don't greatly admire any of them, but they are all sweet to my ears, compared to the constant croaking of a frog."

RESTRAIN YOUR TEMPER.—Many Christians who have borne the loss of a dear child, or of all their property, with the most Christian fortitude have been entirely vanquished by the breaking of a dish; or the blunders of a servant.—*Newton.*

Some good Christians have a great deal of trouble in this world. The reason of it is, that God is preparing them for very great happines in heaven.

Envy deserves pity more than anger, for it hurts nobody so much as itself. It is a distemper rather than a vice, for nobody would feel envy if he could help it. Whoever envies another secretly allows that person's superiority.

A real impetuous laugh dissipates many illusions, sweeps the twilight out of our imaginations, and brings honest daylight. But it must be real. No dry, hacking laugh. It should be spontaneous, outbursting, irresistible, infectious.

Christian Family Companion.
DALE CITY, PA., April 23, 1872.

A Petition to the Annual Meeting.

TAKE NOTICE.

In our Pica, wide columns will be found a petition to Annual Meeting, to which we call the special attention of all our readers. It had not been our attention to give it such prominence in our columns, but after it was in type, we did not wish to lose the work. We give it to show our Brethren what is going on among us. We have no information as to the authors of the Petition, nor from whence it comes. It was received through the mail, by Elder Lint, who handed it over to us. The postmark was too indistinct to be deciphered. It is printed on writing paper, and contains a long foot-margin for 'signers.'

We take occasion to remark while upon the subject, that the Petition meets with no sympathy from this office. We agree with the last article, but think it useless for the Annual Meeting to re-adopt what it has forever held as a sacred law in our church government. But we protest against this underground method of gaining points. Only a few years ago it was attempted by a set of radicals in the other extreme, asking the Annual Meeting to pass resolutions that would excommunicate all that held the sentiments expressed in the present petition. It was clandestinely circulated, just as this one. Now if these petitioners think the Gospel should be our only law for church government, why do they petition the Annual Council to make others?

We have a fair way of getting questions before the Annual Meeting, and upon Gospel principles, which can be resorted to, by all who want business fairly done. Those who wish to smuggle it through must necessarily do it in some other way. They shall never have any assistance from us, be they clergy, priest, or people.

German Baptists.—Brethren.

A petition will be presented to next Annual Meeting, (providing it can pass the District Council) praying the meeting to discard the name of German Baptists, and re-adopt the original, scriptural name, Brethren. We hope all congregational, and District council Meetings not yet transpired will take the matter into consideration. We know that not one member in fifty makes use of the name German Baptist. Nor does the public recognize us by that name. We have no desire at this time to discuss the matter, simply to call attention to it.

That Will Do.

We thank our friends for their liberal response to our request for the return of copies of No. 48 of last volume. We are now fully supplied, and if occasion offers we hope to do a "good turn" to those who have favored us.

Dale City Record.

The above is the title of an independent weekly newspaper, about to be published at this office, the first number of which is in proof before us

It is edited by Mr. Albert J. Hasty, a fluent and easy writer, and an enterprising business man.

This enterprise has been undertaken at the instigation of the citizens of the place, who think the town has citizens and business enough to support a paper, and interests that require an advocate. In these opinions our publisher concurs, and hence he has done his part in the work, by establishing a first class office in the place, and now offering the specimen copy of the paper. If the citizens of the town will now do their part by giving the *Record* a liberal patronage, in advertising and subscriptions, it will become a fixed institution, and will be regularly issued in a few weeks. The regular issues will be delayed only until a subscription list, and advertising can be secured, to justify the undertaking. Everything else is ready

Answers To Correspondents.

P. S. Garman. The money came to hand, and we have sent the Sheep Binding Hymn Books; but our stock of Arabesque is about exhausted, so that we could not fill your order. It will be filled as soon as we can replenish.

Josiah Beeghly. If it was the desire of the parents to have the obituary notice published in the Companion, why was it not sent to us, instead of to another paper?

J. L. Grove. Your money was received and acknowledged in No. 15.

Elhanan Roop. There is no trace of the order you mention, and conclude that it did not reach us. We have entered your name and sent back Nos.

[See Answers to Correspondents in another page.]

Unleavened Bread.

On which day of the first month, and about what hour of the day, did the Hebrews commence to eat unleavened bread? It is desired that J. W. Beer give his views.

Elizabeth Neher.

Answer.—It is assumed that the query has reference to the feast of unleavened bread. There was no law to prohibit the use of unleavened bread at any time; and where no law is there is no transgression; therefore, it would have been no violation of God's law for the Hebrews to commence the use of unleavened bread on the 10th day of Abib, or at any time prior to that. But the law of the Lord required them to eat unleavened bread at a specified time, and to continue its use for seven full days. The following is the law on this point: "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses; for whosoever eateth that

which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land." Ex. 12: 18. By noticing this law it will be seen that the time to begin the use of that which was unleavened, was, "on the *fourteenth* day of the month AT EVEN." It is evident, therefore, that the use of leaven was strictly prohibited for seven full days from the time appointed for the killing of the passover, which must be killed "*in the evening*" of "the fourteenth day." (Verse 6). From the killing of the passover in the evening, at the close of the fourteenth day, for seven entire days, till the evening of the twenty-first day of the month, no leaven dare be found in their houses. This being the case, their houses must be cleansed before they killed the passover; for the leaven must be found in order to be removed, and it dare not be found in their houses after the time for sacrificing the passover. It might have been removed before the fourteenth day, but later than the fourteenth it could not be.

If the Hebrews had dispensed with leaven on the tenth day of the month, and continued the use of unleavened bread only seven days from that time, they would have been guilty; for the law required them to dispense with the use of the heaven "until the one and twentieth day at even." If they had used leaven after the killing of the passover they would have violated the law. Reason suggests that they would, and history teaches that they did, cleanse their houses from leaven during the fourteenth day of the month, the same day on which the passover was killed, but before it was slain. Because of this preparation for the ensuing feast, the fourteenth day, the day on which the passover must be killed, was called the day of the preparation;" Matth. 27: 62. And because they dispensed with leaven on this day and used unleavened bread at its close, it was called "the day of unleavened bread." Luke 22: 7.

But the fifteenth day of the month was the first day of the feast of unleavened bread, styled, because of its commemorative character, "The feast of unleavened bread." Lev. 23: 6. It is therefore as plain as language can make it, that the law required the Hebrews to eat nothing leavened for seven full days commencing with the time for killing the passover, in the evening of the fourteenth day of Abib. J. W. B.

WOOD,S HOUSEHOLD MAGAZINE, has more than double its subscription list, during the past four months. The May number contains: "Migration, Colonization, Homes," by HORACE GREELY; "Miss Hannah Adams;" by JAMES PARTON; "Household Discoveries," by GAIL HAMITON; "Brother Anderson," by THOMAS K. BEECHER; "Lonjevity," by Dr. DIO LEWIS; Reminiscences of Dr. Bethune," by A. A. WILLTS, etc.

Answers To Correspondents.

MARSHALTOWN, IOWA. We have an answer to the query relating to the rock upon which Christ built his church, from the foregoing office, that came without the name of the writer. Who is the author? When will our contribitors learn to comply with our rule, and not send their contributions without their names? If they have reasons for not wishing their names to appear, let them be stated: if we deem them valid, we will withhold; if not, the names will appear.

SUSAN B. GITT.—P. B. C—'s paper to the end of the year will cost $1.08. The Herald of Truth is a Mennonite paper published by John F. Funk and brother at Elkhart, Ind., monthly, at $1.00.

The HOUSEHOLD is a first-class origional Magazine, publised at one dollar a year, by S. S. WOOD & Co., Newburgh, N. Y. A Specimen copy mailed free to any address.

P. S. N. We shall not be able to visit Maryland before next Autumn. We have then in contemplation a visit through Cambria, Blair, Bedford, Huntingdon, Mifflin, Juniata, Perry, Cumberland, Adams, and York counties, Pa., and by way of Baltimore up through Maryland home. We have two tickets from Pittsburg to Baltimore, paid for, and they must be used. We (wife and I) think of using them ourselves. Farther notice will be given; but we now say, the time embraced in the trip will be extend from the middle of August to the middle of November, at which time we must be at home on business.

I. S. S. We believe we would let them alone. The Annual Meeting will not keep much account of it, not having announced its willingness to receive such petitions. In that way you will do no harm at least. Or if you wish you can have petitions on the other side. Then you will only counteract what evil the others may be doing.

MOSES LIGHT. Your article is not realy a plan or a proposition for getting up a Fire Insurance Company among the Brethren, but is rather a Constitution and By Laws for an organized Company. For that purpose it would be very good so far as it goes. We think it hardly called for through our columns for the present. Some suggestions as to the propriety or impropriety of having Fire and Life Insurance Companies of our own would be in order: what would our readers say of having a Brethren's Mutual Protection Society, to prevent suffering from loss by Death or Fire?

WM. HOLSINGER, from Cottonwood Falls, Kan., to box 1126, Kansas City, Mo.

E. W.—Upon the subject we are on the fence. In every other way we are on your side, of course.

T. O CLOYD.—Volume 7 was not paid for. We put the $1.50 to last years account, and have entered you for another year, which you will pay at your convenience

BUDD HARSHBERGER: — All right, the subscription of W. H. for Vol. 7, is paid for, as you stated.

THOMAS GRAY: — Jacob Shamberger's name was not entered on our book. We are now send his paper to Beckleysville, Md.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Miracles.

Dear Brethren: — As the subject of miracles is at issue in the COMPANION, I thought proper to add my mite, in love.

I will try, first, to show that the power to work miracles was given to man; then, that this power was to follow and did follow those who believed in the name of Jesus Christ.

Matth. 10: 1, reads thus: "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease." Now turn to Mark. 6: 7., and see that it agrees with the foregoing.

Luke says: "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick." Luke 9: 1, 2. In the 10th chapter 19th verse, Luke says: "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by *any means* hurt you." This is conclusive proof that the power of working miracles was given unto Christ's followers.

Next I will cite you to the working of miracles by the apostles, to show that the power followed them, and then try to show that the same power remains for us. The first after the ascension of Christ was by Peter, Acts 3rd, the healing of the lame man. Next, in Acts 5th, in the healing of divers sick folks, and casting out unclean spirits. Our next is by Philip, in Samaria, Acts 8th, "For many that were possessed with unclean spirits were healed, with many that had the palsy." The next you find in Acts 9th, the healing of Eneas, by Peter, in Lydda. There he found "Eneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Eneas, Jesus Christ maketh the whole;" &c. See Tabitha restored. Our next you find Acts 14: 8. The healing of the impotent man at Lystra, who heard Paul speak and believed, and had faith in God, and was miraculously healed by Paul. Next we find the casting out of the spirit of divination, in Macedonia, by Paul. The next we offer is, special miracles wrought by the hand of Paul, "So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." Acts 19: 12 Still another in Acts 20: 9, the restoration of Eutychus, who fell down from the third loft, was taken up dead, and Paul restored him to life. Thus far we had thought to mention the miracles wrought by the hand of the Apostles, through Jesus Christ, to show the reader at a glance, that they were many, and not a single failure occured. Other miraculous occurences are recorded; but let this suffice here.

Does this same power remain for us? I answer, emphatically, yes. Some of my dear brethren and sisters speak of this power as the "Lost power." Let me say, it is not lost, but only neglected. And why this neglect? Is it for want of faith, or is it weakness in the flesh only? We hope the latter. We say it remains yet for us, from the fact that we have it from the lips wherein was no guile found, and altogether his last words to his disciples. Here is his promise (Mark. 16: 17.) And these signs *shall* follow them that *believe;* In my name *shall* they cast out devils; they *shall* speak with new tongues; they *shall* take up serpents; and if they drink any deadly thing, it *shall* not hurt them; they *shall* lay hands on the sick, and they *shall* recover. How plain and comforting are these words from the lips of our blessed Lord. See also context Luke 10: 17.

Now, dear brethren, if this neglected power remains for us yet, why not draw near to our Savior with full purpose of heart, and rely on him to perform miracles through us, giving him all the praise? All that is wanting is an effort on our part, and he will perform. O most Holy Lord our God and our blessed Savior, help us to exercise this neglected power which thou hast given us.

I wish now to say a few words to my dear brother Daniel Keller. In No. 1, present Vol., page 10, you say: "Then I brought my case before God, and besought him to take the life destroying power from this disease, that it might do me no harm."

Further on you say you felt that the Lord had taken your case in hand, and all fears of dying through this disease disappeared; you felt safe in the hands of the Lord. Well you might feel safe. Now, from this confession, I look upon your recovery as almost, if not altogether, miraculous. Then go on with this confession, and look to Jesus Christ to perform the work, and you make the confessions. Come out on the Lord's side, brethren. G. W. BURKHART.

Nolo, Pa.

Brother Henry :—I wish to drop you a few lines for the COMPANION again. I am alone in my chamber, but this is nothing strange for me. When alone, you know how the mind wanders. I have been reading until I became tired, Then my mind was carried back to my childhood. Oh, how sad I feel when I think of my playmates with whom I used to play in my childhood! The tears run down my cheeks, when I think of my innocence. O sisters, can we refrain from weeping, when we see so much of our time was wasted in sinful pleasures? I cannot: it makes me feel very sad. I am, I feel, going to the grave; yes, fast hastening away And must I stand before God in judgment? Yes and so must you. Shall we be able to stand in God's presence in the great day?

Dear brethren and sisters pray for me, that I may be able to stand in the great day of God Almighty, and hear the Judge say "well done, good and faithful,—enter into the joys of thy Lord." I feel so unworthy. We can not be too good. God does not want us luke warm. If we are lukewarm. he will spue us out his mouth. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" we may now help each other, and encourage each other; but when that day shall come, we can help one another no more. If we are not prepared to meet God, no one can help us then. Then let us put our trust in God. He can help us in time of need. O sinner, what are you doing? If you were travelling along a lonely road, and should see a great fire before you, what would you do? you would call on God to have mercy on you. Then call upon him now: "Call upon the

Lord while he is near." "Let the wicked forsake his way, and the unrighteous man his thoughts, and let them turn to the Lord and he will abundantly pardon." In love.

NANCY WISE.

Scenery Hill, Pa.,

From Cawker City, Mitchell Co., Kansas.

Brother Holsinger :—Through the mercies of our heavenly Father our unprofitable lives have been spared; and this Sunday morning finds us in Mitchell Co., Kansas, five miles east of Cawker City, a small place of sixty houses, started about one year ago. We feel thankful to God that our lives are thus spared, and that the blessings of health and the comforts of life, at least in part, continue with us; and we feel confident that his goodness will abide with us. To this end we trust, and in our hearts ask God to give us contented minds to fill us with reverence for His laws, make us humble before Him, and finally fully accept of us and save us, in and through the Lord Jesus Christ, eternally in Heaven. May His mercies be with and comfort you all. I do not know that any of our Brethren live in this County; if I did I would go and see them. Brother Ives, minister in the second degree, and brother J. L. Switzer, one of your contribitor's, some seven or eight miles east of brother Ives's both live in Jewel Co., Kan., some thirty-five or forty miles north of this, on White Rock River. If any brethren live near me, and are readers or the COMPANION, we would like to hear from them. We have a good country here; as good, perhaps, as there is in Kansas: and if any brethren contemplate moving to Kansas, they will be gladly received. f they will come and see us, we will do all we can to find them a place. Any information we can give in reference to this locality we will willingly give, and are very anxious to have ministering brethren come and build up a church here Who will write to us? Yours in love.

PETER WOLF.

Cawker City Mitchell Co., Kan.

Erratum.

In the funeral notice of sister Esther Wagner, in No. 11, read Iowa, instead of "Va."

STEPHEN YODER.

Railway Notice.

H. R. HOLSINGER—*Dear Sir:* To those wishing to attend the next annual meeting, allow me to say: Do not leave the cars of the Pittsburg, Ft. Wayne & Chicago Railway, until you arrive at *Smithville* Station, Ohio, within *one* mile of which the meeting will be held.

If you get off at *Wooster* or *Orrville* you will be *six* miles distant.

WAYNESBORO, PA., March 26, 1872.

Beloved Brother in the Lord:—We are all well at present, and the brethren and sisters are generally well, as far as I know. Brother Daniel Holsinger intends to leave us, the Lord willing, for Iowa, on the 2d of April. Last Sunday he preached in the Antietam Meeting House for the last time. He said this is going to be the last time you are to hear my voice at this place, and when he said so, there were many wet eyes. The church does not like to see him leave. His services would be wanted here.

By the request of some of my brethren I will give you a statement of our church since divided. The congregation was subdivided on the 19th of September, 1866, and since we have received into the church by Baptism 123; and by letter of recommendation 20; lost by death 34; moved away 39; three of them returned back again. Expelled 19; restored 4. And at this time we have 329 members; of brethren 107, and of sisters 223.

JACOB SNOWBERGER.

In Vol. VIII, No. 15, brother D. J. Miller asks about "a certain man, Conrad Peysel." His name is more properly Conrad Beissel, and the query is answered in part in the same No. of the C. F. C in which it occurs, in the article on feet-washing by brother A. H. Cassel. And a synopsis of the doings of Conrad Beissel and his followers brother Miller gives himself. They generally go by the name of seventh Day Baptists. They have a Cloister in Franklin county; also some elsewhere. Their Cloister at Ephrata, Lancaster County, is well nigh at "wit's end." This answer shall not, in the least, prevent other brethren from answering the query. I read much about Conrad Beissel in the Cloister Chronica and I felt it my duty to make this ventilation. Your brother,

GEO. BUCHER.

Cornwall, Pa.

Query.

Will not some of the brethren of the different congregations, bring the following query to our District or Annual Meeting? Is baptism for the remission of sin and the reception of the Holy Ghost to the penitent believer? Or is the penitent believer to be in possession of the pardon of sin and the gift of the Holy Ghost, before baptism? These are solemn questions, and should be considered carefully. For the present I would say that we do not wish to undo what has been done, but to prevent more such cases. If the Gospel promises the remission of sin and the gift of the Holy Ghost before baptism, please let me know, that there be no contention. But if we consider the administrator lawfully called and qualified by the Lord, and if he baptizes according to the scriptures, then his baptism, his laying on of hands and his prayer, are all right and valid. But why is it that some of the brethren tell the candidate to bow the knee while they go through the process of laying on of hands and pray the second time for them? Would it not be better to do *all* over again, instead of only half? Will not the District or Annual Meeting give a decision, so that the Minister may know how to preach on the subject?

DANIEL LONGENECKER

Announcements.

Our Love feast in Shelby county will be on the 15th and 16th of June next, at my house. Avoca is our station on C. R. I & P. R. R. The usual invitation is given.

WASHINGTON WYLAND.

"If the Lord will," there will be communion services in connection with the District Meeting in Tenmile congregation Washington county, on the 2nd day of May.

The usual invitation extended.

JOHN WISE

Scenery Hill, Pa.

There will be a communion meeting held at the Fairview meeting house, George's Creek congregation, Fayette Co., Pa., May 11th & 12th.

All are invited. Ministering brethren in the adjoining churches especially invited to be present.

Jos. C. Cover.

Brother Henry: — Please say through the C. F. C., that we intend holding our Lovefeast in the Berlin congregation, Somerset County, Pa., on Sunday the 16th day of June, next, commencing at 10 o'clock, A. M. An invitation to all, especially to the Ministering Brethren.

Jacob Blough, *Eld.*

North-eastern Ohio, Mohicon congregation, 12 miles N. E. of Wooster, May 7th. Those coming on the P. H. and C. R. R. will stop off at Wooster and notify George Worst at New Pittsburgh; and those coming on the A. and G. W. R. R. will stop off at West Salem and notify Jacob Garer, at Lattisburgh, all Wayne County.

DISTRICT MEETINGS.

Southern District of Ohio, April 30th, at the Bear Creek meeting-house, 7½ miles west of Dayton, and 3½ miles from Higgins Station.

North Western District of Ohio, April 19th in Poplar Ridge Congregation, 5 miles north east of Defiance.

Middle District of Pa., April 30th in Mohler meeting-house, Cumb., Co.,

Western District of Pa., May 1st, at Pigeon Creek meeting-house, Wash. Co.,

Northern District of Ind., and Mich., April 18, in the East meeting-house, 13 miles north of Plymouth.

Middle District of Iowa, at Brooklyn, Powesheik Co., Iowa, May 6th, Communion meeting in connection, May 4th.

MARRIED.

By the undersigned, at the residence of the bride's father, April 4th, DAVID B. WOLF of Marion County, Ind., and BARBRA ARNOLD of Wabash County, Ind.,

Noah Crumrine.

On the 26th of March last by J. F. Oller, brother SAMUEL J. Oller, and sister SAMANTHA F. ADAMS, all of Waynesborough Franklin Co. Pa.,

D. H. Fahrney.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Near Shady Grove, Franklin Co., Pa., our dear sister and cousin, ANNA REBECCA GROVE, wife of John Grove and daughter of brother Isaac and Christena Deardorff, aged 64 years and 1 month. She died as she lived, a worthy and beloved sister in the Lord. Funeral services by brethren John Zuck and Henry Koontz.

D. H. Fahrney.

(*Visitor* please copy.)

In the Jacob's Creek congregtion, near Pennsville, brother JOSEPH SMUTZ, on the 13th day of March. Funeral services by Frederick Wimer. Text, Rev., 14: 13.

Jacob Freed.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

D B Heiny	75	John Garber	1.00
Joseph Zook	2.85	B Clemmer	1.90
Abram Hykes	1.50	Sam M Cox	3.00
Susan B Gitt	16.50	Sam C Bashor	1.50
B Harshbarger	3.00	P S Garman	8.00
John Brindle	1.25	Jacob Scott	3.00
George Worst	1.10	J J Johnson	2.45
Chancy F Gloss	2.00	N B Johnson	9.20
A Berkeybile	13.75	J Studebaker	1.50
D Achenbach	1.75	H C Longanecker	4.40
D Hildebrand	3.00		
W J Sausser	10.00	Eph Lichty	1.75
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T O Cloyd	1.50	Annie M Shirk	1.50
Wm Schrock	75	J Hildebrand	1.50
J Clingingsmith	1.00	H Garwick, Sen.	1.50
J W Charity	1.50	James S Kirk	1.80

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Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations

Pittsburg and Connellsville R. R

TIME TABLE.

Commencing on Monday, October 10th, 1871, at 2 o'clock. P. M.

EASTWARD.			WESTWARD.	
Cum Mail	Balt Exp.	STATIONS.	Cin. Exp.	Cum Mail
A. M.	P. M.		A. M.	P.M.
6 50	6 30	Pittsburg	11 00	6 10
10 21	9 07	Bradford	8 36	2 30
10 27	9 3	Connellsville	8 30	2 25
1 20	11 2	Mineral Point	6 05	11 03
1 40	12 5	Garret	5 49	11 12
157	1204	DALE CITY	535	1055
3 16	1 13	Bridgeport	4 22	9 35
4 00	1 55	Cumberland	3 40	8 50
P. M.	A. M.		M.P.	A.M

SALEM COLLEGE.

The Spring session of Salem College will open for the reception of any number of students from all parts of the country, on the 20th of March, 1872.

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CHARLES B. ROBERTS, Attorney at Law. Westminster, Md.

8-3-6m.

1780 1870

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VOLUME VIII. DALE CITY, PA., TUESDAY, APRIL 30, 1872. NUMBER 18.

For the COMPANION.

Personal Acquaintance of John the Baptist ,and Christ.

Brother Worst, I don't approve of lengthy discussions in' our periodicals; because they *sometimes* lead to harsh words; and I don't think them profitable, any more than I do a multitude of commentaries. But as the question on which we differ is not very important, I have no idea that our discussion will grow into any unseemly length. There is a question of much more importance which I have asked myself; Do I know Jesus ? The answer of my soul is, I want to know him better. I hope every one that has read your article, and may read mine, will ask himself the question, Do I know Jesus whom to know is life eternal ? All that have the least acquaintance with him will have to answer for themselves, the question which so troubled Pilate: „What then shall I do with Jesus ? "Shall I turn from him as from one who has never done anything to meet my love? or shall I receive him into my house, that I may know him better? This question will have to be decided. If it is deferred from time to time, Death will finally decide it for every one. While life shall last, we will never be called upon to decide a more important question. The interests involved in this question are eternal; for the effects of the decision will be felt in eternity. I hope that some who may read this, will be so absorbed in answering this question, that they can feel no interest in the one we are discussing. I think you will join with me in this wish.

You appear to believe that John never left his native place, or desert, until his shewing unto Israel." I believe he did lead rather an isolated life till he began to preach; but that he did not keep the Mosaic law, which he ceuld not have done without going up to Jerusalem, I can not yet believe. Zacharias and Elizabeth "were both righteous before God, walking in all the command ments aud ordinances of the Lord blameless.'

Is it reasonable to suppose that their lives were less blameless after the birth of their son than they were before? They would have been far from blameless if they had failed to diligently teach their son, and cause him to observe all the commandments of the Lord, among which was that of going up to the yearly feasts at Jerusalem. During his childhood it would have been their duty to take him there. Besides the passover was a family feast. It was observed separately by each family. How could Zacharias lawfully keep the passover, and his only son be absent? As Zacharias and Elizabeth " were both well stricken in years "when John was born, they may not have lived till he reached manhood; but even if such was the case,the influence brought to bear upon John would have been the same. When he first began to preach he was almost universally receive by the people as a prophet. If all Judea went to him for baptism, there certainly were many from Hebron and the surrounding country, who had known him all his life; and if he hadso, neglected to observe the Mosaic law as never to appear at the feast,it seems to me the people would not so readily received him. You say, "We always prefer to reason upon gospel grounds; we think it safest under all circumstances." I most heartily agree with you. Anp I also think we ought always accept the scripture in its most simple and natural sense.

But, my dear brother,don't you see that I have as much cripture, if not more for *supposing* that more than one journey was made between Nazareth Hebron, as you have for *believing* that there" was something supernatural"about the appearance of Jesus whenhe approached to John for baptism. He hath no form nor comliness; and when we shall see him, there is no beauty that we should desire him." Is 53:2. The sign John was to receive was definite, "upon whom thou shalt see the Spirit descending." There was no need to" venture" a guess and try to find out that way whether this was the person; because he waiteb for the proper sign that was to reveal him. That was given when he baptized Jesus. It is not probable that these words, "I have need to be baptized of the,' sprang naturally to his lips from the personal knowledge he had of Jesus' righteous life.

John, you say, reiterates," And I knew him

not. The repetition of these words seems to convey the idea of astonishment on the part of John that he should, of himself, have known that Jesus was the Christ. And I suppose he, wished, for some reason, to impress it on his disciples, that he was ignorant of the fact that his cousin was the Messiah or the "one mightier "than he.

When John says, „And I knew him not," it is evident that he meant he knew him not as the one that was to come me, for he immediately adds, "But he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the spirit descending and remaining on him, *the same is he which baptizeth with the Holy Ghost.*"

In concluding I desire to say, that although I believe my view of this question to be more reasonable than yours, yet knowing my fallibility I freely acknowledge that I may possibly be mistaken. "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know."

E. WILLIAMS.

Funkstown, Pa.

For the *Companion*

The Lost Power.

Be it understood that the working of miracles, is, and always was the work of God. Many miracles have been performed by him, through the instrumentality of Christ and his apostles ; sufficient to prove to us that all things are possible with God, and a full resignation of our will to his divine will is the substance of true religion. Yet our privilege, as well as our duty, is to make use of all the means appointed for our benefit. The last means is to send for the Elders of the Church to pray over us and anoint us with oil &c. When all the means are complied with on our part, then say, the will of God be done. I am satisfied, if we make use of all the means appointed, God will make us what he wants us to be, and if he sees fit to work some more miracles, he will find the instrument. We are all at his disposal, for the working of miracles. To be sure the prayer of the righteous availeth much but the prayer of the righteous always is Thy will be done. "But says one, "Paul positively says, "God has set the working of miracles in Church ;" 1, Cor, 12 : 28. Read the 18 verse of this chapter, "God has set every one as it pleased him. " This shows plainly that God is the author of all the different gifts, by the same Spirit. I am sorry to hear the blame of the Church for weakness in some organ of the body, both spiritually as well as temporal. His ways above our ways. My advice to my brethren and sisters is : try and do the will of the Father, revealed through Christ his Son, and not concern ourselves about God's work. God is a Spirit, and he will do the spiritual part of the work. If we do our part all will be right. May God grant us clear conceptions of his holy and divine will; and hearts of submission to his will. Thy will be done, O God. Amen.

GRABIL MEYERS.

For The *Companion.*

Answer to J G Neher.

It seems a little strange for a brother to ask for an explanation of a portion of scripture that is so plain as John 13. 14. But most likely the person asking for explanation is a stranger, who does not know that the Brethren practice feet-washing, and yet seeing the command so explicitly in the said verse, thinks it ought to be observed. If so, he could have seen what the Brethren practice on the last page of the " Companion." Should the querist be a brother, I can not see what his object is in asking for explanation of what reads so plainly as this, If I then, your Lord and Master, have washeb your ; ye also ought to wash one another's feet ." Surely, there is nothing mysterious about this verse. Then in Hebrews 10 :25, the saints are admonished not to forsake the assembling of themselves together, but to exhort, to encourage one another, to provoke unto love and good works ; "and so much the more, as ye see the day approaching." What day ? It would seem as if the apostle considered the day of gospel light only dawning at that time , because no reference is made to any other day. So long as the gospel light does not shine in us, we are not of the day, but of the night, and may see the day only dawning or approaching. And this seems to have been the case in a great measure with those Hebrews who still had the vail untaken away from their hearts, in the reading of the law and the prophets. Therefore the apost exhorts them to assemble themselves, and so much the more as the Daystar shines into their hearts, and they see the day approach.

JAS Y HECKLER.

Harleysville PA.

Importance of Time.

O time, how few thy value weight!
How few will estimate a day;
Days, months, and years are rolling on,
The soul neglected and undone.

Time past, and time to come are not;
Time present is our only lot.
O God, henceforth our hearts incline
To seek no other love than thine.

In faithful cares and empty joys,
Our life its precious hours destroys;
While death stands watching at our side,
Eager to stop the living tide.

At every motion of our breath,
Life trembles on the brink of death;
A taper flame that upward turns,
While downward to the dust it burns.

Thine earthly sabbaths Lord we love,
But there's a nobler rest above;
To that our longing souls aspire,
With cheerful hope and strong desire.

Life is the time to serve the Lord
The time't insure the great reward;
And while the lamp holds out to burn,
The vilest sinner may return.

When faith is strong, and conscience clear,
And words of peace the spirit cheer;
And vision'd glory's drawing nigh,
'Tis joy, 'tis triumph then to die.

For nobler cares, for joys sublime,
He fashioned all the son's of time;
Then let us ev'ry day give heed
That we his servants' be indeed.

AMELIA YOUNG.

Monticello, Ind.

How to Improve our Talents.

I have long since felt like writing something for the *Companion*, but refrained from doing so up to this writing. I have now resolved to make the effort, although I feel my inability as much as ever to write any thing that will or may appear edifying to the public. I believe it is the duty of every brother and sister, whom the Lord has endowed with a talent, to make use of every available opportunity to improve the same. The talents spoken of by the Savior, in the parable, I understand to represent the mind, or intellect, which every rational man or woman is in possession of. But our Creator, in his infinite wisdom, has seen fit to distribute differently among his creatures.

Some are endowed apparently with faculties far superior to others; their memory seems to be much stronger, the faculty of reasoning much more powerful, and they seem to be able to comprehend anything more easily than others; and accordingly as they are in possession of these natural intellectual gifts. They may wield a greater or less influence for good or evil.

But the fact that we are in possession of but one or two talents, does not appear to make us any the less responsible beings as is very plain from the tenor of the parable. If he who had received the one talent only, had been faithful in discharging his duty to the best of his ability; if he had made use of his faculties by a faithful performance of the labors enjoined upon him by his employer, his reward would no doubt have been just as great in proportion to the amount of labor performed as that of those to whom were given a greater number.

Now then, the inquiry may arise in the minds of some, how shall we go about this work, to improve our talents?

Can we do it by cultivating our minds — by storing them with knowledge of the sciences and literature of all kinds? In answer, no. I claim that we may possess a knowledge of all the sciences, and yet, may in the end, be found guilty of having buried our talent, not having exercised it in the cause of our Master. But to the contrary, have been laboring in the cause of the evil one, perhaps, and thus, when the Lord will come to reckon with us. He will give us our portion with the "wicked and slothful servant, who took his talent and buried it." O Brethren! let us be careful, then, that we improve our talents by applying our hearts unto wisdom. David says, "The fear of the Lord is the beginning of wisdom."

Paul counted all things but loss for the excellency of the knowledge of Jesus Christ. Therefore if we have ever so much worldly wisdom, and do not apply it to the service of God it will benefit us no more in the end than if we had not had it, but will only tend to our destruction. L. B. Berkley.

Waterloo, Iowa.

For the COMPANION.

Resurrection of Christ.

This doctrine is of fundamental importance in Christianity, both historically and doctrinally, as a fact indisputably proved. It was the crowning demonstration of the truth of all that Christ claimed, 1st Col, 15: 14, 15. He had repeatedly foretold it; and his enemies were careful to ascertain that he was actually dead, and to guard his tomb for additional security; yet he rose from the dead on the third day, and appeared on several different occasions to numerous witnesses, convincing even those who were the most doubtful; and after forty days ascended to heaven from the Mount of Olives. To this important fact the apostles gave great prominence in their preaching; Acts 1: 22; 2: 24—32; 4: 33; 10: 40, 41. In its relation to Christian doctrine, it stands as a rock of strength, assuring us of God's acceptance of the sacrifice; of Christ's triumphant accomplishment of the work of redemption, and of his raising to immortal life the souls and bodies of his people. He was buried under the load of our offences; but he rose again almighty to justify and save us. His dying proved the greatness of his love; his rising again, shows that his love had secured its object, resurrection of the dead. It is the peculiar glory of the New Testament that it makes a full revelation of this great doctrine, which was questioned or derided by the wisest of the heathen; Acts 17: 32. In the Old Testament we also find, though less frequently, the doctrine asserted. For example, Isaiah 26: 19; Daniel 12: 2. When our Savior, appeared in Judea, the doctrine of the resurrection of the dead was received as a principal article a religion by the whole Jewish nation, except the Sadducee's. Ther denyal of it rested on the assumption, that at death the whole man, soul and body, perishes. "The Saducees say that there is no resurrection, neither angels nor spirit;" Acts 23: 8. Hence the refutation of the unscriptural assuption was a complete overthrow of the ground on which their denial of a future resurrection rested: for if the soul can survive the body; it is plain that God can give it another body. In this way our Lord effectually refuted them." Matt. 22: 31, 32; Mark 12: 26, 27. The resurrection of Christ is everywhere represented in the New Testament as a pledge, for the resurrection of the just, who are united to him by faith; Cor. 15: 49. In virtue of their union with him as their Head, he is "the resurrection and the life;" John 11: 25. They sleep in Jesus, and shall be brought in glory with Him; Thess. 4: 13, 17, 5: 10. Their "life is hid with Christ in God;" Col. 3: 3.

DANIEL LONGANECKER

For the COMPANION.

Blasphemy against the Holy Ghost.

There has been, of late, considerable written concerning the Blasphemy against the Holy Ghost. Now I do not profess to know more about the subject than any one else; but I do think I can clearly see, for myself, what that sin is which is unto death, for which John does not say we shall pray. I believe this subject deeply concerns the brotherhood, and I think it ought to be handled until there does some light appear that can be sustained by the word of God. I do not believe that, to commit one sin alone would be blaspheming against the Holy Ghost; neither do I believe, that the Savior meant the blasphemy of those wicked Jews which gave rise to the expression, to be the blasphemy that has no forgiveness in this world nor in the world to come; for he certainly asked God to forgive them, when he was hanging on the cross, for the reason that they did not know what they were doing. But still, there might have been some among them that number, who, after they did know what they had done, repented and embraced the doctrine of the apostles, but did not continue in the grace of God. I do not think to blaspheme against the Holy Ghost can be as easily committed as some suppose; and certainly it would be folly in any one to commit suicide on account of it. I do not think we could easily blaspheme against the Holy Ghost before we are partakers of it, or else those wicked Jews that blasphemed against the Son of God with all manner of blasphemy, saying, "He casts out devils by the prince of devils," and charged him with many other falsehoods, would be sinful enough to be that sin; at least, it came as near it as any sin can. But the Savior says, "All manner of sins and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall never be forgiven." But if, after any one has escaped the pollution of the world through the knowledge of the Lord and Savior Jesus Christ, he is again entangled therein, and overcome, the latter end is worse with him than before he was converted. Such had better not known the way of righteousness, than, after they have known it, to turn from the holy commandments. Therefore, we who are of the household of faith, ought to be very careful. When members commit some great crime—fornication, or drunkenness, which is just as bad, or any other black sin—so that it is necessary for the welfare of the church, to sever them from the body of Christ, —we ought to be very careful. If, after they have had sufficient time to consider the matter, we should see to it; and if we discover the least sign of repentance, they ought to be encouraged to come to a full repentance, and let such know, that he that restores such a sinner from the error of his ways, has saved a soul from that sin which is unto death, and hide a multitude of sins, which otherwise could not be hid. But if there are some that will still persist in the error of there ways, and will not assemble with the Brethren, "as the manner of some is," and will still continue to sin wilfully after they had received the knowledge of the truth, and have tasted of the heavenly gift, and the powers of the world to come, and were made partakers of the Holy Ghost, and will go so far as to count the blood of the covenant an unholy thing, and have done despite unto the spirit of grace, such I believe commit that unpardonable sin, for which John does not say we shall pray; it would be a useless prayer. Such have no forgiveness in this world, neither in the world to come.

Perhaps some might think, there certainly are none, in this, our day, that are guilty of such blasphemy. We do not know for that. The apostle Peter, in his second epistle, second chapter, and Jude, have given us an account of such characters being in the church in their days; and we do not know but what there may be some such in the church at this time; but, we hope, none that are in full fellowship with the Brethren.

Perhaps it might be necessary to say a few words in regard to nothing being impossible with God. We know that with him all things are possible; but that does not say that he will forgive such; for Jesus himself says, that such blasphemy has no forgiveness in this world, neither in the world to come. Now we all know what forgiveness means, if I owe any one anything, and there is something that prompted me to go and ask him to forgive me, and he accepts of my prayer, and releases me, then, certainly, I am forgiven and free; but if there is nothing to urge me to ask for forgiveness, then I cannot expect to be released, and will have to pay all, even to the very last mite, before I can be free. I suppose the best of us will need much forgiveness, when we are brought up to give an account of our stewardship; but we certainly can expect to be forgiven, if we live up to our calling to the best of our ability. The Savior says, "All manner of sin and blasphemy shall be forgiven unto men;" but that does not prove that he will forgive them, unless they repent and accept of the terms he has proposed for such a release. I suppose there are not many in this our day, that would, like those wicked Jews, blaspheme against the Son of God. Such an act would be considered a sin of the deepest dye. But, at the same time, there are some that are doing no better, by denying his word, esteeming it of no account, saying, "It is not essential." This is just as bad as when the Jews said, "He hath a devil. Why hear ye him?" only it is covered over a little with the cloak of religion. But this class of sinners have this advantage over the other class: they can repent and obtain forgiveness, if they will, but the other class is past redeeming—they are "twice dead, plucked up by the roots." But if those who blaspheme against the Son of God, or his word, which is the same, do not repent of their blasphemy, they need not expect to fare any better at the day of Judgment than those that blaspheme against the Holy Ghost.

MARGARET DEARDORFF.

For the COMPANION.

The Lost Power. No. 7.—To Elder Henry Koontz.

"And as the devil has power to work miracles in the latter days, if preaching has the power, how would you distinguish which is worked by the power of God or by the devil?"—ELDER HENRY KOONTZ.

I cannot see how you, my dear brother, have gotten yourself into a strait in regard to distinguishing miracles performed by devils and those performed by the Lord, through his followers. The comparison before Pharoah, when the Lord's miracle swallowed up the devils, left no doubt as to the source of Aaron's serpent.

You may say, that was under the Mosaic Dispensation. It was; but I

think we can find one under Christ's Dispensation. We read in the Acts of the Apostles, Chapter 19, that Paul had been preaching at Ephesus for three months, and accomplished nothing. Indeed, the people were hardened, and believed not, but spoke evil of that way before the people. Paul then separated from his persecutors, and proclaimed the gospel, daily, in a school-house, God working special miracles by his hands, by causing handkerchiefs and aprons, which he sent to the sick, to restore them to health; and to cause the evil spirits to come out of those possessed with devils. But it seems that the devil thought he would try his power, in comparison with the Lord's. "Certain vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, we adjure you by Jesus whom Paul preacheth. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was, leaped upon them, (there being six men,) and overcame them, and prevailed against them, so that they (the six men) fled out of the house naked and wounded." What was the result? Fear fell on all, both Jew and Creek, at Ephesus; and the name of the Lord Jesus was magnified; and many that believed brought their books of curious Arts together, and burnt them before the people. Here we see that it required a more tangible and convincing agency than preaching to turn the people of that day from the error of their way. Has the Lord, or the people, changed since that period? Has God instituted a new mode of saving men from perdition? and if so, where do we learn that new way? Paul says: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." It will not do for us to preach that the Word of Inspiration, as recorded in God's Holy Word, suited the Apostolic age of the world; but is not applicable to us now. If we do, we not only set aside the mediatorial death of Jesus Christ in our behalf, but also lose the glorious, simple, free and efficient means of reclaiming man from his fallen estate

As a member of the Church of the Lord Jesus Christ, I not only believe that it is imperatively necessary to comply with every known command of the blessed Redeemer; but to believe in and confidently expect every gift and blessing to follow a compliance with that command, which he promised should follow, as a token or sign that we are the children of the Most High I do not believe that the devil's power is equal to, much less superior to, the power of God; for Jesus said, "All power is given unto me in heaven and in earth." He then directed his Apostles to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." As in the two tests above, the power of God was manifested to the discomfiture of the devil and his satellites: so will it be, in every instance, in which the two powers are brought into juxtaposition. To admit that the devil has the power, in the latter days, to do miracles, which God cannot confound and bring to naught by genuine miracles, so that the people can easily discern the genuine from the bogus, is to admit that the power of the devil is superior, and more powerful than God.

And now, in conclusion, my beloved brother, I know not that I shall be spared to live long in this world; for I feel this frail body fast giving way; yet I pray to the Lord, if not in my day, to hasten the time when the Church of the Lord Jesus Christ may convince an unbelieving world that the Lord Omnipotent reigneth on the earth, and his promises are yea and Amen to those that believe.

In love I would ask you a question. Can I be saved if I do not believe the whole Word of God?

Yours in the Gospel,

L. J. GROVE.

Baltimore, Md.

For the Companion.

Where Art Thou?

"The Lord God called unto Adam and said unto him, Where art thou?" Gen. 3: 9.

This language, although spoken nearly six thousand years ago, soon after man was placed in the Garden of Eden; although addressed, at that time, to Adam, yet it is the voice of inspiration. When God placed man in the Garden of Eden, he placed him there in a state of trial or probation. God gave him a law whereby he was to be governed, and attached a penalty thereto. The penalty for a violation of that law was, "The day thou eatest thereof thou shalt surely die." Before man fell from his primitive state he seems to have loved and not feared God, but after the fall he lost that love, and fear took its place in his breast.

And why was he afraid? Because he knew he had violated God's law. So it is to-day with all of Adam's posterity. When they move on in the proper sphere where God intended, conscience applauds and peace resides within the breast. Conscious of their own integrity, and secure in the Divine favor, the soul enjoys a calmness not to be described.

But how is it with the violators of God's Law? Is it not with them as it was with Adam? Are they not afraid when they hear God's voice? When the hour of calamity arrives, when sickness seizes and death approaches, then their conscience constrains them to listen to her accusations. "There is no peace to the wicked." Then they would have the rocks and the mountains to fall upon them and hide them from the presence of a just and a holy God, whom they fear to meet, for they know they have violated God's law, and are under the sentence of death. For we are taught that we are all naturally under condemnation; for death passed upon all men in consequence of Adam's transgression.

But is there no way of escape? Yes, thanks be to God, a way of escape has been provided. God has given his Son Jesus Christ to die, that we might live — live eternally. Through obedience to and faith in the Lord Jesus Christ, we may inherit eternal life, and obtain a seat at his right hand.

Now, "Where art thou?" We are all somewhere; either in the narrow way to life, or the broad road that leads to destruction. Matth. 7: 13; for there are but two ways spoken of in the scriptures of divine truth; the one leadeth to everlasting life, the other to everlasting shame and contempt. "Where art thou?" in "The King's highway of holiness," following Jesus in all his appointed ways? Say, dear reader, hast thou followed the Savior down into the liquid stream and been buried with him in baptism? Dost thou follow Jesus in the beautiful and impressive ordinance of feet-

washing? Or art thou in the broad road that leads to eternal death? Remember the Savior said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

Brethren and sisters, where are we? Are we progressing or retrograding? One or the other we are surely doing; for we are so constituted that we cannot stand still.

Another thought, where will we be in eternity? That vast, unbounded, incomprehensible space! A drop of water is part of the ocean; a grain of sand a part of the earth, yet many millions of years is, comparatively, no part of eternity. Endless duration! and yet our souls will live on during this unending period. O dear reader, where will our souls be? in happiness or torment? Let us all ponder well those solemn and momentous questions; and let us be admonished by Israel's great leader, Moses, "Only take heed to thyself; keep thy soul diligently;" and may the Holy Spirit apply those truths to our hearts, is my prayer.

A. CHAMBERLAIN.

For the COMPANION.

Baptism for the Dead.

In Vol. 8, No. 2, is desired an explanation of the words, "Else what shall they do which are baptized for the dead if the dead rise not at all? Why are they then baptized for the dead?"

In the first place, we learn that the church at Corinth was very much out of order at the time the apostle Paul wrote his epistles to them; and he reproved them sharply for their contentions and inimical ideas concerning the resurrection of the dead, the Lord's supper, &c.

In order to get at the true meaning of the words at issue, we must consider their strange ideas concerning the resurrection of the dead. We learn that there were some that did not believe that Christ was raised from the dead: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then Christ is not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain." But now we are baptized into the living fountain head—the Lord Jesus Christ: "Know ye not that so many of us as were baptized into Jesus Christ were baptized unto his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we should also walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6: 3–5. We understand that Christ was manifested in the flesh for our example—was baptized for our example; and he was crucified, buried, resurrected, and he ascended to the right hand of the Majesty on High. This seemed to be a mystery to some of the Corinthian brethren; and they did not all believe in their resurrected Lord. Well may the apostle cry, "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins." "But now is Christ risen from the dead and became the first fruits of them that slept.

And in this most holy name the Corinthians, as well as we, were baptized. I understand that the apostle is in this way reproving them for their unbelief: "Why are ye Corinthians baptized in such a dead name? If so be that the dead rise not; if Jesus be not raised from the dead; if he (Christ) lies dormant in the tomb, why be baptized for the dead? Useless, indeed, if the dead rise not at all, our preaching is vain, and your faith is also vain. But now is he risen, and become our guide and our criterion, and in this name we are initiated into his church militant." If this could have been impressed upon the minds of the Corinthians, Paul would have had no occasion to reprove them. The words, "Else what shall they do which are baptized for the dead?" &c., would have been of no avail; but with the church, or at least part of the church, at Corinth it was not so. These are my views of the subject at issue; but if not correct, I am always willing to exchange error for truth.

Yours in Fraternal love,

J. G. WINEY.

For the *Companion*.

Death.

Death is a solemn thought; but when we are prepared to die, it is not so lamentable. Now it is our privilege to be ready for the solemn change, which must take place soon, and very soon, too; for our lives are as a vapor, that appeareth for a short time and then is no more. We are told that "man, that is born of a woman, is of a few days and full of trouble." Job 14: 1. We are certain of only one thing, and that is death. Now it is in our place to prepare for the solemn change. The way is opened; Christ, the Son of God, first trod the way. If we follow Christ in the way he laid down for us to travel in, we need not fear death; for we are told, "Blessed are the dead that die in the Lord." But on the other hand, it is a fearful thought to die out of Christ. What, to be banished from the presence of God and his holy angels for ever and ever! The thought is enough to make the hardest heart quake.

My dear readers, if you yet live in your sins, why live another day in such open rebellion against your God, who gave his only Son to bleed and die for you on Calvary's cross? Sinner, stop and think seriously for one moment, before you go farther; for the next step may land you into oblivian. Think of the anguish the soul must have that is lost. But you will have none to blame but yourself. We are free moral agents; serve whom you will.

Sinners, turn, w hy will you die?
God your Savior asks you 'Why?'
God, who did your spirit give,
Died himself that you might live."

D. F. WAGNER.

Montandon, Pa.

For the COMPANION.

Lawful Interest.

Brother E. J. Meyers' answer does not meet Brother Blough's query. The question was not whether right or wrong to take more than lawful interest from rich brethren. Brother M., as well as we all, knows it would be an impossibility to compel a rich brother to pay more than lawful interest; therefore they are out of the question. By all means let us keep the query in view as it was stated, and let us discuss it in brotherly love.

If a rich brother sees fit to borrow money to speculate with, and then agrees to pay more than lawful interest, he knows he is able to make more out of it than it costs him, and we cannot see very much wrong in charging him what he of his own free will agrees to pay. On the other hand,

the poor are often compelled to pay more than lawful interest. Here, then, is where our rich brethren should be careful. This no doubt gave Brother Blough cause to ask the query. But brother Meyers wants me to give the law, meaning of course, that I tell what lawful interest is. I answer, whatever the law makes it. If I should give a note to Brother M. for a certain sum, payable one year after date with interest, the law of our State would give him the right to charge six per cent.; not eight, ten, or twelve per cent., or even more and worse yet. So we see what lawful interest is; and I say, any brother who compels a poor brother to pay more than this does wrong. But brother M., and those who concur with him, may say, The law says what two parties agree on is lawful. Whether it is or not, what has this to do with the question before us? All we want to know is this, what lawful interest is, and whether rich brethren are doing right by compelling poor brethren to pay more than lawful interest? Is brother M. ready to say that all is right that is agreed upon, if the one party can do nothing else than agree to the demands of the other party?

Again, I would like brother Meyers to answer the following questions: Why is it, that the most sincere, most pious brethren in our State, are opposed to taking more than six per cent., while on the other hand, we have those who seem to build all their hope of eternal salvation on outward appearances, such as a certain shape and pattern of dress, cut of hair, or just because they are called brother, who take all they can, lawful or unlawful? These are they who give the world reason to say these Dunkards are the stingiest of people, they cannot get enough. These are they who give the world cause to blackmail the holy church of Jesus, and at the same time bring blush to the cheek of his followers. More than this, by even putting treasure upon treasure, they are never able to give a few cents of it, when called upon, for the furthering of Christ's Kingdom. But should this all be so? By no means. Brethren should show that they belong to Christ's Kingdom. The compelling of poor people to pay more than lawful interest originated with ungodly men, and let them alone have the benefit here in this world, and finally in the world to come. Let us all be sincere in the matter, and if all would be, they would not want more than what is lawful, particularly not compel poor members to pay more than what is lawful. The riches of this world will be left behind, when we take farewell from this world; and whose will it be which has been heaped up unlawfully? Will the rich brother feel more happy on the great day, when he remembers that he compelled his poor brother to pay more to him than what was lawful? Does not the Master say, whatever you have done to one of these, you have done unto me? Will your reward be greater, think ye? Consider all well, and then do what you believe to be in accordance with God's will, as made known by Jesus.

M. HADY.

For the Companion.

No Pardon Doctrine.

In the 9th number of the COMPANION, vol. 8, there appears an article over the signature of D. Klepper, which purports to be a "repudiation of the no pardon doctrine." The writer goes on to sharply criticize an article written by me, and published in the G. V., Dec. No. Now I have nothing to say in reply to the brother's criticism, but leave the matter entirely to the judgment of the reader. All that I would say, is, that so far as my own personal feelings are concerned, I sincerely wish myself mistaken and him correct; but notwithstanding my own personal feelings on the subject, when I look at the facts in the case, and view them by the light of revelation, they force conviction upon my mind to the contrary. But however this may be, we all know that "facts are stubborn things." My object in writing this, is, to notice one single sentence in the brother's article,—the one with which he closes. I am forced to do this, I confess, with some reluctance, as I very much dislike to speak to my own praise, or to recite my virtues. If all the brethren and sisters who read the COMPANION were intimately acquainted with me, or my character, since I became a member of the church, I would be spared this trouble; but as many of them have no knowledge of me, only what they may have gained through our periodicals, or otherwise, I am forced, in justice to myself and to them, to fully exonerate myself from the odium which might attach to me through that vile contumely (in the shape of an insinuation), in the paragraph referred to. The writer says, he wonders how I can reconcile my views with my own case, as though I were guilty of some great crime. I am therefore forced to give the following brief history of my character since I have been a member of the church, and I most sincerely hope that the brethren and sisters will exercise charity, and not think me vain, or guilty of egotism, in making this statement. As many of the brethren and sisters already know, from what I have written in a former treatise on my early training, I was not reared and educated among the Brethren, but under opposite influence. Neither had I any kinsfolks, or relatives, in the church. Myself and wife joined the church in the summer of 1862. Early in the spring of 1863. I was called to the ministy in the first degree. In February, 1864, I was advanced to the second degree; in which capacity I served, as God gave me ability, until 1868, when I was ordained an Elder in the church.

I do not give these facts boastingly, far from it, because they only humble me the more as I feel the heavier responsibilities laid upon me; but give them for the consideration of those brethren and sisters abroad, who do not know my standing at home in my own country. Since I have been a member of the church I have never had a difficulty in it; neither have I been charged with one single immoral act, either in the church or in the country in which I live.

In conclusion I would only say, that all this is not from any merit in me; "for in me, that is in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not." But "by the grace of God I am what I am."

JESSE CROSSWHITE.

LITTLE SINS.—A little hole in a ship sinks it; a small breach in a seabank carries all away before it; a little stab in the heart kills a man; and a little sin, as it is often improperly called, tends to his final destruction. A little drop has been many a man's ruin—every drunkard began with a single glass.

This corner had better be filled with short items from correspondents.

MISCELLANEOUS.

Grumblers.

Grumbling is a disease which, when once caught, is seldom got rid of again; a habit that sticks like a burr, and grows like a mushroom; a Nessus garment which, when put on, cannot be taken off and hung up in the wardrobe at pleasure, but which clings to the devoted flesh with immovable tenacity, and resists every effort from the outside to tear it away. Nothing but the most resolute will can conquer that habit when formed, but resolute will, though strong enough when dealing with other folks' weaknesses and tempers, is wonderfully incapable when acting as a curb on one's self. And when the question comes of doing anything disagreeable to flesh and blood for the good of one's soul, resolution is apt to melt away from marble to mud.

Yet if the grumbler only knew how disagreeable he makes himself! It is to be presumed that we all like to be loved, save those few eccentric people who boast of their ability to live without the sympathy or charity of their kind. But, taking mankind *en masse*, and making no abnormal exceptions, we all desire the esteem and good feeling of our fellows, and most of us condescend even to underhand meanness to insure consideration. But the grumbler, without intending it, makes all who come in contact with him so uncomfortable that they only long to escape him; and he wearies even the stoutest affection by time. So far from seeing that any cloud of his has a silver lining, to his way of looking at things the brightest silver throws a sable shadow; and instead of the longest lane having a turning at last, the shortest that he may have to traverse is as if endless. Whatever good things he has are overtopped by their corresponding disadvantages, and his lean kine eat up his fat ones at a sitting. If you praise his children, he points out to you their faults; if you tell him his garden is plenty, he laments the trouble and expense of keeping it up; if you envy him the sunny aspect of his flower-clad house, he counts up to you the cost of the faded carpets and faded curtains which a southern aspect involves, and sighs over earwigs in his tea and greenfly on his roses. Whatever you see in his surroundings to admire or approve, he is sure to expose to you the defects; and if he has to choose between admiring a flower and lamenting a weed, the weed will come in for the lamentation and the flower will go unregarded.

Every man who is fond of preaching economy to his wife should ask himself how often he practices that self-denial, in little personal expenditures, which he is constantly recommending to her.

Chloroform.

Chloroform, the most important of all anæsthetics, was discovered first by M. Soubeiran, in 1831; then by Baron Justus von Liebeg; and its chemical and physiological properties were more fully investigated by Dumas in 1835. It is formed from chlorine acting on marsh gas, and is prepared on the large scale by distilling together bleaching powder (chloride of lime) containing a little quicklime to render it alkaline, water, and spirits of wine, or wood spirit; the distilled liquor is then shaken with several successive portions of distilled water, to free it from soluble impurities, agitated with its own weight of pure oil vitriol, and lastly distilled from a mixture of chloride of calcium and quicklime, which removes every trace of water and acid, and renders it much more permanent and safe to use than if these impurities were allowed to remain. Chloroform is also the best known solvent for camphor, resins, sealing wax and gutta percha; it also dissolves the vegetable alkaloids, strychnia, quinia, etc., in large proportions and is very useful as a local anæsthetic in allaying the pain of toothache; as a solvent it will remove greasy spots from fabrics of all kinds, but its chief use is as an anæsthetic, of which kind of medicinal agents it is the type. There are several other volatile bodies which possess similar proprieties, but none, so far as has been discovered as yet, produce the total unconsciousness and muscular relaxation that follow the inhalation of chloroform.

Enemies.

They who are very successful in business, who achieve greatness, notoriety in any pursuit, must expect to make enemies. So prone to petty jealousy and sordid envy is poor human nature, that whoever becomes distinguished is sure to be a mark for the malicious spite of those who, not deserving success themselves, are envious of the merited triumph of the more worthy. Moreover, the opposition which originates in such despicable motives is sure to be of the most unscrupulous character; hesitating at no iniquity, descending to the shabbiest littleness. Opposition, if it be honest and manly, is not in itself undesirable. The competitor in life's struggles who is of true mettle deprecates not opposition of an honorable character, but rather rejoices in it. It is only injustice or meanness which he deprecates; and it is this which the successful must meet, proportioned in bitterness; oftentimes to the measure of success which excites it.

—Love is faith, is charity, is gentleness; all truth, all peace, all beauty and all virtue, dwell in this one short word; the rule of life, the precept of our death.

Cure for a Felon.

We warn our readers against paying attention to any newspaper paragraphs in reference to health and disease, unless the name of the writer is attached. There is a scientific cure for a felon always safe, always efficacious, relieving instantaneous and always: get a physician to plunge his lancet down to the bone. A natural felon is a born thief; a physiological felon is a boil betwen the bone and the sinew, or "fascia" as the doctors love to talk. When a boil is under the skin only, it is painful enough until it "breaks," that is until the skin divides or burst and lets out the yellow matter; but when it is remembered that the sinew is as much tougher than the skin as a beef hide is tougher than paper, it is easily to see that the pain of a boil, under the sinew, is more terrible than one under the thin skin, and that it must take longer to make its way through the fascia than through the skin; hence, instead of passing many sleepless nights and agonizing days in waiting for the matter to be absorbed, or make its way through the tough tendon, the educated surgeon advises the use of the lancet as above: for the cure is just as certain, and the relief from the agonizing pain is just as instantaneous, as in the case of the extraction of an aching tooth. The cause of a felon is usually a bruise of the finger heavy enough to reach down to the bone and to inflame it.—*Hall's Journal of Health.*

The Ruts of Life.

Get out of them, if you wish to live long. Men and women must have recreation, must have amusement, must have diversion. It is wholesome for the mind to break away from its daily vocation or employment every night. The man who goes from his counting-house or his workshop at the close of the day, and does not leave it behind him, but sits at the family table in moodiness, brooding over past occurrences, weighing probabilities, laying plans, and when the meal is over, thinking, thinking, thinking by the hour, and goes to bed to toss and tumble about, cannot live long; the brain or heart must fail.

Air Your Beds.

Some advocates for excessive neatness have the beds made up immediately they are vacated. It is not healthy. They need to air for a couple of hours. Open the windows as wide as possible, and set open the door also. Unless there is a thorough draught, there is no true ventilation of a sleeping-room. The only exception to this rule is during high winds, when the door cannot safely remain open and in very wet and foggy weather.

Christian Family Companion.
DALE CITY, PA., April 30, 1872.

Baptism for the Remission of Sins.

The question is often asked: Is baptism for the remission of sins? We answer emphatically, YES IT IS; and he who teaches otherwise, be he foe, friend, or brother, either does not understand the teachings of God's word, or willingly and knowingly perverts them. Our position is put in strong terms; because it is clearly taught in the New Testament Scriptures, and because the importance of the question demands us to assume a decided stand. In discussing this question due regard shall be had for the feelings of those who assume a negative attitude; but it must be understood that we shall not depart from, nor in anywise pervert, the plain teachings of the sacred oracles, to tickle the ears, please the fancy, or spare the feelings of any. It is not proposed to consume time in discussing the question as to whether or not the baptism of John was Christian baptism; neither is it our purpose to bring into this investigation the action in the administration of the sacred rite. Divesting the question of such extraneous issues, it shall be viewed in its own merits. Of course no one will undestand us to assume that baptism alone, baptism without regard to its necessary prerequisites and accompaniments, will assure to any one the forgiveness of sins. This is not our position. Neither should any one understand us as saying, that there is any sin-atoning virtue, either in the baptismal water or in the actual performance of the ordinance, that can cleanse from sin. This is not assumed. Our position is, that Christian baptism—baptism performed according to Christ's appointment and in its proper relation to other religious duties—*is for the remission of sins.* To guard still farther against any misapprehension, we here state, that, by the phrase, "for the remission of sins," we mean *in order to*, and not *because of*, the remission of sins. This position shall be proven, 1st by reference to Christ's promise in connection with baptism; and 2nd by an examination of the teaching of the apostles and inspired writers. Then we shall follow with some incidental remarks showing the reasonableness of this position and its harmony with other scriptural doctrines.

I. Christ's promise in connection with the appointment of the ordinance of baptism, teaches that baptism is for the remission of sins.

Just before the ascension of Christ, having completed his work of redemption and instructed his disciples in the things pertaining to his kingdom, he commanded them to teach all nations—to preach the glad tidings to every creature. He commanded them also to baptize such as would receive the glorious news, "in the name of the Father, and of the Son, and of the Holy Ghost." And in connection with this appointment he said: "He that believeth and is baptized, shall be saved." Here is a promise of salvation to those who believe and are baptized. It is not to bepresumed however, that the promise has reference to eternal salvation. The plain meaning of this text is, that he who believes the glad tidings of salvation through the Lord Jesus Christ, and is baptized according to his appointment, shall be saved from his past sins; or in other words, his sins shall be forgiven. That the promise of salvation has reference to deliverance from sin cannot and will not be denied by any; and to apply it to eternal salvation would imply the forgiveness of past sins,—all we claim for it,—and much more. But few give it this extended meaning, and we are certain this view cannot be harmonized with other portions of scripture; for, as God's promises are faithful, if this promise has reference to eternal salvation, then, those who do believe and are baptized are eternally saved—cannot possibly be lost: then, too, all the admonitions to faithful perseverance are unnecessary and useless, and all the warnings to the saints are gratuitous if not worse. But to make it mean anything less than the forgiveness of past sins, would be about the same as saying that it means nothing at all, and would be charging our blessed Lord with talking nonsense in his departing moments.

Our explanation is this: Christ, the founder and head of his church, who has all power in heaven and earth given into his hands, and through whom alone we can be saved, has the prerogative to appoint the conditions upon which he will pardon sinners and save his people. In the rightful exercise of his peculiar privilege, he commanded his disciples to proclaim the glad tidings of salvation to a sinful world, offering them deliverance from past sins, from the doleful consequences of sin—all on conditions clearly specified in his revealed will. Then he announced the conditions upon which sinners can be pardoned and become his people. He that believeth and is pardoned shall be baptized? Nay, verily, the Lord did not say so, although many (and to our shame be it said, even some Brethren) try to make us believe that this was his meaning. Hear what the Lord did say: 'He that believeth and is baptized shall be saved:' he that reposes confidence in me and receives the good news proclaimed, and is baptized as I have appointed, shall be pardoned—cleansed from past sins by my blood. 'But he that believeth not shall be damned;' for if he has no confidence in the message brought him, he will not comply with the conditions I appoint, and, consequently, he will remain unforgiven and must be lost." This is the plain meaning of the text, and is the only disposition of it that will not conflict with other plainly revealed facts;

therefore, baptism is "for the remission of sins."

II. The apostles of Christ taught that baptism is "for the remission of sins."

We need not search long for scripture te support this proposition. Peter, on the memorable day of Pentecost, in answer to the question, "Men and brethren, what shall we do?" said, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Acts 2: 38. This text proves our position in full, that baptism, performed according to Christ's appointment, and in its proper relation to other duties, is "for the remission of sins." To deny this, is to spit into the apostle's face and to insult divine inspiration. Having shown that baptism is "for the remission of sins," it now only remains to be decided whether this phrase means *in order to* the remission of sins, or whether it means something else. To decide this, we will consider:

1. The question asked, "Men and brethren, what shall we do?" Those who asked this qustion were under peculiar circumstances, and they attached to it a definite meaning. There was an important query in their hearts, which they expressed in the question, "What shall we do?" It is necessary for us, in order to comprehend fully the meaning of Peter's answer, to acquaint ourselves with their condition—with the workings of their hearts; for it is evident that the answer was adapted to the question, or it was no answer at all. To enable us to enter into their feelings and to discover what they really wished to know, it is neccessary to acquaint ourselves with their circumstances at the time of asking. Let it be remembered, then, that these were Jews, from all nations, Acts 2: 5, 22-26; that they were abiding at Jerusalem, no doubt to keep the feasts, ver. 5; that fifty-one days prior to this time they had said to Pilate, in reference to Jesus of Nazareth, "Crucify him, crucify him!" and, "His blood be on us, and on our children." This they said and prayed for because, they thought he was an impostor; and according to their law, it would have been no sin, but a virtue, to put to death a mere man who had the audacity to claim that he was the Son of God. But now a great change had taken place. They had crucified Jesus but he had risen from the dead, ascended to heaven, baptized his disciples with the Holy Spirit, and had enabled them to speak in various tongues the wonderful works of God. These men, thus equipped, preached, "in demonstratin of the Spirit and of power," that Jesus of Nazareth, whom they with wicked hands had crucified and slain, was indeed the Lord, that he had arisen from the dead, that he had ascended to the right hand of God, that being there exalted, he had wrought the wonders which they there witnessed—all of which Peter demonstrated so clearly by reference to their own prophecies, that they could no longer resist the conclusion that Jesus of Nazareth was the Christ—the long expected Messiah—the King of Israel. With this conviction sealed upon their hearts, their consciences goaded them unsparingly. They felt that the blood of him who was to be called, "Wonderful, Counsellor, The mighty God, The everlasting, The Prince of Peace," was resting upon their guilty heads, instead of the blood of a vile deceiver They were well assured that the ponderous weight of God's sore displeasure was resting upon them on account of their wickedness. And as they saw their sinful state, and felt the burthen of their sins—their crimes, they came with feelings of deep penitence, mingled with despair and hope, saying, "Men and brethren, what shall we do?" Oh, we are wretched, miserable sinners! What shall we do to be at peace with God? What shall we do to be relieved of this heavy load—that our guilt may be removed, our crimes pardoned, our sins forgiven?"

This will give us a faint intimation of their feelings, and an understanding of the query in their hearts; and it also furnishes us with a correct key to Peter's answer. Did they feel their sinfulness? Peter allowed them to retain their compunctions, and intimated nothing to the contrary. Did they desire to know what they should do that their sins might be forgiven? Peter answered, "Repent (of your sins) and be baptized every one of you in the name of Jesus Christ (according to Christ's appointment), for the remission of sins," (that your sins may be forgiven you).

That this is the meaning of Peter's answer, is confirmed by the following consideration: He admonished them to "repent and be baptized" for some purpose. Whatever is said of repentance is said of baptism. There is no rule of interpretation by which this conclusion can be evaded; neither can the most artful sophistry weaken it: nothing but stubborn infidelity will deny it. Were they exhorted to repent because they were forgiven? Away with such ridiculous nosense! They were certainly to repent in order that their sins mitght be forgiven, for there is no pardon without repentance, and there is no room for repentance where there is nothing to be pardoned; but they were admonished to be baptized for the same purpose that they were to repent; it is therefore as clear as the mid-day sun in a cloudyless sky, that they were to be baptized according to Christ's appointment, for the remission of sins—in order that their sins might be forgiven.

J. W. B.

(To be continued)

Accident.

Brother Cornelius Berkley met with an accident on last Tuesday evening, 23rd inst., which might have proved fatal. He was leading a colt to wat-

er which became unruly, and in his efforts to restrain it, he was thrown on the rough ground, cutting a gash in his head, doing him severe injury. He is doing as well as could be expected under the circumstances, and hopes are entertained for his speedy recovery.

Death of Sister Douglass.

We have intelligence of the death of sister Susannah Douglass, of Philadelphia. "A shock of corn fully ripe."

Hope the brethren in Philadelphia will see to it that we get the obituary notice for publication.

Answers To Correspondents.

Geo. Bucher. — Warum ſageſt Du: „Hier iſt eine große Wilderniß, da müſſen wir noch durch?" Und dann: „Dein Bruder in der Wüſte, der Wehe?" Du haſt Dich doch hoffentlich nicht verloren. Die Kalender ſind Dir geſchickt. Danken auch herzlich.

Jonas Hildebrand: The account was for 1871. There was probably a mistake of fifty cents, making 60 cents instead of $1.10 as stated.

Eliza J. Sager: Had you sent your own name, or did you subscribe through an agent? If you ordered the paper yourself, had you paid for it, or not?

Wm H. Carrier: We are out of the style of binding you ordered. As soon as we can get a supply, your order shall be filled.

D. H. Garber: All right. We have sent the missing numbers.

D. S. Warner: We have no such books as you mention that are not on our price list.

H. H. Weimer: As it was not stated in the list who was agent we were obliged to guess, and we missed by one—that's all. Will you please hand over to brother Snyder?

Jonathan Kessler: It is all right. Your paper is paid for to Vol. 8, No. 24.

Elder Geo. Wolf. Will look up the correspondence matter; have no knowledge of the case now.

Nancy M. Burris. It did; thank you.

Joseph Holder. That is precisely what we mean.

H. A. Snyder: We charged you with your own paper, and allowed you ten per cent. on all the subscriptions, amounting to $3 15.

J. F. Neher: If you sent for brother D. Blickenstaff for vol. 7, from No. 20, you owe $3 90 on vol. 7; if not, only $3 00.

A New Health Monthly.—"The Science of Health," just commenced by S. R. Wells, 389 Broadway, New York, will advocate the Hygienic method of treating disease; its remedial agents being air, light, temperature, diet, bathing, exercise and rest, electricity, magnetism, etc. It will, no doubt, become popular as a health teacher, in the broadest and best acceptation of that term. May success attend the new enterprise!

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Conrad Peysel, or Conrad Beissel.

Comparing "Information Wanted," page 235, with "Feet Washing," page 228 of present volume of C. F. C., and with these articles the article "Dunkers" in "History of all Religions," by Samuel M. Schmucker, page 143, I come to the conclusion that the two names heading this article are only different spellings of the name of the same person. We meet with the same difficulties here that D. J. Miller, of Buchannon, W. Va., refers to. I went to the trouble of writing to the Parmelee Publishing House, of Cincinnati, Ohio, last winter (they wanted me to act as agent to introduce said work) on the subject. I offered to procure them a truthful history of our denomination, if they would substitute it for said article on Dunkers. Their reply was substantially this: "We do not own the plates of said book. Please write to the Philadelphia House, (Quaker City Publishing House, Nos. 217 and 219 Quince street), perhaps you can make arrangements for the change." I did not feel at liberty to take the responsibility of addressing said house; but I still feel that something should be done towards correcting the misrepresentation. I believe if the history of our church was more generally and truthfully known, much of the prejudice now existing against us would vanish.

By the way, I think I have seen the real successors of Conrad Beissel practice the simple mode of feet-washing. Do not the Seventh-day Baptists uniformly practice that mode? So much for the article from the pen of our "antiquarian" above referred to.

Joseph Holsopple.

Indiana, Pa.

Report of the Brethren's Sunday School, Dale City, Pa., for the Term Ending April 14th.

Sometime last November, the brethren and sisters at Dale City and in the vicinity, feeling its want and being willing to enter into the work, organized a Sabbath-school at this place, by electing the following officers:

H. R. Holsinger, *Superintendent.*
J. W. Beer, *Assistant Sup't.*
M. D. Miller, *Secretary.*
S. D. Livengood, *Librarian.*
C. G. Masters, *Assistant Librarian.*
Daniel Buechly, *Treasurer.*

The school was kept open the whole winter, with a reasonable attendance and interest for a beginning. The average attendance of officers and teachers was 8; and of scholars, 34. There was also a fair attendance of spectators. The first term of our school closed on the 14th of April, when the following officers were elected for the second term:

J. W. Beer, *Superintendent.*
J. B. Sell, *Assistant Sup't.*
U. M. Beachly, *Secretary.*
C. G. Masters, *Librarian.*
M. D. Miller, *Ass't. Librarian.*
Daniel Buechly, *Treasurer.*

Our library is new, as yet consisting of 80 volumes selected with care. The prospect has been very flattering the last few sabbath's; and we fondly hope it may advance in interest and usefulness.

M. D. Miller, *Secretary.*

Away from Home.

Dear Brethren and Sisters, and all in whose hands this, perchance, may fall, as I am at this time somewhat afflicted in my right leg from having a tumor removed therefrom by surgical operation, in order to pass away time I thought I would drop a few lines for the COMPANION, and for a basis of my remarks I have selected the above language, "Away from Home." Those words were made use of in my presence under the following circumstances: One of my co-laboring brethren in the bonds of the gospel, and I, were journeying together some time ago on a mission of love, trying, in our weakness, to deal out a few crumbs of the broken bread of life unto the dying sons and daughters of Adam's race.

On having an appointment one evening at candle lighting for the worship of God, after services were closed and the congregation dismissed, a young, intelligent looking man came pressing through the crowd to where we were, extending the hand of fellowship to the brother at my side, saying, "How do you do, Mr. Driver?" Brother Driver replied, "You have the advantage of me to-night." "I am away from home," was the reply from the young man. Then, asking Brother Driver whether he did not remember of seeing him at a certain place in Highland county, West Virginia, some six months prior to that time; repeating again, "I am from home," then giving his name. Then Brother Driver recognized him and made reply, "Truly, you are *away from home*, and I am very sorry that I meet with you in such a situation as you seem to be, for, notwithstanding the intelligent appearance of the young man, he more than manifested to all present that he had been tampering with that mighty evil which is so prevalent in our country, namely, the use of ardent spirits; for the strong odor that came from his mouth gave evidence to the fact that such was the case.

The next day Brother Driver informed me that he had a slight personal acquaintance with the young man, and that he was taken quite on surprise upon the occasion, for he would not have suspected the young man ever to have been caught in such a situation, from the fact that, in his home community, he was regarded as a whole-soul, straight-forward man; and besides that, he professes to be a follower of the meek and lowly Redeemer, and was considered a consistent member and a devoted Christian in the society to which he belongs, having a devoted wife and several interesting and intelligent children in the home circle. But alas! away from home, the hour of temptation had come now, among strangers, and instead of maintaining the integrity of his soul, as a Christian, in disseminating the light of Christian conduct, he mingled with those who think it not manly if they do not take their comrades by the hand and lead them up to the bar of some drinking saloon to partake of some of the poisonous dregs which not only ruin the system and general health of men, but also ruin the poor soul for time and vast eternity.

"Away from home!" Unfortunate young man! Now away from home, where the eyes of a devoted wife and dear children could not penetrate to behold the actions of a dear husband and affectionate father; now being swerved from his proper course, waving to and fro upon the highway, making himself a gazing stock to all that passed by. My dear young men, yes, old ones too, remember being away from home. Yes, you may be away from home, where you may think there is no one to take knowledge of your conduct. This may be so as far as man is concerned, but remember, there is one whose eye never sleeps, who takes knowledge of all your actions, and surveys all your inward thoughts. If you have respect for yourself at home, in the home community and home circle, so that you walk in the fear and reverence of God, God forbid that it should be otherwise with you when you are away from home, among strangers.

My dear young Christian friends, wherever you be, remember that, while we are passing through this world of sin we meet with many trials and temptations. The devil, with the thousands of his agents, is lurking around, laying plans to defeat Christians on their way to Zion. Beware! if he can only get your safeguard from your side his work will soon be completed. Remember, that the wise man, Solomon, had said, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20: 1. Again, "Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright, at the last it biteth like a serpent and stingeth like an adder." Prov. 23: 31, 32. The Apostle Paul tells us that no drunkard shall ever inherit the Kingdom of God. Then beware of the contaminating evil which is so prevalent in our country, and all other evils in connection with it; such as hatred, emulations, strife, seditions, lying, covetousness, idolatry, and a host of such like things which I might mention. But I forbear, remembering that while we subject ourselves to those things we are away from home, that is, we are away from God, away from Jesus, away from all the precious promises of God's Word and Will.

LEVI GARBER.

Mt. Sidney, Va.

Triangular.

Bro. Holsinger:—Since you have removed your printing establishment out of the Middle Penna. District the work of the District will doubtless properly fall to others, so far as pertains to printing. So you see, that we have good causes to congratulate the churches of this District upon their good fortune, of not being left without a church organ within their territory, centrally located at that. If ever I take a notion to start an opposition office to you, I guess I will start up in Western Illinois or Iowa, and call it "The Ancient Order Expounder of the Fraternity of the Brethren." Would'nt that be an expressive and significant title, with which, for instance, to catch the subscriptions of all the ancient minded members of the—"Fraternity!" For instance again: If you can't see the "Fraternity" look in the Hymn Book.

We convened a special council of the church on the 29th ult., to take into consideration, amongst other matters of more local import, the question of taking the sense of the church on the subject of feet-washing, and of electing delegates to our approaching District Council. So the question was argued by some who are not yet willing to endure an Absolute Episcopacy in the church, whether our delegates should be instructed by the direct voice of the church, on the question of single or double mode, and then, upon reading and re-reading the minutes it was discovered that, according to the plan laid down

by the Annual Council, there had been no liberty granted to the churches to carry the question up to the District Council, neither to instruct the District Delegates on the subject; but that it was simply and exclusively a call of a Council of Elders, on the day preceding the regular Anual Council, to "finally dispose" of the question. And so the matter was allowed to rest until such time as the Elder should signify his intention, to attend the Episcopal Council at Wooster Summit, Ohio. If that Council shall have more regard for the will and custom of its members—and cannot divest itself of the pernicious influence and force of habit—than it will have regard for the unity of the church, then, and only then, will it assume a decisive attitude on the question. "Revolutions never go backward" in religious or political convulsions. We therefore caution the Elders of the church not to take the decision of this question upon themselves; because they would, in so doing, become liable to the grave charge of an unwarranted usurpation of power.

I wrote to you a good while ago that brother Samuel Longenecker had a distressing attack of western fever, but that he would recover. He did partially recover, but he never got like he was before; he would get one relapse after another until finally the Iowa fever took him off. He is gone; but we trust our loss will be his temporal gain. The whole community deplored his departure, which took place on the morning of the 3rd of April. We commend him to the brethren in Iowa and admonish them to take good care of him; he is weak in body but strong in spirit; his love for the church exceeds the love of a sister. He takes with him a precious family—a wife and two daughters—all in communion and fellowship with the church. He contemplated, when he left this place, to spend some time in Adams Co. Pa., to attend our District Council, and start westward in time for the Annual Council in Ohio. Thence to Illinois, and reach Panora, Iowa, about the first of June. May the God of all comfort and peace be and abide with him and his, is our prayer; Amen.

P. H. Beaver.

Brother Henry: As I did not get to meeting to-day, I felt a little lonesome, and I thought I would try to write you a few lines. We do not get to meeting much in winter, having a good distance to go; but when we do not get to meeting we read our Bible and Companion. I will here say that we had tried to do without the Companion, not feeling able to pay for it; but we could not; and now since you are sending it to us, we are made glad. Next to our Bible we do not feel like doing without the Companion; for through it we hear from the Brotherhood, and receive many good admonitions from our dear sisters, and also from our brethren. Dear sisters, you who have talents, go on; write much for our instruction and encouragement. Our brethren's good words are received with gratitude, of course, but still it is natural to have a little preference for our own sex.

Now, dear brethren and sisters, it is in and through the mercy of God that we all enjoy the privilege to-day that we do; therefore let us pray for each other, help to bear one another's burdens; keep united in one great body with Christ for our head; for united we stand; divided we fall. "Watch and pray;" for the time will soon, yes, very soon come, that we must lay down this house of clay, and put on immortality and dwell with spirits. Oh! that we may all dwell with the redeemed of God in his mansions above, where we can praise him in perfection, is the prayer of your unworthy sister.

Margaret J. Burkhart.

Nolo, Pa.

Query.

There are four classes of professors, who hold different opinions respecting the punishment of the ungodly; first, they who believe in endless punishment, who believe that the ungodly will be cast into hell and remain there as long as God exists in heaven; second, the Restorationists, or those who claim that the wicked will be cast into fire after the resurrection and judgment, and remain there till the justice of God is satisfied; third, the Annihilationists, who claim that the wicked will be cast into hell and burnt up, or be put entirely out of existence; fourth, the Universalists, who claim there is no punishment after the resurrection—that their punishment is all in this world. Now will some one inform us which of the four opinions is nearest to reason and revalation?

Daniel Longenecker.

As a great many of our brethren preach that a man is a sinner by nature, is that according to the teaching of Christ and the apostles? There are some that understand it differently; consequently I much desire an explanation through the Companion by some one from the fact that we are to speak the same thing. Yours in the bonds of brotherly love.

Henry Brubaker.

Virden, Ill.

From Omaha, Nebraska.

Brethren Editors:—Having to lie over here 24 hours, I thought I would write you; but my frame of mind is not in its usual equilibrium, on account of having to stop so long. Nothing is more tiresome to me in the world than to have to wait on a train. Plenty of "sights," but I have no appetite for them. This being the starting point of the great U. P. R. R. people are brought together here from all points, except the West for the west; and such a bustle as there is when the *transfer* reaches the depot beggars description. People in traveling are very anxious to see their baggage well taken care of; but many are woefully mistaken in receiving it wholly undamaged, for the *western* hands on baggage trains have gotten themselves a name as the most noted rascals in baggage smashing in the world. But so it is; and all the recourse that passengers have, is to "grin and bear it," and the terrible spouters and roughs take delight in pestering tyroes in traveling; but up to this writing I have been even and a few points ahead of them, and will try and keep so.

I wrote you last from St. Joseph, Mo., intending to write again from Plattsburg, Mo.; but when I got there I could not find time, and in fact I could not write much from there anyhow, on account of making preparations to leave, visiting and traveling. I can't tell you much church news from there. The Brethren are generally zealous, with a few exceptions, and are doing a good work in preaching, visiting, &c. The greatest source of anxiety is the debt yet hanging over the church building; hope it may soon be liquidated.

I came from Plattsburg to Forest City, and stopped with the Brethren there over Sunday. On Saturday

they had another choice for a speaker, the lot falling on the "right man," Joseph Glick, he being well qualified for the position, both temporally and spiritually. Right here I wish to make a remark in regard to ministerial support; that is, when a brother is called on to preach and his pecuniary circumstances are not the best, or even good, how can he be a "free man in Christ," when he knows that a family is dependent on him, and that, when he goes on a tour of preaching, he suffers loss by his work stopping. Whenever a minister is called on to travel, all his time that he loses, and expenses, should be paid by the congregation sending him or that sent for him. I know there are are many to jump at this and say, that we would, in this way, make merchandise of preaching, and would vehemently oppose it. To such I say, reserve your fire and apply it to yourselves, and see whether you would spend time, money and health for the cause; that will settle it. And farther, those that oppose paying even the expenses of the ministers, sit in their fine houses and sing "free salvation," and don't once think that the means in their power should be used to make it free. God has made them stewards of much property; and if they use it merely for selfish purposes, it will cause them to give an account in the reckoning day. Our church is far in the rear in the cause of missionary work; and the time is here that we must bestir ourselves. Books, pamphlets, tracts, &c., should be published in profusion; means to do so sent to publishing houses, and money in abundance collected in every church, and missionaries sent out in all directions. Each church should send one missionary at least, and make arrangements that he will not labor under pecuniary difficulties. Brethren, give this your attention *now*, and stop your talking, (I don't mean all, but only those that so much oppose the preacher), and not doing. Work to-day and all the time for the cause.

I passed a very pleasant visit with the Brethren of Holt; but on the 15th inst. bade them a long "good-bye." I was sorry to go, for many warm-hearted friends did I leave in Missouri; but my rambling mind said, "Go"; and now I am off and going thousands of miles from them; but if I meet them no more in Missouri, I hope to meet them beyond the river of death, and will, if faithful, be with them in eternity. May God's blessing be on all. Their kindness to me will always be remembered, and although far removed from them, they will not be forgotten by me. To brethren and friends a fond adieu.

I will write you from San Francisco.

Fraternally yours,
J. S. McFADDEN.

P. O. Arrangements for the Next Annual Meeting.

If those attending our next Annual Meeting will have their mail matter addressed in care of Eld. J. B. Shoemaker, Smithville Station, Wayne county, O., they can have it delivered to them on the ground where the meeting is held. It is believed that this arrangement will greatly add to the convenience of those who will avail themselves of it.

By order of Committee of Arrangements.

E. L. YODER, Clerk.

A Query.

Brother Henry:—Will you, or some other brother or sister, explain 1 Cor., 3: 15? The words read thus: "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire."

CHRISTIAN GNAGEY.

Announcements.

LOVE-FEASTS.

Editors of Companion:—Please announce that the Brethren of the Elk Lick branch, Somerset county, Pa., will, God willing, hold their Spring Love-Feast, May 25, commencing at 4 o'clock. Preaching next day. The usual invitation.

C. G. LIND.

Communion meeting in the Manor branch, Indiana county, Pa., June 21st, at 10 o'clock A. M. By order of the Church.

JOSEPH HOLSOPPLE.

Brother Holsinger:—Please announce in the COMPANION, that, "if the Lord will," we will have our Love Feast in the Dry Valley meeting-house, in Mifflin county, Pa., about 4 miles east of Lewistown, on the 31st day of May next, commencing at 1 o'clock P. M. Also preaching next forenoon. We give an invitation to all who have a desire to be with us, especially to ministering brethren.

Dry Valley meeting-house is about one-fourth of a mile from the Sunburg and Lewistown railroad. Maitland is the stopping-off place. Going east trains arrive at Maitland at 12:30 P. M., and 7:08 A. M.; going west, at 9:31 A. M., and 3:10 P. M.

JACOB MOHLER.

There will be a communion meeting at Warrior's Mark, Hunt. Co., Pa., on the 8th and 9th of June, commencing at 2 o'clock P. M. Usual invitation.

GRABILL MYERS.

Brother Holsinger:—The Brethren in Dry Creek congregation, Linn Co., Iowa, intend, the Lord willing, to hold a communion meeting, on the 19th and 20th of June next. We extend a hearty invitation to all who may desire to be with us: especially ministers.

THOS. W. SNYDER.

South Waterloo Church, Iowa, Saturday and Sunday, 15th and 16th of June, commencing at 1 o'clock P. M.

Elk Lick church, Somerset Co., Pa., Saturday after the Annual Meeting, May 25, to comence at 4 o'clock P. M.

At Washington Wyland's house, Harlan, Shelby Co., Iowa, 15th and 16th of June.

George's Congregation, Fairview meeting-house, Fayette Co., Pa., May 11th and 12th.

Tenmile congregation, Washington Co., M. D. May 2nd.

Berlin congregation, Somerset Co., Pa., on Sunday June, 16th. to commence at 10 o'clock.

Manor branch, Indiana Co., Pa., June 21st, to commence at 10 o'clock A. M.

DISTRICT MEETINGS.

North-eastrn Ohio, Mohicon congregation, 12 miles North East of Wooster, May 7th.

Middle District of Iowa, at Brooklyn, Poweshelk Co., Iowa, May 6th, Communion meeting in connection, May 4th.

Western District of Pa., May 1st. at Pigeon Creek meeting-house, Wash. Co.,

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Of consumption, in the Manor branch, Indiana Co., Pa., March the 23rd, sister HANNAH GEYER, aged 40 years 7 months and 27 days. Funeral discourse from Rev. 3: 5, by Joseph Holsopple and S. Lidy.

In Yellow Creek congregation, Bedford Co., Pa., April 11th, brother JOHN IMLER, aged 32 years 3 months and 13 days. Disease typhoid fever. He leaves a wife and three children to

mourn their loss. Funeral occasion improved by preaching from James 1: 21.

Daniel Snowberger.

In Shade Creek church, Somerset Co., Pa., on the 19th of March, JOHN HOFFMAN, son of friend William Hoffman's aged 14 years 4 months and 6 days. Funeral services by the writer, from Rev. 14: 13.

In the same place, on the 12 of April, MELON, son of brother John and sister Stotler, aged 2 years 1 month and 25 days. Funeral services by Elder C. Lehman and the writer, from Matt. 24: 42—43.

In the same place on the 19th of April, sister MARY, consort of elder Joseph Berkey, age 52 years 5 months and 3 days. Disease, dropsy. Funeral on 21st attended by a large concourse, of people, and many sympathizing friends. Funeral services by Elder Christin Lehman, Jacob Holsopple, and the writer, from Rev. 14: 12—13.

Hiram Musselman.

In the Middlecreek Congregation, Somerset Co., Pa., March 29th HENRY WEBSTER CLOYD, aged 8 years 6 months, and 3 days. Funeral services by brethren Jno, C. Schrock, Michael Weyand, and others, from these appropriate words "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven."

J. T. Meyers.

Portage Church, Ind., March 27th, erysipelas, sister ELISABETH, wife of brother George Scott, daughter of Stephen and Mary Leer, aged 65 years 3 months 6 days. Funeral improved by Elder James Miller and the writer. Also in the bounds of St. Joseph district, March the 30th, MARY ELISABETH wife of John Widmer, daughter of Jacob and sister Sarah Grose, aged 23 years less 30 days. She left her first born son 11 days old with her weeping husband in rememberance of her. Many weeping friends followed the remains to their last resting place, Breman burying ground. The solemn occasion was improved by the writer.

C. Wenger.

In the Upper Conawago branch, Adams Co., Pa., on the 28th March, our dear and much beloved sister, LEAH KAUFFMAN, wife of our minister Peter B. Kauffman; aged 40 years 8 months and 23 days. She leaves a kind husband and three children to mourn her loss. Funeral services by brethren Daniel Longenecker and Andrew Miller, from Rev. 21: 13—14.

Susan B. Gitt.

In the Conemaugh Church, Cambria Co., Pa, April 2nd, MARY KNABLE, daughter of brother George and sister Hannah, aged 15 years 10 months and 18 days. Funeral sermon by the writer, assisted by brethren Solomon Benshoof and David Hildebrand.

Also on the 5th, brother JOHN KNABLE, aged 54 years 2 months and 8 days. Brother Knable was a worthy deacon in the church for a number of years. Funeral sermon on the 7th by brother Solomon Benshoof, assisted by the writer, to a large and attentive congregation.

Stephen Hildebrand.

In South Santiam, Congregation, Linn Co. Oregon, on the 29th of March Sister MARGARETTA LEEDY, aged 29 years 9 months and 6 days. Cause of death, congestion of the brain. Was taken very suddenly at about 4 o'clock. A. M., continued about 7 hours, during all of which time she was speechless, when she died. Deceased was a daughter of brother Solomon and sister Elisabeth Ritter, formerly from Northern Indiana, and wife of brother John Leedy, who, with three little girls mourn their loss. Funeral services by the writer from St. John, 11: 25.

(*Visitor*. please copy)

Change of Address.

Correspondents of brother Davis Younce will hereafter please to address him at Antioch, Huntington Co. Ind., instead of Piercton, Ind.

S. M. Minnich.

WILLIAM BROWN, son of friend John and Elisabath Brown, aged 25 years, less 14 days. Disease consumption. He was afflicted with this lingering disease for nearly 4 years, and this winter mostly confined to his bed. I understand the deceased was a first cousin to H. R. Holsinger. Friend John Brown now lives one mile south, and 2 miles west of the Brethren's meeting-house. Funeral services by brother I. Murry and the writer, from Math. 24: 44.

H. C, Gouchnour

March 4th, of dropsy, in Fayette Co., W. Va., our much esteemed brother HENRY SANGER, aged 60 years. He was for many years a deacon in the church, and one that was much loved by the church, and by all that knew him. Truly the church, neighborhood, and family deeply feel their loss in the death of brother Sanger,. He moved from Rockingham Co., Va., to Highland Co., and from there to this Co. Calmly he sank to sleep in the Lord. Though dead yet he speaketh.

J. S. Flory.

In the same Branch, April 6th, our aged and esteemed brother Wm. MOSER, Sen. aged 74 years and 2 days. Disease, cold, and infirmity peculiar to some of his age. The funeral was improved by brethren A. J. Sterling, J. C Johnson and the writer, from 2nd Timothy 4. 6—8. Brother Moses served the Lord for a long period in faithfulness, in charity, and simplicity. He was a willing helper in his ministration, being a deacon untiring in his efforts to spread the Gospel. He exercised hope in a risen Savior and the blessed gospel. In his death the church loses an aged brother and worthy counsellor; the widowed sister, a kind and beloved husband; the children, a prudent father and the neighbors, a courteous citizen. May the Lord's Glory be his everlasting crown.

Jos. I. Cover.

In the George's Creek Church, Fayette Co., Pa., March 23rd, ADA BELL MOSER, daughthter; of brother William and sister Lydia, aged 8 months 22 days. Disease, scarlet fever. Funeral occasasion improved by brother A. J. Sterling, from 2nd Cor. 5: 1, 2.

Also in the same congregation, March 29th FRANK LESLIE DEBOLT, son of Alpheus, and sister Catharine, aged 3 years. Disease, scarlet fever. Funeral discourse by the writer, from Rom.. 7: 6—8.

In the same congregation, March 26th, ANNA LERETTA HIBBS, daughter of brother Alpheus and sister Mary Jane aged 3 years 6 months and 18 days. Disease, Diphtheria. Funeral discourse from Matth. 9: 18—19: by the writer.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

Rebecca Gallacher	3 00
John B. Shoemaker	1.50
D. S. Warner	4.00
F. A. Hendricks	1.00
David B. Rhodes	1.00
Maria——	1.25
Jos. Holsopple	4.50
Lewis M. Kob	1.50
John D. Hoppock	1.00
Jacob Hess	2.00
F. G. McNutt	2 00
L. L. Bowman	1 50
J. W. Byrne	3 50
H. Mussleman	1.00
Eliaza J. Sager	2 50
Wm. S. Smith	2 00
Jonathan Kessler	1.50
D. Hildebrand	2 00
D. Brower	2.'5
H. F. Loehr	2.75
J. B. Wampler	8 00
H. J. Miller	2 00
Wm. Cook	1.50
Jacob Metzear	5 20
John H. Miller	3.00
Lucinda Ranch	1 00

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New Store, DALE CITY, Pa

Jan. 10th, 1872.

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8-3-6m.

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Christian Family Companion.

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VOLUME VIII. DALE CITY, PA., TUESDAY, MAY 7, 1872. NUMBER 19.

For the COMPANION.

Our Common Destiny.

Tis well to pause, and ask ourselves the questi on, Why--
Why are we living? also, how expect to die?
Do we expect to live our three-score years and ten,
And not be called to answer *how* we spent our time?

Or if in youth, or middle life we're call'd away,
That we on that account will have no debt to pay?
Not so; 'tis not so much the length of time we live,
As how God's holy word and precepts we receive.

"Procrastination is the thief of time:" Of time?
'Tis true, quite true, if said in either prose or rhyme:
But yet, how many see we in our own fair land,
Cut down by death's relentless, strong, yea powerful hand.

The noble manly youth, so firm, so strong, and gay,
Often without a moment's precious time to pray,
Is snatched from earth, by some unknown, unseen event,
Not even time to say, "My Lord, I do repent."

The haughty beauty, and the humble, modest maid,
Both in a common, dark and silent grave are laid;
The rich, the poor, alike, prepared or unprepared,
Must haste away to get their portion or reward.

The little, playful child, so innocent and sweet,
Is taken from our arms.—Why should we mortals weep?—
Our hearts bereft, our heart-stones now more vacant are;
But angel bands are swelled—enlarged the holy choir.

'Tis strange, 'tis passing strange, that we, a mortal race,
Should ever look for happiness aside from grace;
Should court the favor and applause of dying men;
Labor for riches, toil for wealth or worldly fame.

If then it is the common lot of all to die,
Not knowing when, where, how, or even thinking why,
'Tis wisdom to prepare while yet favor'd in health.
The boon is free to all, in poverty or wealth.

L. L. TOMBAUGH.

Be always at liberty to do good; never make business an excuse to decline the offices of humanity.

He who sins against man may fear discovery, but he who sins against God is sure of it.

For the *Companion*

Spring is Coming.

BY S. C. BASHOR.

Spring is coming; gentle birds in every grove I hear,
Chirping songs to gladden me—my drooping heart to cheer.
Would I were like them—so free from every wrong and care;
Lovely things 'mong the flow'rs! I wish that I were there.

Spring is coming; and the bees are busy on the wing;
Swiftly flying, sweetly humming songs they love to sing;
Hither, thither, without murmur, ever on they go.
Would that I were like the bee—no sorrow ever know.

"Spring is coming;" thus we hear the gladsome children say,
Longing for the blooming rose and flow'rs of early May;
"Then we'll gather in the garden ev'ry tint and hue,
Forming richest boquets." Oh, I wish I were like you!

Spring is coming; beautiful and pleasant ev'rything I see;
All is cheerful, lovely, happy. Is there joy for me?
Would I were a child once more—had life to live again,
Better would I spend my days, and age were happy then.

Spring is coming; fairest season—pleasure's glorious king,
Rush we to thy banner now to taste thy sweets, O spring!
Let my sadness turn to joy 'mid charms that thou hast giv'n,
Foretaste rich of brighter bliss awaiting me in heav'n.

Spring is coming—spring in heaven—one eternal day—
Flowers ever richly blooming cannot fade away.
Oh! I wish that I were there, where winter cannot come,
Basking in the sunshine glory of my endless home.

How cold and dreary does life seem when we think of heaven—when we are conscious of that country so beautiful, whose gardens are decked with unfading flowers! Ah! when we think of that country, the heart grows sad with lingering here where the icy pangs of winter steal our joy, which at best is only a foretaste of that pleasure in heaven! This life can be compared to the four seasons: Spring, Summer, Autumn, and Winter. We commence with Spring. By and by Winter comes, which freezes all, sooner or later. But when the cold and dreary pest is over, beautiful Spring will usher in. But alas! for those who will prefer a climate where Spring never comes; where the icy bars of Winter will never be unbarred by the breeze of Spring, nor

he icebergs be thawed by the rising sun. Come, sweet Spring, so long looked for by those of thy Creator's children whose sun will ere long rise with healing in his wings.

All can do Good.

Every one of us may, in some way or other, assist or snstruct some of his fellow creatures, for the best of the human race is poor and needy, and all have a mutual dependence on one another. There is no person that cannot do some good; and every one should diligently do all the good they can. It is by no means enough to be rightly disposed, to be serious and religious in our closets, we must be useful, and take care that as we all reap numberless benefits from society, society may be the better for every one of us.

It is a false and an indolent humility, that makes people sit still and do nothing, because they will not believe that they are capable of doing much, for every one can do something. Every person can set a good example, be it to many or to few. Every man and woman, can in some degree, encourage virtue and religion, and discountenance vice and folly. Every person has come one or other whom he can advise or instruct, or in some way help to guide through life. Those who are too poor to give alms, can yet give their time, their trouble, their assistance in preparing or forwarding the gifts to others; in considering and representing distressed cases to thop who can relieve them; in visiting and comforting the sick and afflicted.

Every one can offer up his prayers for those who need them, which, if they do not reverntly and sincerely, they will never be wanted in giving them every other assistance that it should please God to put in their power.

What is said of those that do good? "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil." Luke 6: 35.

Our days are swiftly moving;
The night of death draws nigh;
Then let us be improving
The moments as they fly
While yet the heart is beating,
While yet 'tis called "to-day,"
While time is swiftly fleeting,
O let us watch and pray.—*The Young Web-foot.*

Selected by KATE KAUFFMAN.

The Beautiful Home.

There's a beautiful country of endless delight,
Beyond the dread waters of death's chilling tide,
Where rivers of pleasure unceasingly roll;
That beautiful country's the home of the soul.
Will you go? Will you go,
To dwell in that beautiful home of the soul?
Will you go? Will you go,
To dwell in that beautiful home of the soul?

In that beautiful place on the glorified shore,
Nor sin nor temptation molest any more;
Nor storms of affliction, nor clouds ever rise
To darken that beautiful home in the skies.
Will you go? Will you go,
To dwell in that beautiful home in the skies?

There parents and children again shall unite,
No more to be severed by death's gloomy night;
But, free from all sorrow, their spirits shall rest,
And never shall part from the home of the blest.
Will you go? Will you go,
To dwell in that beautful home of the blest?

There brethren and sisters together shall meet,
And dwell with bright angels in harmony sweet;
Through much tribulation they safely have come,
And now they are happy with Jesus at home.
Will you go? Will you go,
To join your dear friends in that beautiful home?

O, brethren and sisters, be faithful and true,
A crown of bright glory is waiting for you;
And soon the glad tidings from glory shall come;
The Saviour say smiling; "Dear children, come home."
We will go? We will go,
With Jesus to dwell in that beautiful home?

All glory to Jesus who died on the tree
To purchase salvation for you and for me
And promised, if faithful, with him we shall reign.
Hallelujah to Jesus forever! Amen!
Hallalujah! Hallalujah!
All glory to Jesus forever! Amen!
Hallalujah! Hallalujah!
All glory to Jesus forever! Amen!

For the COMPANION.

The Seed of the Woman.

"And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." The above scripture, has received the attention of several brethren, who have given their views, but they did not give satisfaction to the querist, and, I have no doubt, many others, both brethren and sisters, and hence I will also try to give an answer. I do think the query is a fair one; neither do I see any catch in it. It is true, we may try to get a catch where there is none; hence the querist thinks the 15th verse of 3rd chapter of Gen. is so full, that some sprouted, and produced side issues. I will admit

at least, that the subject under consideration had many issues, at least on the woman's side, else enmity would have ceased at once, but we see it perpetuated, to the bruising of the head of the serpent. Of course the enmity was put between the two seeds, and existed between the two who were in oppostion with each other, or in other words, were at war with each other. Hence all we need to look for in the subject before us is, to see what the contest in this war is. We will at once discover, that it is because of life and death, or a laws if you better understand it in that way. This law pronounced a cure upon the serpent, and sorrow, pain trouble and labor upon the seed of the woman or on man, until he would turn to dust from whence he was taken. Hence man had to be debarred from the tree of life, to which he could no more have right, until that law of enmity would be executed, which was to bruise the serpent's head. Hence I am willing to say to the querist, it was enmity that was to do it, which was no less than the curse which was to follow a broken law. How then was that law or course to be executed? and by whom? I answer by the seed of the woman, in Christ Jesus our Lord, in becoming a curse for us; thus taking the power from him who had the power of death, which is the devil, or serpent. This could not be done in any way but through this enmity, or law of suffering, which had to be fulfilled. Well may Paul reason and say, not those of the circumcision only, but those of us that were far off, are made nigh by the blood of Christ; "for he is our peace," "having abolished in his flesh the enmity," Paul saith, "even the law of commandments," "that was against us," "that he might reconcile both unto God in one body, by the cross, having slain the enmity thereby," so that by his Spirit we can have access unto the Father. „Glory to God in the highest for it. Amen. JOHN FORNEY SR.

For the COMPANION.

Sunday Schools and the New Testament.

The New Testament in regard to Sunday Schools, is with them like it is with our common schools, spelling schools, singing schools, and writing schools, it simply says nothing at all about them. Such things as these schools, like printing the Bible, using the English language, and publishing Hymn Books, were not in use in the days of the apostles; hence they have left all these human inventions to the judgment of his holy people, and in harmony with his divine law, prohibit all things that are ultimately designed to oppose the pure teachings of the Bible. The world has invented many things: and among these many things, are a multitude of evil ones, while many are really useful, which it would be very unpleasant to do without. Our English language is a human invention and is not yet eight hundred years old. The printing process is another invention of the world of which the apostles were entirely ignorant, and still we would regret to part with either, though the scriptures say nothing about them.

Suppose we were called upon to lay aside our printed Bible, and resort to the custom of the apostles, and have none but those written by the hand of some one, in the Hebrew or Greek language. Perhaps it would be more unpleasant than many think it proper to imagine. When a new thing presents itself, after mature deliberation let the Church determine what is right and what is wrong. Certainly her wisdom can be relied upon, in the locality where she presides. Perhaps there are places where Sunday-Schools would prove detrimental; and if this be the wisdom of the church, let her act accordingly. Perhaps in course of time she may think it proper to change her mind as she notices a change in the locality that is the object of her deliberations. Another branch of the church may be blessed with more favorable circumstances, and at once act wisely in adopting Sunday-Schools. Suffice it to simply state, brethren who are opposed to these institutions should not attempt to defeat them, but take a good long pause, and carefully watch the result of them among the Brethren; then after mature deliberation, the church will be able to determine what is best designed to promote her welfare. Those brethren that firmly believe in them, should not abuse those that think it proper to do otherwise. It is often for their good, that they carefully examine the matter before acting. Labor with prayerful hearts in your little schools, giving all the glory to God, and ultimately many brethren will unite with you in *all* good labors. Let them be thoroughly convinced, and then their judgment will surely determine the proper course to persue.

J. H. MOORE

Urbana, Ills.

Heavenly Home.

BY J. W. BEER

There's a home of joy, of bliss, high above,
Where the good and the pure meet again,
Where the saints redeemed forever shall love,
And with Jesus in glory shall reign;
Where no sickness, nor sorrow, nor pain shall molest,
Nor the tempter ever shall come;
But the glorified in rapture shall rest,
And enjoy all the sweets of that home.

In that home above, so bright and so fair,
Are the pleasures we here seek to gain;
And the Lord himself will welcome us there,
If we faithful to him do remain.
He has gone on before to the mansions of light,
To prepare for us while we roam;
But he soon will come with glory and might
And will bear us away to our home.

Travel on, dear pilgrims, never give way
For the promise is sure in the end;
March along in hope, while here you must stay,
And success shall your efforts attend.
Soon the toils and the sorrows of time shall be o'er,
And you'll rise to heaven's high dome,
There to feast your souls and rest evermore
In your own bright heavenly home.

For the COMPANION.

Feet-washing and its Significance.

May I indite a few thoughts in reference to the observance of the ordinance of feet-washing? not a la mode, but in my opinion the more important question pertaining toward that appreciation of its spiritual significance that should characterize the appreciation of its subjects.

It may appear peculiar to many, and perhaps there are those among such persons, who may have witnessed the observance, who regard it as void of any spiritual significance, that may redound by its proper observance toward the renewing and sanctifying influences for which it was designed. But we are not of those who hold such an inestimable privilege and institution in such low estimate; but are proud to be classed among those who hold not the truth in righteousness, but are willing to observe, whether in word or epistle, fully conceiving that, if we know these things, happy are ye if ye do them. And why should we doubt that an example given to the apostles has been extended unto us? Has not our Savior given his apostles commission to go into all the world and preach his gospel, "teaching them to observe all things whatsoever I have commanded you?" We accept faith, repentance, baptism, the Lord's supper, the communion, with the many other things included in his gospel. Is it meet for us to reject his wholesome and life-giving counsels in this significant demand made upon us, that was intended to constitute a portion, of that happiness in reservation for all those who obey him? And I would ask with all due deference toward those who dissent from us, whether we regard ourselves superior, in the divine sense, to those inspired mediums to whom it was necessary to give an example of that deep humility that was deemed requisite to characterize the lives of those so devoted to his holy service, himself personating the great exemplar. "Jesus knowing that the Father had given all things into his hands, that he came from God and went to God," our Lord seeing himself almost at the end of his race so far as his divinity, and humanity in its combination were to extend, and being about to leave his apostles, thought it necessary to leave them a lesson of humility, exemplified by himself, to deliver them from the bad influence of those false ideas which they formed concerning the nature of his kingdom, as on all occasions previous to this the disciples had shown too much attachment to worldly honors and dignities. Hence if this ambition had not been removed, the consequence of it would have been dreadful in the establishment of the religion of Christ. After his death it would have divided them, and perhaps infalibly dispersed them, It was necessary, therefore, to place a restraint upon this dangerous passion, and to confirm, by a remarkable example what he had so often told them before: that true greatness consisted in the depth of humility, and that those who were the willing servants of all, should be the highest in the estimation of God.

"He riseth from supper;" not from eating, as Bishop Pearce has wisely observed, but from his place at the table; for in all probability the dishes were not yet laid down, though the guest's were seated, according to the customs of the Jews and other Asiatics. This washing must have taken place before the supper.

"He laid aside his garments; and took a towel and girded himself," that he might appear in the character of a servant, and that he might be in readiness to dry their feet after he had washed them. He then poured water into a basin, &c. This was the office of the meanest slave. When David sent to Abigail to inform her that he had chosen her for a wife, she arose and said, "Behold, let thy handmaid be a servant to wash the feet of the servants of my Lord."

Some of the ancients have supposed that our Lord began with washing the feet of Judas, to inspire them with sentiments of compunction and remorse, to melt him down with kindness, to show his disciples how they should act toward their enemies; others have supposed that he washed the feet of Peter, James, and John only; but this is not likely, as there was a completeness in all he did.

As there is somewhat of significance in his approaching Peter, and the astonishment he expressed, we will endeavor to notice it "LORD, DOST THOU WASH MY FEET?" Every word here is exceedingly emphatic, and bears the impress of wonder and misapprehension on the part of Peter, who had, perhaps, often witnessed the great humility of his Lord and Master, but never saw his wonderful condescension, so peculiarly marked out as in this instance. "What I do, thou knowest not now:" as much as to imply, permit me to do it now, and I will shortly explain to you the nature and significance I attach to the action, and my motive for doing it. "Thou shalt know hereafter." We find all his counsels wisely administered at the proper time and place, as we find him explaining the whole to them as soon as he had finished the washing. See verses 12, 17. "Thou shalt never wash my feet." "If I wash thee not, thou hast no part with me:" thou canst not be my disciple unless I wash thee." Not that he meant to exclude him from his apostolic office, if he should persist only through the deepest reverence for his Master. Perhaps he

could not brook the revolting idea of such wonderful condescension on his part, upon which we may justly predicate his refusal; but we must regard this act of his as emblematical of something spiritual, of something that concerned the salvation of Peter, and without which he could neither be an apostle nor be finally saved; therefore our Lord said, "If I wash thee not, thou hast no part with me." Hence we perceive in this, and in some of the other ordinances of our Lord, a mystical washing; or we might say, one of the means employed in the application of the blood of Christ to cleanse us from all unrighteousness. Hence John aptly remarks, "If we walk in the light, as he is in the light, (endeavoring to observe all of his precepts and examples, left upon record for our instruction in righteousness and true holiness, &c.,) the blood of Jesus Christ his Son cleanseth us from all sin." "And God hath both raised up the Lord, and will also raise up us by his own power." "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior.

It was the common custom of our Lord to pass from sensible and temporal things to those which were spiritual and eternal, and to take occasion from everything that presented itself, to instruct his disciples and raise their souls to God. If the discourse was of bread, water, leaven, father, mother, riches, &c., he immediately changed the literal sense, and under the figures and similitudes spoke of matters altogether spiritual and divine. Jesus Christ was a consummate philosopher. Every subject appears grand and noble in his hands; every design ordained by him but bears the impress of the divine image. By refering to the 24th verse of the 12th chapter of John, we find himself comparing himself to a grain of wheat: his death to a grain sown and decomposed in the ground; his resurrection, to the blade which springs up from the dead grain, which grain thus dying brings forth an abundance of fruit. Hence we infer from his word, that, "though he was a Son, yet learned he obedience by the things which he suffered," even unto the death of the cross. Although co-existant and co-eternal with the Father, yet he bowed in holy submission to his divine will. "Believe that I am the in Father, and the Father in me; or else believe me for the very works sake. But that ye may know that I love the Father, and as the Father gave me command, even so I do. As the Father hath loved me, so have I loved you; continue ye in my love. If ye love me and keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love."

"Know ye what I have done unto you? He had told Peter, in the presence of all the rest, what was the intent and meaning of this washing; and now he is about to fulfil his promise. Hence we must infer that it is more likely he gives a command here, than that he asks a question, as he knew they did not comprehend his design. "Ye call me Master and Lord; and ye say well, for so I am." If you accede to this important truth, that I am your Lord and Master, and seeing that I have washed your feet, "Ye also ought to wash one another's feet;" that is, ye should be ready, after my example, to condescend to all the weakness of your brethren, to be willing to do the meanest office for them, and to prefer the least of them in honor to yourselves. The servant is not grater than his Lord." Christ has ennobled the acts of humility by practicing them himself. Hence we infer, that the true glory of a Christian consists in being in his measure as humble as his Lord.

He now addresses them in language very expressive, and easy of comprehension: "If ye know these things, happy are ye if ye do them." All true happiness consists in the knowledge of God and in obedience to him. A man is not happy because he knows much, but because he receives much of the Divine nature, and in all his conduct conforms to the Divine will. Sacred knowledge, and devotedness to God, are the means by which a man can arrive to that perfection to fit him for heaven and that glorious immortality where he shall bask forever in the sunlight of God's countenance.

Then, my dear brethren and sisters, it behooves us that we hold fast to the profession of our faith without wavering unto the end; believing that whatsoever he has promised he is also able to perform. And when it is our province engage in this especial service, may we always pray the Lord to sanctify it toward the spiritual design for which it was intended; not being ashamed of any portion of his precious gospel, which emanates from him as the power of God unto salvation to all who believe, and hold not the truth in unrighteousness. In this institution the Brother of high degree and low degree (so called) are brought down upon a common level; and if there be any among us who have cultivated a higher tone of feeling than others, we must, in this observance, sacrifice it upon the altar of Christ's humiliation. May the Lord sanctify these imperfect reflections upon the character of this holy observance, toward that instruction in righteousness and true holiness without which no one can see him as he is, and be made like unto his glorious image; and while he permits us to grow in day's and in years, may he help us to grow in grace and in the knowledge of his truth, continually endeavoring to consecrate our lives more fully to his holy service, is the prayer of your unworthy young brother,

P. S. NEWCOMER.

Boonsboro, Md.

For the Companion.

Non-resistance.

This doctrine is hard to understand. The Christian religion, or religion of Jesus, differs from all other religions in the world. In the Jewish religion there was given a privilege to hate your enemies, to use the sword, to return evil for evil; but Jesus said, "Resist not evil." The apostle Paul said, "Recompense to no man evil for evil;" 1st Pet. 3: 9. Jesus said to Peter, "Put up thy sword again into his place; for all they that take the sword shall perish with the sword. John did not make use of his sword, and Peter was commanded to put his up into the sheath. The Christians sword is in its sheath, and should remain there. But who, then, shall rule the ungodly world? We answer, the same characters that ruled the ungodly before Christ's peaceable kingdom was established on the earth. Before Christ made his appearance, there were two classes of people, namely, the moral people of God, and the ungodly; but since the Christian dispensation, there are three classes:

first, the ungodly; second, the moralist; third, the Christian. Now the moralist stands between the ungodly and the Christian. Having the sword, the moralist protects the good and punishes the evil doer. The moralist is God's minister; therefore is subject to the higher power; he is the Christian's protector, and a punisher of the evil doer; he deals according to the law of Moses, "Eye for eye and tooth for tooth;" or, in other words, he returns evil for evil. Therefore do good, do right, and he will protect you. Be subject to the higher powers so long as their moral laws do not conflict with the gospel of Christ: when they conflict, we should obey God rather than man; but as long as their law is, "Thou shalt not steal; thou shalt not bear false witness," &c., we should not only obey him because he bears the sword, but for conscience sake. No matter whether he be a Jew or a Gentile, if he carries out the moral law; be subject to the higher power, whether he be a Cæsar or some other king. "Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And when the moralist desires to come into the peaceful kingdom of God, let him lay down the sword, and come into Christ's kingdom, and pray with the disciples of Christ, saying, "Thy kingdom come," till all the kingdom's of the world, become the kingdom of God, and his Christ,—till all shall know him from the least to the greatest; and the knowledge of the Lord cover the earth, as the waters cover the sea; and the lion and the lamb shall lie down together, and men shall beat their swords into plowshears, and teach war no more; when Jesus, the Prince of Peace, shall reign wherever the sun doth his successive journeys run. And his kingdom shall stretch forth from shore to shore, till moon shall wax and wane no more.

DANIEL LONGANECKER.

For the COMPANION.

Popeism.

We were at the funeral of a child not long ago. The preacher read the text 2 Kings 4: 18—24:

"And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head! And he said to a lad, carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called unto her husband and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to-day? it is neither New moon nor Sabbath. And she said, It shall be well. Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee."

This was a funeral text for a child, to a large concourse of people, and suitable on the occasion. But the speaker at the end of his discourse said, that he had visited the afflicted family a few days before, and had sprinkled the dying child, and initiated it into the church militant; and he, S——h said, the child was unconscious, and was crying at the same time; for it breathed its last directly afterward. He might as well have sprinkled the cooking-stove in the house, and called it serving the Lord. If that is not Popeism we have none in the world. We say that they have no Bible precept for sprinkling to be Christian baptism. They have it from the old Romish church handed to them by tradition. In vain do they teach for doctrine the commandments of men. The Savior said: "Suffer little children to come unto me, and forbid them not; for such is the kingdom of God;" and he embraced them, and blest them. We deny that he sprinkled them; nor is it said between the lids of the Bible that Christ commanded it. But men do that which is not of faith. Those who reject the gospel, reject the Savior. The greater their light, if they do not improve it, the greater will be their guilt, and the more dreadful their condemnation

A. F. SNYDER.

Kingwood, Pa.

For the *Companion*.

Non-professors of Religion not Eligible to office.

We hear talk, and read of a resolution, of which the above heading is the substance. That honest officers are needed, I admit; but, that none but professors of religion are fitted to hold office under the general government, I will not admit. There are men who do not profess religion, that are as conscientious in regard to their honesty as religious men can be, and, fully as well fitted to hold the nation's offices. To make them ineligible, would not be rendering unto Cæsar what is due unto Cæsar. No, it would be robbing him of his dues, and proving ourselves dishonest. Our God being honest, he renders even unto Satan that which is due unto him. Then let us use men the same way. But this using them dishonestly is not the worst that will be brought about by the proposed resolution.

Allowing that such a law be passed, how long will it take an office seeker to profess religion? One minute; then he is eligible to office. Wherein has the matter been bettered in regard to the office seeker and his honesty? He has joined the church for a cover to enable him to get the coveted office. Now what evidence have we that we be any the more honest? None.

That a man who desires an office for the purpose of stealing public money, or practice any other dishonesty, would connect himself with the church, no man will dare deny That he is none the better fitted for the office is equally sure, and easily understood by any one capable of reasoning on human nature.

Having shown that we will be none the better off after the passage of such a law, I will next proceed to show that religion will be irreparably injured thereby.

In the first place, all must admit that there are many dishonest persons who profess religion. Many persons object to joining Christ's Church for no other reason. They say, "We are as good as many who belong to church" These, then, are thus kept from saving grace. That such a law would make the class of dishonest persons much more numerous, I have already shown. And that this objection would be much more frequent needs no proof, as it is a self-evident fact. Non-professors would say, "Mr. A., our state treasurer, belongs to church, and has stolen thousands of dollars of public money. We don't belonig to church, neither have we stolen anything, which proves that we are better than he. Such objections would be given by honest

men. They would stay out of church among honest men, because, all dishonest men would be professors, and it would be a disgrace to be among them. Who could plead against such objections. No one. Then what would become of the cause of Christ? It would be ignored. What would become of the church? It would be doomed to hell, because of its dishonesty. What would become of governmen? Satan would become chief ruler, and all would be preciptated into the lake that burneth with unquenchable fire forever and ever. This would constitute the grand terminus of church and government under the proposed law. That this resolution is not designed to bring about what it would seem to indicate, will be readily perceived by every intelligent mind. That the real design will be to overthrow the true religion, will be quite as apparent. How long has it been since the Roman Catholic tried to throw the Bible out of the public schools of Ohio? That was but a rasher beginng to ultimately reach the same end for which the proposed resolution is designed. It was the first step and easily defeated. The proposed law is the second, and may prove much harder to overthrow, but it certainly will be overthrown. That there are others yet to come I have no doubt, but what they are to be and how received, I will not conjecture. Let them come as they may, we, as an enlightened people, will certainly mantain our established superiority of legislating, and leave to our progenitors the best government on earth. JAMES A. GRILLS.

Hagerstown Ind.

—One after another, the religious papers are giving their testimony against putting on black as a sign of mourning. The Pittsburg *United Presbyterian* says: "A family will shroud itself for years, as an expression of sorrow for one of its dead. While one may be in Heaven, rejoicing in joy unspeakable, while relatives on earth are moving about in heavy and sombre garments, making their faces as gloomy as they can. There is no fitness in the thing. It is often a mere mockery of sorrow." It also objects to the practice, on the ground that it is uncalled for expense to the

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Selected by Sister C. FLINT.

The Dying Infidel.

What shall I be? Where shall I go?
I'd give a thousand worlds to know.
Shall I exist? or shall I not?
Ceasing to be—I dread the thought—
Does death, in fact, destroy the whole,
And with the body kill the soul?
Reason! I choose thee for my guide.
I'll hear thy voice and none beside;
Come, now, decide the doubtful strife,
'Twixt endless sleep and endless life.
Some, who thy sole dominion own,
As Nature's brightest eldest son,
Say thou hast taught the soul will live,
And her account to God must give.
Others deny that this will be
And both for proof appeal to thee.
I feel, I know that I have sinned,
And conscience rages here within;
If there's a God—(I fear 'tis true)—
Does he the creature's conduct view?
And if the soul immortal prove,
Can sinners ever taste his love?
Will they have nothing then to fear,
Because he governs there and here?
If he is good will he destroy,
And banish every human joy?
Are parents hurried to the tomb
Merely to give successors room?
If he regards our action here,
Why not revenge the oppressed's tear?
And crush the cruel and unjust
With pride and malice in the dust?
These thoughts an anxious doubt create,
That this is not our final state.
If there's a God, then who can tell,
There may be heaven, there may be hell,
The Bible doctrine may be right—
If not I sink to endless night.
I hate that God which they declare,
His Holiness is too severe;
I hate his law which says I must
Be only like him, or be curs'd.
Once I could laugh at what I feel,
And scorn the thought of heaven and hell.
But reason shines as clear as day,
Altho' my outward man decay;
Yea, it may shine and never stop,
And misery fill my future cup.
Draw near, my friend, if friend indeed.
You will assist me now in need:
With you I spent the jovial day,
And cast the thought of death away;
I spurned at God, and Christ, and hell,
As names that priest and woman tell:
I gave the rein to sin and lust,
Which hastened my return to dust.
O, can you screen my soul from harm
Against the power of any arm?
Ah! wretches, stop—deceive no more.
I've heard all you can say before
I scorned the Christian and his God,
And trampled on the Savior's blood.
With him I now no part can claim,
For still I hate the very name.
Yet he must be more safe than I,
Better prepared to live or die;
If I were right, still he is well,
If he is right,—I sink to hell.

Selected by ABIGAIL BEEMAN.

Heaven is my Home.

I have no resting place on earth,
On which to fix my love;
But oh! my heart is yearning for
The promised rest above.
'Tis true the earth is passing fair,
O'er which I sadly roam;
But yet it hath no charms for me.
For heaven is my home.

A pilgrim long I've wandered here,
But with a steadfast eye
I see a rest reserved for me
At God's right hand on high.
Then all the joys of earth in vain
Will tempt my feet to roam,
To seek a rest on earth below,
Since heaven is my home.

Oh! were this world as fair as when
Primeval Eden smiled,
I would not, by its glowing charms,
Dwell here to be beguiled;
But I would seek a brighter world,
Where God has bid me come;
Then seek no more to bind me here.
For heaven is my home.

In Heaven is Rest.

BY FREDERIC R. MARVIN.

Beyond the fev'rish cares and strife,
And all the joys which make our life
In Heaven—is rest.
Beyond our fears—a galling chain,
And all our hopes, so false and vain;
Beyond what now we would conceal
From friends and foes—the wrongs we feel—
In Heaven—is rest.

The angel band, the happy throng,
Around the throne, with harp and song,
Are there at rest.
There wearied ones, their conflict o'er,
A rest enjoy unknown before;
And there shall *we*, our sorrows done,
Our battle fought, our victory won,
Forever rest.

Pious Youth Department.

Kind Words.

BY IDA M. FRANTZ.

How very few of us know the value of kind words, or even think of the happiness they bring to those around us. We are too heedless of the words we speak, too apt to forget, in the joys and cares of our own lives, that there are others near, weary and suffering, to whom our kindness, perhaps, may come as rays of Heaven's own sunlight, brightening and cheering into new life their worn out, suffering spirits.

We, who are young and thoughtless, just entering upon the realities of life, who have still around us the loving tones and soft smiles of friends to who the trials and weariness of our faith are unknown. However dear to us may be the gentle voices of love; and however we may cherish the blessings of home, yet we do not, cannot know the value of kind words. Those only who feel the need of kind words can know their inestimable worth. He who has wandered in foreign lands, far from his home and his friends; he who has been sick and lonely beneath a distant sky; these, seeing around them only strange tongues, can tell how more welcome would have been the speech of his own land, heard in the kind, familiar tones of old friendship.

"Kind words can never die." Though long years may have swept over the earth since the time when they were spoken; though the lips that gave them utterance may have long been hushed, and the heart from which they flowed, been long buried beneath the green turf; they are not lost; their memory still lives a cherished and blessed influence of the past. Kind words make happy homes.

Mt. Vernon Pa.

Understanding.

If we have an understanding about a thing, and we are not able to prove it as true, we should not begin to speak about it, lest when the light shines more clear, we are put to shame in setting up an opinion as truth; for everything but truth is shaken when the true light, which is Christ, appeareth.

The words of the Psalmist, which are, "Those who obey the commandments of the Lord, will have a good understanding;" were of late impressed upon my mind. Understanding passeth away; and we are commanded to seek first after the things that are everlasting. But in the heart of the upright, a will is wrought to deny the creature, which always inclines to hold an imagination of knowing something; and thus, in an open show of it, a triumphing over it is given through Jesus Christ; then is nothing left but a familiarity with the Father; and a dependence upon his arm for help, so that we will no more "trust in ourselves, but in God." Unto such will the "Lord give grace and glory, and withold no good thing."

EMMA C. LANDIS.

"Make it Right."

BY D. B. MENTZER.

While visiting my native home near W———in Pa., a short time ago, I took a walk down the wayside one day, and came to a smithshop where the smith, my friend G——— is still carrying on the trade. I stopped a while. He was preparing to put on some tire, and not having any help just then, I tried to "pull the bellows." Soon the tire was hot and he proceeded to "make the weld." After considerable blowing, and heating, and striking, and forging, and measuring, the weld was done. But on examination we found a crack just beside the weld. What now?

"Will it answer the purpose?" said I.

"It might do a while, but may soon break off," said he.

"Must you cut it again?" I asked.

"Yes, I must cut it, and weld a little piece of iron on beside. I must *make it right*," said he.

Here is a lesson from real life, for you my young readers—*make it right.* Whatever you do "make it right." There never was any thing gained by making your work less than right.

We sometimes hear the good old maxim repeated: "Whatever is worth doing at all is worth doing well." Our first attempts do not always prove successful, therefore,

"If at first you don't succeed,
Try, try again."

We often need to do our work over, and if our work is not right and "well done, we ought to do it *over*, and *over again*. But we live in an age of the world when and where the cries are "Forward," "Hurry" "Quick," "Rush along."

I would say in Longfellow's poetic language,

"Be not like dumb, driven cattle!
Be a *hero* in the strife."

He only is a true hero who, in everything he does, will make it right. They who do their work well, maintain a good name, and prosper, so that that their customers confide in them, because they know they "make it right" and satisfactory.

I trust the readers of the *Pious Youth* department are an army of workers and love to work, but let me give you three words of advice—*Make it right.* Do not forget it. May an invisible pen write it indelibly upon the tablets of your young hearts, that you may make it a *principle* of character always to "Do right, because it is right."

As you engage in the professions or trades of business, or whatever becomes your duty in life, let it be your earnest effort and proud delight to do and make it right.

Now let us carry the thought to our individuality. Every one of us, more or less, attracts the attention of those with whom he mingles in daily life. However little we attract, still we exert an influence proportionately upon others, and for "all these things God will surely bring us into judgment." Then how careful we ought to be that we exert a good influence, and in the impression we make that we "make it right."

National Normal, Lebanon, Ohio.

KEEP HIM.—A Sunday-School gains much by keepnig a good Superintendent in his place aseries of years. Experience is of great service to any one who proffits by it. Teachers ought to know if their superintendent is a man who *grows*, or if he is only one of the men that *grew*, as Dr. Bushnell has put it so forcibly, in his comparing of some men to trees and others to flag-staffs. It is the tree, and not the flag-staff, which the Sunday-School should represent.

Justice consists in doing no injury to men; decency in giving them no offence.

Few can be asiduous without servility, and none can be servile without corruption.

The greatest men living may stand in need of the meanest, as much as the meanest of him.

Christian Family Companion

DALE CITY, PA., May 7, 1872.

Arrangements for Annual Meeting.

The following programme in reference to the arrangements for holding the coming Annual Meeting; was published in the *Wooster Republican*, from which we clip it for the information of those who are interested:

The annual meeting of the German Baptist Church, in the United States, will be held on the farm of Cyrus Hoover, near Smithville Station, Wayne county, Ohio, commencing May 20th, 1872.

The undersigned, having been duly appointed a Committee of Arrangements on Preaching and Publication, we will for the information and satisfaction of the public generally, publish the following programme:

1. This meeting has for its object the regulation of the business affairs of the church; it is, strictly speaking, a conference. The intention is to erect a mammoth tent 80 by 220 feet, in which to hold this council.

2. There will be no preaching at the tent unless otherwise arranged when the time comes, but as we expect a large number of delegates from the different States to arrive on Saturday, the 12th, we are making arrangements to supply all the available preaching places for six or eight miles around, on Sunday, the 19th, and those having charge of houses of worship in the surrounding country can have them supplied on that day by making timely application to either of us. The conference will probably last three or four days, and all the preaching places within reach can be supplied in the same way every evening during the conference.

3. Ample provision will be made by the church to board all the delegates and members, and we would gladly board all others gratis if time and room would admit it. There will, however, be several commodious boarding tents on the ground, where all the necessaries of life can be had at reasonable rates. The same rules will apply as regards horse feed.

4. No boarding tents or places of traffic of any kind allowed in the vicinity, unless by permission of J. B. Shoemaker or Cyrus Hoover, who are a committee duly appointed for that purpose. All spirituous liquors, ale, beer, cider, profane language, as well as all disorderly conduct, strictly forbidden.

Committee—G. Irvin, Golden Corners; J. B. Shoemaker, Smithville; P. J. Brown, Congress.

Plan for Holding our Annual Meetings.

At the request of some of our patrons we publish the plan for holding our Annual Meetings, adopted at Antietam, Franklin Co, Pa., in 1866. We take it from the Brethren's Encyclopedia, pp. 195—197.

INTRODUCORY REMARKS.

The authority for holding General Conference Meetings is founded on the 15th ch. of the Acts of the Apostles, and a strict compliance with the example therein is advisable. By reference to said scripture, we learn that the question in dispute, and upon which the disciples differed, was not referred to a general council until all efforts had failed to settle it in the church in which it originated. The following language occurs in the chapter above referred to: "When therefore Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the apostles and elders about the question." Here sems to be authority to send questions upon which the brethren differ in their judgments to a General Council, and that the bishops ought to go, and also have certain others with them. It is further said: "And being brought on their way by the church they passed through Phœnice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren." Here we see that those who were sent were brought on their way by the church. So should we do. That is, help such to go that we send. It is said further, that "the apostles and elders came together to consider this matter." Hence we see that the Council Meeting should be for conference only.

THE ANNUAL MEETING.

We recommend that the Annual Council be formed by the delegates sent by the District Meetings, and by all the ordained elders present; that the Meeting be held at the place designated by the Council the preceding year, to commence on the first Tuesday after Whitsunday, the previous Lord's day (Whitsunday) to be spent as it has hitherto been by the brethren, in worship at such places in the vicinity in which the meeting is to be held, and shall be desired, and as may be judged most profitable; that there be no public meeting for worship where the Council Meeting is held, though the meeting should be opened with devotional exercises, and the reading of the 15th ch. of Acts and likewise closed with devotional exercises; that the Meeting shall be held alternately in the East and in the West.

The church holding the meeting shall make arrangments to receive and entertain all the brethren and sisters privately. There shall be no boarding tent put up at the place of meeting to entertain and feed a mixed multitude as heretofore.

All churches shall have the privilege to call on the General Council Meeting for comittees to investigate grievances, and it shall be its duty to appoint committees as heretofore.

THE ORGANIZATION OF THE ANNUAL MEETING.

The bishop and elders of the church holding the Annual Meeting, shall select from among the bishops present the standing committee. Virginia, Maryland, Pennsylvania, Ohio, Indiana, and Illinois, shall each be entitled to three, if present, and two, if present, from each of the remaining states in which churches are established, and whenever said states shall contain ten bishops each, they also shall be entitled to three. The standing committee shall choose its own officers, and these shall be a moderator, two clerks, and a door keeper. He

shall not permit two brethren to speak at the same time, and he shall decide who is entitled to the floor. He shall also keep the speakers to the question, and declare the query passed, after general consent, by silence. It shall be the duty of the first clerk to keep a faithful record of all the queries and answers, and prepare them for publication. It shall be the duty of the second clerk to read distinctly all papers as often as requested. It shall be the duty of the door keeper to take charge of the room in which the committee meet for business, and shall allow no intrusion in time of session.

As soon as the standing committee has been named, they shall retire to a private room for organization, and the reception of the queries presented by the delegates from the District Meetings (or churches), after which all proper queries shall be read by the General Council Meeting for adoption or amendment, and sub-committees be dispensed with.

The proceedings of the Annual Meetings shall be published, and it is earnestly recommended that all the overseers of churches, whether ordained or not, have them faithfully read and observed in their respective charges. And if it be represented to the Annual Meeting, that this recommendation is disregarded, it shall be the duty of the standing committee to appoint faithful brethren, whose duty it shall be to visit said churches, and see that the Minutes are properly read and observed, and to set in order things that are lacking. The above is unanmously recommened to the Annual Meeting by the Committee.

Signed by the Committee. D. [illegible]. Sayler, Henry Koontz, of Md., [illegible]enj. Moom aw, of Va ; David Derk, of Tennessee ; John H. Umstad ; [illegible]ohn Wise, of Pa. ; H. D. Davy, [illegible]ames Quinter, John Hershey, of [illegible]hio ; Jacob Miller, Hiel Hamilton, Indiana ; Christian Long John [illegible]owman, of Illinois ; David Brower, Iowa.

(Three members of the committee [illegible]t being present, John Bowman, [illegible]enry Koontz, and James Quinter [illegible]re appointed to fill their places.)

This report being read before the [illegible]neral Council, was adopted by the lowing resolution :

Resolved, That we try the committ[illegible]'s report for at least a sufficient [illegible]gth of time to give it a fair trial.

Baptism for the Remission of Sins No. 2.

Next, in support of our position that baptism is for the remission of sins, we shall refer to the conversion of Saul of Tarsus, afterward, Paul the apostle to the Gentiles. This was an extraordinary conversion ; yet we claim that he was pardoned upon a compliance with the conditions appointed by Christ, the same as the Jews were on the day of Pentecost. Saul was also a Jew, of the sect known as Pharisees. He was a native of Tarsus, a city of Cilicia, but was brought up in Jerusalem after the perfect manner of the law of the fathers, a disciple of Gamaliel, a earned doctor of the law. Here he was instructed in Jewish lore, and in the literature of the times and place.

The first notice we have of Saul in the scriptures, is in Acts 7th chapter, 58th verse, where we learn that the witnesses who stoned Stephen laid their clothes at his feet. He was then called a young man ; but although he was young he was active, and gave his consent to this cruel deed. Saul did not stop with merely giving his assent to the persecution waged by others; but, in his zeal, he took a more active part, and even breathed out "threatenings and slaughter against the disciples of the Lord ;" and "he made havoc of the church, entering into every house and calling men and women, committed them to prison." He was not content with executing this work at home ; but when the disciples were scattered abroad, he obtained letters from the high priest to the synagogues at Damascus, that he might go thither to carry on his devastations. This work of havoc he carried forward with honesty of purpose, thinking that Jesus was an impostor, and feeling that he ought to labor to break down and root out the doctrine He had proclaimed An honest, zealous person will, to the extent of his ability, labor for the success of the cause he deems right. Such a man was Saul of Tarsus.

When Saul had received his letters of authority, he, accompanied by some of his zealous, Pharisaical brethren, started on his way to Damascus. At about mid-day, as they were nearing their destination, suddenly there shone a light about them above the brightness of the noon-day sun, and Saul fell to the ground ; and he heard a voice saying, "Saul, Saul, why persecutest thou me ?" Saul recognized this as an exhibition of a higher power than that of man ; and he at once, in his confused state of mind, said, "Who art thou, Lord ?" He knew it was the Lord's working ; but he did not comprehend how he was persecuting the Lord, for he thought he was serving God in opposing what he thought to be a vile imposition. The same voice replied : "I am Jesus of Nazareth, whom thou persecutest." This was an irresistible argument. He saw his error. He was convinced that Jesus of Nazareth was the Lord, the expected Messiah, the long desired king of Israel. With these convictions sealed upon his heart he was astonished ; when he thought of his former career, of his sinful course, he was made to tremble ; and, retaining his honesty of purpose to battle for the right, he faced about at once, acknowledged Jesus as Lord, and inquired, "Lord, what wilt thou have me to do ?" When he left Jerusalem, he thought Jesus, the Nazarene, was a deceiver, and that he "ought to do many things against this name ; but here he acknowledged him to be the Lord, and earnestly inquired after the will of the Lord concerning him. He felt that he had been fighting against God, and exposing himself to his wrath—that he was the chief of sinners, and needed pardon. Under these circumstances, weighed down with his burthen of sin, the all absorbing inquiry of his heart was, '"Lord, what wilt thou have me to do,' that

this load of sin may be removed, that my conscience may be at rest in the comforting assurance that my sins are pardoned, and that I may find favor in the eyes of the Lord?" The Lord replied, "Arise and go into the city, and it shall be told thee what thou must."

We must here pause to notice this answer to Saul's inquiry. The Lord had wrought a miracle to convince Saul of his error and sinfulness. This was effectually accomplished; and when this was done, the remission of his sins and his acceptance with God depended upon the conditions which the Lord had before committed to his witnesses. Saul wished to know what the Lord would have him do, that his sins might be forgiven, that he might meet God's approbation. The Lord told him where to go to learn his duty, saying, "And it shall be told thee *what thou must do.*" Saul must go to Damascus to learn the conditions of pardon and acceptance with God, or he must remain in ignorance concerning the will of the Lord; and he was not only to *learn* what the Lord required of him, but he "MUST DO" his will, or remain unpardoned.

Saul arose, but saw no man; "but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink." This time of blindness and abstinence was no do doubt passed in deep penitence, ardent prayer, and anxious waiting. At length the time arrived, and Ananias, the chosen vessel of the Lord for this work, stood before him; and putting his hands on him, said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales." Saul could then see, and, no doubt, he blessed the Lord for it. He also had, in this miracle, a sure testimony that the Lord's promise was about to be fulfilled, and that Ananias was the Lord's messenger to teach him what he "MUST DO." In this he could rejoice, and he certainly did. But was he satisfied? No, not yet. Why not? Because the promise was, "It shall be told thee what *thou* must do; and he had not yet heard the terms of pardon and acceptance with God.

Ananias then added, "The God of our fathers hath chosen thee that thou shouldest know his will, and see that just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard." All this was cheering—very consoling to Saul; but it did not yet satisfy his mind. He had sinned against God in persecuting that just One, and in making havoc of his church, and he had not yet received a message of pardon, nor the terms of forgiveness. For this he was waiting with the utmost anxiety of mind. He was, however; soon relieved; for Ananias told him what to do. Well, what did he tell him to do? Did he tell him to believe on the Lord Jesus? He did not; for this he did with all his heart from the time Jesus appeared to him in the way. Did he command him to report? No, not a word was said about repentance; this he had also done, as his conduct clearly proves. Did he say to him, Pray on, Brother Saul, and the Lord will graciously pardon? He said nothing about prayer. Saul had earnestly prayed and fasted for three days, and, no doubt, he was praying when Ananias came to him. Did he tell him to give up all for Jesus—to cast himself on Him entirely and he should be blessed? Folly to give such advice to one who had counted all things but loss that he might win Christ—who would neither eat, nor drink, nor cease from prayer until he should receive an answer to his question, and find, at least, the terms of peace and pardon. Well, then, if Saul had done all this; if he believed on the Lord Jesus with all his heart; if he had bemoaned his sinfulness and turned to the Lord; if he had devoutly prayed and fasted and was waiting for a message from the Lord, did not Ananias tell him the Lord had graciously pardoned his sins? Nothing of this kind was intimated: Ananias knew nothing about the nineteenth century system of regeneration; or, if he did, he neither taught nor practiced it. Hear him: "Now why tarriest thou? Arise and *be baptized* and *wash away thy sins*, calling on the name of the Lord." Acts 22: 16. Saul had done all he could; he was as fit a subject for Christian baptism as ever was baptized, and yet his sins were not pardoned; he must be baptized that his sins may be washed away.

It is not to be understood from the foregoing that water was to wash away Saul's sins, for the blood of Jesus Christ, the Son of God, cleanses from all sin; hence no sin is washed away by anything else. John 1: 7. Neither is baptism (although it is a washing of the body in pure water, Heb. 10: 22) intended to put away the filth of the flesh, 1 Pet. 3: 21. But it is the response of a good conscience toward God, and he who is baptized according to Christ's appointment, is saved according to his promise: the soul is washed, cleansed, purified from sin by the purifying blood of Jesus, and, in symbol of this, the body is washed with pure water. Saul "arose, and was baptized;" and as Jesus had said, "He that believeth and is baptized shall be saved," he was saved—his sins were remitted, hence a correct examination of Saul's conversion proves that baptism is "for (in order to) the remission of sins."

Just one idea here in reference to the mode of baptism. Saul was commanded to "*arise* and be baptized;" and he "*arose* and was baptized." If sprinkling or pouring had been the *modus operandi* in baptizing, it would have been both unnecessary and imprudent for him to *arise* to be baptized, as he was in a kneeling posture before God. But as baptism was immersion, it was absolutely necessary for him to *arise* in order to be baptized.

J. W. B.

(To be continued)

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Conrad Beissel.

Brother Holsinger:—I noticed in the C. F. C, No. 15, volume 8, a piece written by brother D. J. Miller, and headed, "Information Wanted," in reference to what appears to be stated in a book which he has, which is called the "History of all Religions." For the satisfaction of the readers of the C. F. C., I will refer to a volume called, Pennsylvania Historical Collections, published in Philadelphia, by George W. Gorton. In this volume, on page 413, you can find who Conrad Beissel was. He was the author of the church called Seventh-day Baptists. My history does not say that C. Beissel ever belonged to the German Baptists but that he had been a Presbyterian. Now for the records in the Pennsylvania Historical Collections:

"In the year 1708, Alexander Mack, of Schreisheim, and seven others, in Schwardzenam, Germany, met together regularly to examine the New Testament, and to ascertain the obligations it imposes on professing Christians; determing to lay aside all preconceived opinions and traditional observances. Their inquiries resulted in the formation of the society called Dunkers, or First-day German Baptists. Persecuted as they grew into importance, some were driven into Holland, some to Creyfelt, in the Duchy of Cleves, and the mother church voluntarily removed to Sernstervin in Friesland; and thence emigrated to America in 1719, and dispersed to different parts—to Germantown, Skippack, Oley, Conestoga, and elsewhere. Soon after a church was established at Muelbach (Mill Creek), this (Lancaster) county. Of this community was Conrad Beissel, a native of Germany. He had been a Presbyterian, and fled from the persecutions of that period.

Intent upon ascertaining the true obligations of the word of God, he conceived that there was an error among the Dunkers, and that the seventh day was commanded to be observed as the Sabbath. In 1725 he published a tract on the subject, which created excitement in the society at Mill Creek; and he in consequence retired secretly to a cell near the Cocalico, which had previously been occupied by one Elimelech, a hermit. When his place of retirement, unknown for a long time, was discovered, many of the Mill Creek society who coincided in his opinions, settled around him in solitary cottages. They adopted the original Sabbath—the seventh day (Saturday)—for public worship in the year 1728, which has ever since been observed by them.

In 1732 the solitary was changed for a conventual life, and a Monastic society was established as soon as the first buildings erected for that purpose were finished—in May 1733. The habit of the capuchins or white Friars was adopted by both the brethren and sisters, which consisted of a shirt, trowsers and vest, with a long white gown and cowl of woolen in winter, and linen in summer. The sisters wore petticoats instead of trowsers, and had some peculiarity in the shape of a cowl. Monastic names were given to all who entered the cloister. Onesimus (Israel Eckerlin) was constituted Prior, who was succeeded by Jæbez (Peter Miller); and the title of Father—spiritual father—was bestowed by the society upon Beissel, whose Monastic name was Friedsam; to which the brethren afterwards added Gottrecht—implying together peaceable God-right. In the year 1740 there were 36 single brethren in the cloister, and 35 sisters; and at one time the society, including the members living in the neighborhood, numbered nearly 300.

I will stop writing. I think the above is sufficient to inform all brethren and sisters, and outsiders, that Conrad Beissel (sometimes called Peysel) was not the founder of the so-called "Dunkard" church.

D. B. Teeter.

Marriage in its True Signification.

H. H. Weimer, in Companion No. 16, has an article on the above subject. Beautiful in theory; but sin having marred God's workmanship, it does not work so well in practice. When religion truly exists in the heart, and the man's love knows no abatement, having selected a companion with the sole view to the glory of God, no doubt a reciprocity of affection, reverence, assistance, sympathy, love, chastity, constancy and faithfulness will continue till death. But how few consider marriage a sacrament! how few seek first the kingdom of heaven! how few make the glory of God the determining principle in their choice. Husbands, in some degree, are placed in relation to their wives similar to that which Christ bears to the Church; and Christ's example is thus made the rule governing the husband. As Christ loves his church, so should the husband love his wife. But in too many cases we do not find it so. And how then! Where then is the reciprocity? where "the reciprocal duties" on the part of the wife? And when the vile wretch who neither fears God or man, demands obedience, because he is her husband, ought she then be subject to his authority? It is easy for the wife to obey the husband who stands in relation to her as Christ to the church, to obey her husband in the Lord

I now offer a few rules on marriage which I have often presented to the young.

Seek first the kingdom of heaven.

Seek a wife who loves and obeys Jesus.

Let it be an important point that the husband shall be intellectually stronger than the wife.

Never marry until you find one for whom you are willing to forego any pleasure, by the denial of which you can confer paramount pleasure upon your partner.

Always seek the aid of the Divine Spirit in the selection.

Regard the approbation of God more than the approbation of man.

Isaac Price.

Answers to Queries.

Brother Henry: By your permission, I will try to explain some queries, or, at least, give my views on them. I think it is not only a privilege we enjoy, but it is also a great blessing, that we can, from far and near, talk together through the Companion, as one family; but as it is with this, as with all other blessings—we can make good use of it and can also abuse it. I think we ought to be very careful, when we offer a query for explanation, that we do it out of no other motive than to get light and to be benefited by it. Then I am sure

there will always be some one to comply with our request. "Ask" is the command, "and ye shall receive" is the promise.

In No. 6, present volume, is an explanation requested on Matthew 12: 27, "If I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges." Casting out devils was not an uncommon thing in the days of our Savior—not only by him and his disciples, but also by others that were not followers of Christ. See Mark 9: 38; Matthew 7: 22; Acts 19: 13.

But it seems to me that the seven sons of Sceva, a Jew and chief of the priests, did it more for sport than anything else. Yet they did it in the name of Jesus. Now the question of our Savior, "If I by Beelzebub cast out devils, by whom do your children cast them out?" the Pharisees could answer in no way but to confess and say, "They do it in the name of Jesus." Now the answer to the query. "If your children cast out devils in my name, and you say that I myself cast out devils by Beelzebub, will not they, your own children, be your judges?

Another explanation is desired on Matthew 6: 22, 23, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"

Now to get the right understanding of the query, we will have to connect the 21st and 24th verses with the 22nd and 23d; "For where your treasure is, there will your heart be also." The eye and heart as a general thing work together. If we see anything pleasing to the eye, the affection of the heart will go after it; and if the affection of the heart is set on any object, let it be what it may, the eye will be there too: we like to see it often, and the oftener we see it the more we love it. If our treasure is in heaven, our heart will be there too, and our eye will follow: we love to look heavenward, and as we cannot look one way and go another, we follow our eye, and walk the road that leads to heaven. If our eye is single, it can only be used for one purpose at the same time. We cannot look upward and downward at one time; neither can we serve God and Mammon at the same time. So if we serve God, we will be a light to the world—have our loins girded about, and our lights burning, which will so shine that men will see our good works, and our whole body will be full of light. But if our eye is evil, we look after evil things, the affection of the heart will follow; we look after the things of this world, lay up treasure in it; we will love it with our whole heart, serve Mammon, walk in darkness, and our light which ought to shine will go out, become dark—our whole body will be full of darkness, and how great will be that darkness!

Yours in Love,

JOHN HAMMER.

In No. 14, present volume, Noah B. Blough requests an answer to Matth 24: 34, and adds, "In our days a generation is counted about thirty years." I think if the brother will read the chapter carefully, especially the first and second verses, that the answer in the second verse will show us when these things shall come to pass, what will be the sign of his coming, and of the end of the world. I think most of these signs have come to pass. If we read the destruction of Jerusalem by Josephus, or Jewish antiquity, we will see that these things have come to pass. Compare Dan. 12; 1, with Josephus. Even they, perhaps, who cried, "Crucify him," were crucified in such numbers that space could not be found to set the crosses, or wood to make them. And when Titus entered the city, such a sight met his gaze, that he raised his hands towards heaven and exclaimed, "I am innocent of this." The city was surrounded with walls, and the space between the middle and inner walls was piled with dead men's bodies. Notwithstanding all this the Savior had given the sign to his disciples when to leave the city. He told them when Cestus places the Roman standard before the gates in triumph, then they should flee in haste. Why Cestus withdrew his army, just when he had the city in his grasp, is a mystery to military men to the present day; and would be to me, if I were not aware who had influence at work besides Cestus. God's people were within those walls, and in order that they might be saved it was necessary for Cestus to withdraw his army; but as soon as they were safely out, Titus lead the army back again. So God leads his people out of destruction. Lot was lead out of Sodom before destruction came on. Noah was placed in an ark of safety before the flood. Daniel was protected in the lion's den. When Moses stood on the banks of the Red Sea, he looked for deliverance and said to the children of Israel, "Stand still, and see the salvation of God." We all know the result of his faith. Brethren, "fear God and keep his commandments." "To the law and testimony."

In love,

JOHN STAUFFER.

Blairstown, Iowa.

Request, to Hannah Knouff.

Dear and respected sister in the Lord:—In C. F. C., Vol. 7. No. 47, I see the following statement: "The first Sabbath-School I knew of among the Brethren, was superintended by Jonathan Kepler about 30 years ago, then a citizen of Miami county, Ohio." The above according to your construction is correct no doubt; but I think it requires some explanation, from the fact, according to the reading of said article, the Brethren everywhere would most naturally understand that I was a favorite of Sunday-Schools, conducted according to the present acceptation of the term Sunday-School. This would falsify my position. I hope therefore you will please state through the COMPANION what the true meaning and intent of said declaration may be; for truly I can say that I have never been inside of a Sunday-School one hour to my recollection; but I have seen some of the evils of that institution.

And further, it is my belief that the introduction into our fraternity of Sunday Schools, which schools, protracted meetings, social meetings, or prayer meetings as commonly understood, are all a deviation from the apostolic order, and also to our Brotherhood no further back than 40 years. I hold that all christian religious meetings are, or should be, prayer meetings, and this is also the Sunday-School I approve of.

In Fraternal Love,

JONATHAN KEPLER.

To H. B. Lehman.

You want to know where the scripture is that teaches us that we must give an account "For ev'ry vain and

idle thought." I will try to answer. Turn to Matth. 12 : 36, and read, "That every idle word that men shall speak, they shall give account thereof in the day of judgment." But suppose you think this does not say, "For ev'ry vain and idle thought." Well, we will try to explain. We think words and thoughts are analagous in this case. To prove this, see 34th verse of same chapter, "For out of the abundance of the heart the mouth speaketh." Now you see a word, let it be good or evil, must first be conceived in the heart, then spoken ; therefore an evil, or vain and idle, word must, of course, be first a thought, then a word : hence the origin of the phrase in the Brethren's Hymn Book, from which you educed your query. I will now cite you to a few passages of scripture bearing on this subject. Read Matth. 12 : 34–37. This will give you light. Then turn to Luke 6 : 45 : then to Eccl. 12 : 14th verse. I will here quote this verse. "For God shall bring every work into judgment, with every secret thing whether it be good, or whether it be evil." God knoweth the secret thoughts of the heart.

GEO. W. BURKHART.

Nolo, Pa.

Books Wanted.

There are a few small works, which I remember of seeing some years before I commenced my ministerial labors, and now much feel the need of them. All my efforts to procure them, during the last year, having proved fruitless, I thought to resort to this method.

1. "A Defence of Trine Immersion ;" by "A Lover of the Truth."

2. Eld. Adamson's work against Trine Immersion.

3 "Review of Elder Adamson ;" by Elder James Quinter.

If any brother will be so kind as to send me the above named works, or inform me where they can be procured, he will confer upon the writer a much desired favor.

J. H. MOORE.

Urbana, Ill.

Sabbath-School.

Brother Henry : A few words in regard to the Sabbath school cause. The Brethren in our arm of the church (Eagle Creek, Hancock county, Ohio), met on Sabbath, April 21st, and organized a Sabbath-school again for the coming summer, whereupon the following officers and teachers were appointed :

S. T. Bosserman, *Superintendent.*

Rafa Spacht and Isaac Rothrock, *Assistant Superintendents.*

John Baughman, *Secretary.*

D. B. Bosserman, *Treasurer.*

Rafa Spacht, *Teacher in Bible Class.*

NEW TESTAMENT CLASSES.

Class A—B. C. Bushong.
" B—C. B. Bosserman.
" C—Isaac Rothrock.
" D—S. Rodabaugh.
" E—James E. Bosserman.
" F—Nancy Spacht.
" G—J. N. Cotner.
" H—D. B. Bosserman.
" I—Alvira Rodabaugh
" J—Mary Bowers.
" K—Sarah Bosserman.

The resolutions were read and accepted ; then the classes proceeded to read and explain the scriptures to the scholars. Sixty-six scholars present and 20 spectators. The interest manifested in the school was good ; and we believe that some good, at least, will be accomplished by it the coming season. The Sabbath-school is a place where the young can meet together to read about Jesus, and learn of him and the way to heaven. It will teach them in early youth that they have a God to worship and obey. It will form impressions on their minds that will never be eradicated. The young seek pleasure abroad, and are wont to assemble together somewhere on the Sabbath day ; and we know of no place, outside of attending the preaching of God's word, that is more beneficial to them and their morals than the Sabbath-school, where God's word is taught them in its purity. We are glad to see the Brethren taking hold of the cause, and think much good can be accomplished by them, if they conduct the schools rightly. Yet we know some people, and also some brethren, who do not urge their children to go to Sabbath-school ; and hence to spend the Sabbath they go fishing in some pond or stream, or play with bat and ball. Now we would much rather see them take their children with them to school, or, at least, send them to school, where they will be under the instruction of those who try to teach the scripture in its ancient purity and simplicity. We pray for the cause ; and hope the Brotherhood will pray, and let all our prayers ascend to Him upon the throne, that, through Sabbath-schools among the Brotherhood, many children throughout our land may be brought back into the fold of Jesus.

S. T. BOSSERMAN.

Dunkirk, Ohio.

Announcements.

LOVE-FEASTS.

Please inform the Brotherhood through the C. F. C. that we have appointed a communion meeting in the Buck Creek church, Henry county, Ind., on the 31st of May. The usual invitation is given; ministering brethren especially invited.

LEVI HIMES.

This will inform the brethren that we have appointed our Love-feast on Saturday and Sunday, June 22d and 23d, at brother George Dilling's, five miles east of Urbana, and one mile north of Mayview. Meeting to commence at 10 A. M. on Saturday. A hearty invitation is extended to all members, especially the ministering brethren. Brethren coming from the north or south, on the Illinois Central R. R., will stop off either at Thomasboro, or Champaign City. Those coming from east or west on the Indianapolis and Bloomington R. R., will stop off at Mayview.

J. H. MOORE.

Urbana, Ill.

There will be a communion meeting in the Cerro Gordo congregation, Piatt county, Ill., on the 14th day of June.

DAVID FRANTZ.

South Waterloo Church, Iowa. Saturday and Sunday, 15th and 16th of June, commencing at 1 o'clock P. M.

Elk Lick church, Somerset Co , Pa., Saturday after the Annual Meeting, May 25, to comence at 4 o'clock P. M.

At Washington Wyland's house, Harlan, Shelby Co., Iowa, 15th and 16th of June.

George's Congregation, Fairview meeting-house, Fayette Co., Pa., May 11th and 12th

Berlin congregation, Somerset Co., Pa., on Sunday June, 16th, to commence at 10 o'clock.

Manor Branch, Indiana Co., Pa., June 21st, to commence at 10 o'clock A. M.

MARRIED.

At the residence of the undersigned, on Thursday, April 11th, LABIAS BLOUGH and MARY RENINGER, both of Somerset Co., Pa.,

Hiram Musselman.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

On the 20th of March, sister SARAH CLARK, aged 58 years 7 months and 27 days. Her maiden name was Swalley, born in Juniata Co., Pa., She was a member of the Church over 34 years. Was anointed on the night of the 18th, by brethren D. Rittenhouse and J. Moore. She suffered with asthma since five years of age, erysipelas the last 16 years, and finally wasted away with inflammation of the lungs; but remained conscious to the last, and expressed a desire to live with Jesus. She left a husband, 9 children, 18 grandchildren and many friends. Four of her children are members of the church. Funeral improved by brethren Rittenhouse and Moore, from 2nd Tim. 4: 6—8.

E. W. Smith.

White, Mich.,

(*Visitor* please copy.)

In the Salem branch, Marion Co., Ills., March 20th JOHN FERRIER son of brother Henry and sister Elisabeth Ann, aged 11 years and 7 months. The subject of his notice came to his death accidently. He and his father went about one mile from home for some straw: and going home the boy was on the wagon. His father laid down a fence, the boy driving through. The front wheels of the wagon dropped into a furrow, throwing him down between the horses and wagon. The horses being frightened run away, injuring him internally. His father immediately carried him home. He died about one hour after he was hurt; bidding them all farewell, saying he would leave this troublesome world. His funeral was preached on Sunday 7th of April by Eld., Daniel Neher, from James 4: 14.

J. H. Nehr

In the Otter Creek congregation Macoupin Co., Ill., April 8th, of consumption, sister MARY GENGER, wife of friend Levi Genger, aged 30 years 9 months 12 days. She leaves a husband and two children to mourn their loss; but their loss is her eternal gain. She has been an exemplary sister of the church for a little over two years. Occasion improved by D. R. Nead and C. C. Gibson from 1 Cor., 15th chapter, latter clause of the 54th, and 55 verse to a large and attentive congregation.

I. H. Crist.

Near Smithville, Wayne Co., Ohio, April 7th, of inflammation of the bowels, AMANDA C. WINGER, aged 17 years 2 months, and 12 days. The subject of this notice was a very quiet, respectable young girl, with fair prospects for a long life; but in an hour when she thought not, a message of death was sent to her. On the morning of the 6th she was apparently well, headache excepted, and she joined her sister in singing. A few hours afterward she took a severe pain in her stomach; and although a good physician was called, and every effort made to relieve her, all was in vain: the monster was too strong, and on the morning of the 7th just before 11 o'clock she closed her eyes in death. O solemn hour of death! She loved everybody and had a great many friends and young comrades; but she had to leave them all. Her body was conveyed to the Paradise meeting house, where the funeral discourse was preached from Math., 24: 44 to a very large concourse of people, by the writer.

J. B. Shoemaker.

On the night of the 23d of April, of consumption, brother DAVID HOSTETLER, aged 34 years 4 months and 17 days. The deceased had selected the 11th chapter of John as the funeral text, which was improved by brethren Samuel Lupold and Henry Gephart, in the English, and Henry and Christ Miller in the German language.

(*Visitor* please copy.)

Abner Baumgardner.

In the Ashland congregation, Ashland county, Ohio, March 9th, MARION, son of our friends Harry and Mary Freer, aged 13 years and 11 months. Funeral services by the writer, from 1st Peter 1: 24.

In the same congregation, on the 6th of April, WILLIAM HENRY, son of our friends Jonas and Lucinda Diehl, aged 2 years 6 months and 3 days. Occasion improved by the writer, from Matthew 18: 2, 3

In the Maple Grove congregation, Ashland county, Ohio, April 24, our much beloved friend ISAAC GEHNER consort of sister Susan Gehner, aged 49 years 10 months and 19 days. Occasion was improved by Moses Weaver, and the writer from Heb. 9: 27.

D. N. Workman.

In the Ashland District, Ashland county, Ohio, April 7th, brother JOHN KINSEY, aged 49 years and 17 days. Brother Kinsey was unwell for several years, but still able to be up and about. Lately he took to bleeding of the lungs. Just before his death, he walked out of the house; and when he came in again, he bled some again, he sat down on the chair, and died almost instantly, without a struggle. We trust our loss is his great gain. Funeral services by the Brethren from 2d Timothy 4: 6, 8.

D. M. Witmer.

In Rochester, New York, April 6th, after a short and severe illness, LESTER C. DOLLEY, M. D.

Isaac Price

In the Marion congregation, Ohio, NANCY JANE MOHLER, daughter of B. and C. Mohler, aged 6 months and 13 days. Funeral services by the undersigned, from Matth. 19: 13, 15.

Michael Moore.

In Springville, Ephrata congregation, Lancaster county, Pa., Feb. 6th, of old age, our esteemed old sister LIZZIE KELLER, aged 81 years, 11 months and 12 days. On the 9th her remains were interred in the Brethren's grave-yard near by. The occasion was improved by brethren Reinhold, Bamberger, and others, to a large concourse of people, from Heb. 4: 9. Our old sister lived at the place where our Love feast was held last year; and, no doubt, many of the old brethren and sisters there present will remember her in her feeble condition. She now is no more: she is gone to the spirit world, and we believe she is at rest; for she was an exemplary mother in Israel. She was a member of the church for forty or more years.

Levi Andes.

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D. J. Meyers	2 00	John Pool	1 50
H. A. Snyder	15 00	Lewis Teeter	8 00
S. H. Harris	4 50	J. L. Beers	6 00
J. S. Cox	3 00	S. Lupold	4 50
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David Stoner	1 50	S. B. Replogle	10 00
H. B. Lehman	1 25	J. B. Bolinger	1 00
D. N. Wingert	5 65	Daniel Artz	4 70
B. E. Plaine	10 00	W. Culp	4 00
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VOLUME VIII. DALE CITY, PA., TUESDAY, MAY 21, 1872. NUMBER 20.

For the Companion.

Rate of Interest.

The subject of interest has been brought to our notice through the medium of the C. F. C., and we think it needs a little more sifting. Whether the brethren fear to come boldly up to the mark or not we are not able to tell: they seem to scratch around the corners a little more than need to be. There is but very little that comes under our notice but what has its extremes; and we are likely to take one or the other of these extremes, the subject of interest not excepted.

Every Christian man and woman must, in the first place, be a law-abiding citizen. Paul to the Romans, 13: 1, 2, says, "Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whoever therefore resisteth the power resisteth the ordinance of God; and they that resisteth the power receive to themselves damnation." This no doubt has reference to the common law of our land. Now what is the law concerning the subject under consideration.

Brother Miunich says, The state can no more regulate the price of money than the price of corn. How it is in his state I do not know; but in our state it is different: it does regulate the price of money, or has made a rate of interest, which has stood from time immemorial, so far as I know, which is six per cent. statute law. Although some years ago, by the clamoring of moneyed men the legislature was petitoned, which passed an enactment that ten per cent. might be obtained by special contract. But in a few years that law was repealed, being impractical in the judgment of the law-making power, and stood so for awhile. But a clamoring arose which caused legislation on the subject again; and it now stands eight per cent. by special contract; but the old statute law has been in full force all the time. Now we would ask the question, which is the more reasonable for us as christians, to follow up the enactments, or to stand by the old statute? Now the extremes are these: we have some who cry, "sin," at taking any interest on money; and an other class who take all they can get, regardless of law. As a general thing, the tighter the times, the higher are the rates of interest asked. Is that right? We say emphatically, No; for when a man begins to totter every time he gets a kick it brings him nearer to the ground, and finally you get him down and perhaps ruin him. What will be said of you who speculate on your money in this way? If you see proper to do a charitable act by giving money without interest, the law will not find fault with you; yet you should not cry "sin" to him who takes lawful interest; but if you take more than lawful, then steps up the law and says, "You have done wrong," and it has legal right to do so. "But if thou do that which is evil, be afraid; for he beareth not the sword in vain, for he is a minister of God, a revenger to execute wrath upon him that doeth evil." Romans 13: 3. Law is intended to be founded on reason and justice; but is hard to make law to meet every case. Then we which are filled with the spirit of God, should be governed by our judgment when looking at each case as it comes before us; but never go beyond the the limits of law. Now let us make a comparison which will show you what you may not have seen. Land here is worth about, say seventy-five dollars per acre. It rents for about three hunded and seventy-five dollars per 160, acres, money rent. Then the owner must pay the tax and keep up repairs, which is less than three per cent. clear. Now to you who take eight, ten, and even more per cent., what will be your chance for Heaven and glory.

GEORGE WORST.

If the love of Christ will not subdue our vile tempers towards each other, nothing else will.—*Rowland Hill.*

For the COMPANION.

Order of Feet-washing: 1st, the Example; 2nd, the Commandment.

John 13: 4, 5—the example: "He riseth from supper, and laid aside his garments, and took a towel and girded himself. After that, he poureth water into a basin, and began to wash his disciples feet, and to wipe them with the towel wherewith he was girded." (Verse 12), "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master, and Lord; and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." In verses 4, and 5, we read how Jesus prepared himself and the water, and how he did the work—he washed their feet, and wiped them with the towel wherewith he was girded. In verses 14, 15, is the commandment: "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet:" ye also, in the same manner—likewise. Ought—necessary, should. The command then is how we should do the work: that ye also ought, likewise, in the same manner, wash one another's feet, and wipe them by authority of the example. He washed their feet and wiped them with the towel wherewith he was girded. The command is to wash one another's feet according to example; not in the number washed, but in the way it was done; not John wash two or more and James wipe them, neither, one the others; that is, not, John wash and wipe James's feet, then James wash and wipe John's feet, but John wash and wipe James's feet, James wash and wipe Andrew's feet, and so on around the table, the same as the salutation, and then we will wash one another's feet, and every one of the body will then obey the example and the command, and with less confusion than is sometimes under the

Eph J Walker

present order; every member of Christ's body was engaged in the work of washing and wiping the disciples' feet. Just so, according to the light I have on the ordinance, every member of the church—the body of Christ—will follow the example, and obey the command, "Wash one another's feet," and wipe them; not one the others, nor one many others, but "one another's." May the Lord grant light and understanding, that the church may see, speak, and do the same things, in humble obedience to the truth, to the honor and glory of of his great name, and the union and prosperity of the church. From your weak and unworthy sister,

SARAH RUPEL.

For the Companion.

Judgment.

"For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5; 10.

All. There is no eluding that searching scrutiny: every eye shall see him. Reader, if safe in the covenant, there is to thee no terror in that coming reckoning. The Judicial dealing between thyself and thy God is already past. Thou art already acquitted. The moment thou didst cast thyself at the cross of thy dear Lord, the sentence of not guilty was pronounced upon thee; and "it is God that justifieth: who is he that condemeth?" But this sentence will be ratified and openly proclaimed before an assembled world. On that great day of disclosures God will avenge his own elect. All the calumnies and asperations heaped on their character will be wiped away: and in the presence of devils, and angels, and men, the approving sentence will go forth from the lips of the Omniscient One; "Enter ye into the joy or your Lord." And who is to be enthroned on that tribunal of that unerring rectitude before whom every knee is to bow and every heart is to be laid open? "He has appointed a day in which he will judge the world in righteousness, by that Man whom he hath ordained." That Man. Oh! it is no stranger. It is he who died for thee, who is now interceding for thee, who will then stand on that latter day on the earth to espouse thy cause, vindicate thine integrity, and utter the challenge to every reclaiming adversary: "Who shall lay anything to the charge of God's elect?"

Reader seek to know this God-man Mediator on a throne of grace, ere you meet Him on a throne of judgment. Seek to have your name now enrolled in the book of life, that you may have it then confessed before his Father and the holy Angels. What an incentive to increased aspirations after holiness and higher spiritual attainments, to remember that the awards of that day, and of eternity, will be determined by the transactions of time! It is a grand Bible principle, that, though justified by faith, we shall be judged by our works. Nay, more, while from first to last, Jesus and Jesus alone is the meritorious cause of salvation, yet the works flowing from faith in him, and love to him, will regulate the degree of future bliss, whether we shall be among the greatest, or the least, in the kingdom of heaven—whether we shall occupy the outskirts of glory, or revolve in orbits around the throne in the blaze of God's immediate presence.

Reader, were that trumpet blast now to break on thine ear, wouldst thou be prepared with the welcome response, "Even so, come?" Seek to be living in this habitual state of holy preparedness, that even the midnight cry would not take thee by surprise; that the summons, which will prove so startling to a slumbering world, would be to thee the herald, "He cometh! He cometh to judge the world!" Yes, dear sinner, you will be there; and if your actions are not in compliance with those that are on record, dreadful will be your portion. I ask the question how shall you be able to stand? Think of the awful forebodings of the place of the damned. There will be no light there except it were from the flames of hell, enwrapping your body and soul. I entreat you to get ready for the solemn event, and make this Judge your friend. Then you need not fear the day. But when the time arrives, you may have the joyous response on your tongue, Even so come, Lord Jesus. Amen.

Never again your loins untie,
Nor let your torches waste and die,
Till, when the shadows thickest fall,
Ye hear your Master's midnight call.

D. B. CONDRIE.

For the COMPANION.

Uncovering the Head.

A few questions for brother C. G. Lint, in reference to his article, "Uncovering the Head," No. 16, page 245. In this article I perceive a few notes upon which we would like to have a further explanation. The brethren's uncovering seems easily understood, and needs but little comment in order to sustain its practice, while the covering of the sisters', or the woman's, seems to be more obscure.

Your article proves clearly that an artificial covering is necessarily required at certain times, when in the act of praying or prophesying. My brother says, "Sisters, be assured that you dishonor your head, if you are in a congregation when you attempt to offer a prayer with an uncovered head; and you have no assurance that God will hear you." Now we, sisters, want to know our place, and our duty concerning these things. We will be pleased to have the Thummim and the Urim—the light and the perfection. What does my brother mean when he says, "In a congregation, where you make an attempt to offer a prayer?" Does he mean public prayer, or secret? How do you understand the Apostle Paul here, when he says, "Every woman that prayeth or prophesieth with her head uncovered?" Does he mean, to pray aloud, or secretly, in the congregation, or aloud, or secretly, in a private capacity, and in the closet? What does he mean by prophesying? What kind of a charge is this, and what the position that "the woman" must occupy in order to fulfill her mission? Whom do we dishonor by praying or prophesying uncovered, as our head? Man in general, or "the man?" We will be pleased to have all the light and information that can be produced upon this subject by scripture authority, from any source, and also upon the 10th verse of the 11th chapter of 1st Cor.

Written out of pure motives, by your sister in Christ.

MARY ROHRER.

Reply to Alfred Stowell.

The ministers name and address is, Allen Ives, Burr Oak, Jewell Co., Kansas. There are several families more, in the same county, also some in Mitchell and Republican counties; members enough to organize a church, and hold regular meetings. The Lord willing, Eld. S. C. Stump and myself, expect to be with them at the above named places, from the 15th to the 20th of May to hold meetings.

JOHN FORNEY, Sr.

False friends are like a shadow—keeping close to us while we walk in the sunshine, but leaving us the instant we walk in the shade.

For the Companion.

Remarks on a Petition to be Presented to A. C; noticed in C. F. C. April, 23rd.

The writer calls it an underground method of gaining points; and as I am acquainted with some of the good brethren engaged in getting it up, I state in the beginning, that it was not their design to do anything "clandestinely," for they expressed regret that they had not acted sooner, that it might be more widely spread before A. C. Again, if they had wished to keep it secret they would never have sent it to the Editors of our papers, whose business it is to make things public. Our charity, differing a little from that described by Paul, 1st Cor. 13th chap., causes us sometimes to look at the worst side of the question, and to come to hasty conclusion, and often wrong ones, too. The writer intimates that they are extremist; but I must say, he sadly misjudges; for those whom he calls radicals, by extreme measures, are building up a division in the other extreme, who wish to throw off all restraint, while the petitioners desire to live according to the Gospel, in both spirit and letter, in the strictest possible manner, and will not compromise anything required in the Scripture for the sake of influence or popularity; yet wishing to exercise all possible Christian forbearance. They never have sought a division among the Brethren, nor do they now seek it, and would regret very much to see such a result. They have seen certain commitees, self-vested with lordly authority, excommunicate members, and are still continuing the same, till some churches are almost broken up, & are now threatening to cut off whole churches, Elders and all, because they will not conform to their peculiar notions, yet willing to conform the Gospel in every respect. We see how they are endeavoring to lord over God's heritage, instead of ruling by love, the spirit of Christianity.

Only about one month ago eleven members and two Elders, in a Church council, because they would not subscribe to the whole of the book published by brother Kurtz, but were willing to live by it so far as it corresponds with the Gospel, were told they could not sit in council; & consequently their names were read out and they were required to leave the house.

These said committees wish to require us to obey the minutes of A. M. entirely, while they themselves, nor those who made them, are able to observe them all, nor even try; for in fact, many of them have always been a dead letter hence the necessity for the first article of of the petition.

The writer above alluded to, thinks the last article unnecessary, as the scripture has always been our fundamental law. We trust it has been, but that would not preclude the necessity of having A. C. make the declaration again, and put on record what our code is, and thereby put to silence ignorent men who are declaring all over the country that Brother Kurtz's book is our discipline, and that members are received and dealt with according to it alone.

Again, we are aware that brethren in many parts of the country are declaring the insufficiency of the Gospel for church government. A few months ago an Elder declared, "The Gospel is good enough as far as it goes, but does not go far enough." Another, from Penn. who figures largely in A. C. said "there are cases we cannot reach unless we have something besides the Gospel." Another said, "we cannot receive members into the church by the Gospel alone;" and another assented to his views. Another Elder, holding views widespread among the Brethren, declared that whatever the church bound on earth would be bound in heaven; meaning that the A. C. has a right to make laws outside of the Gospel; that its delegates are under the influence of the Spirit to guide them into all truth; which is absurd, for that would make men infallible, and instead of their decisions having to be repealed, they would stand for all time, as the writings of the Apostles who were guided by the Holy Spirit.

Now we see there is danger of drifting from the shore, and losing the old landmarks of the Gospel.

We wish to know whether the Gospel alone is our law, or whether when we preach we are to say that the Gospel and article 1, 2, and 3 is our code?

The above, and many other things convince us, that the A. C. should declare where we stand.

Now as to direct petition; we have an example in Acts 15, where they sent the matter up directly to the Apostles, without its passing through the "District Council," and we might say that James acted "clandestinely," since he did not notify all the Jewish brethren in Judea who were largely interested in the matter. And we might accuse A. Mack and others of acting in like manner, but we forbear. There are many good members excluded, who cannot get a petition through the church even, shall they be left to perish? Cannot a city, without consent of its council, send a petition to the Legislature? Must the citizens of a State through its Legislature send a petition to Congress? Never. No government, except a tyranny, dare refuse the consideration of a petition signed by a respectable number of citizens. No church, except the church of Rome, dare refuse, in justice, to hear a petition from a respectable number of its members. Even the Methodist Church, with all its array of power, was compelled to yield and admit lay delegation. And now, can it be possible that our elders will be among the last to yield to the wishes of good brethren, when they demand nothing more than the Gospel requires? May the Lord add his blessing and direct us into all truth.

Warsaw, Ind. O. W. MILLER.

For the *Companion.*

Denying the Lord.

The apostle Peter in his second epistle, supposed to be written by him when he was confined, shortly before he was executed, foretold his brethren of the false teachers, and commences thus: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." Then he goes on farther and saith, "And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." Now we must believe that Peter wrote through the Holy Spirit, and if we look around us we cannot help but believe that the time has fully come which the apostle had predicted, for I have often heard men teach things contrary to the Gospel. And where do the many sects come from? The word heresy means sects. If they would not deny the Lord, there would be no need of different sects.

But some one might say, "Well, but all these sects confess the Lord, and by no means deny him." But we will now try the word "deny," and see what we can make out of it. It seems to me that we read some place in holy writ, that Christ told some characters once, that they confessed him with their lips, but by works denied him. Now if this is true, (which we dare not doubt), we can see that it is quite easy to "deny the Lord;" more so than a good many imagine. And if we deny him in one thing, we might just as well in all things, for we find that whoever offends in one point is guilty of all. But I understand the apostle James to mean, if we wilfully offend; for if we would not take it in that way, none could be saved, for we read in one place that "we offend all." I claim that as soon as a man says this or that command is not essential to our salvation, he is then denying the Lord, and consequently is classed with false teachers.

Brethren and friends, this may seem strong language to you, but if we express ourselves otherwise, we too might be ranked with false teachers. But the same apostle also said that they "as natural brute beasts" * * * speak evil of the things that they understand not; and shall utterly perish in their own corruption." Now how many professors of religion have we heard speak evil of some of the commands of our Lord, because they cannot understand them, or cannot see what good they can do. But it matters not whether we can see what the design of a command is; it is enough that we know that it is the Lord's command, and we are bound to keep it, even if we don't understand it. We should by no means speak evil of the commands; for every command has some design. The apostle said, too, that they have "forsaken the right way, and are gone astray." So we can learn that there is only one right way, and that is the one that Jesus said: "I am the way." Now if Jesus is the only way, we must follow his way-marks; for he has opened the way for us, and has left us finger-boards along the way. If we take heed to those way-marks and follow him the whole route, we will surely meet him at the end of the way. But if we see another way that hath not the way-marks, and take that way, though we might think it is the same course and will lead to the same place, we will be foolish by doing so. I say again we must do all things that he has commanded us. Let us follow our Lord in all his ways, whether we understand them or not; for he has commanded nothing but what is for our good.

NOAH B. BLOUGH.

For the *Companion.*

Christianity.

By Christianity is intended, that system of means arising out of the Gospel, which the Divine Father has most graciously instituted for the salvation of man, and adopted to his nature and wants in every particular. Is he organized to believe, to love, to reform, to repent, to fear, to hope? God has given him a system containing facts for belief, love and goodness, exciting love, and leading to repentance—commands enjoining obedience—threats to be feared, and promises to be enjoyed.

1. Therefore, *Christianity is a system, of facts.*

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

"Him (Jesus) being delivered by the determined counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Whom God has raised up; having loosed the pains of death, because it was not possible that he should be holden of it" Acts 2: 23, 24.

"I declare unto you the Gospel * * * that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures;" "by which you are saved, if you keep in memory what I preached unto you, unless ye have believed in vain." 1 Cor. 15: 1—4.

2. *Christianity is a system of love.*

"Greater love hath no man than this, that a man lay down his life for his friends." John 15: 13. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 1 Cor. 8: 9. "Hereby perceive we the love of God; because he laid down his life for us." 1 John 3: 16.

"Herein is love: not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4: 10.

"We love him because he first loved us. God is love; and he that dwelleth in God, dwelleth in love." 1 John 4: 10.

"Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" Rom. 2: 4. It thus operates upon the heart, changes the affections, and leads to repentance.

3. *Christianity is a system of Commands.* "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2: 38

"Repent and believe the gospel." Mark 1: 15. "Repent and be converted that your sins may be blotted out." Acts 3: 19. So far, let it be observed, it applies to the sinner; but it contains another class of commands, addressed to those who have obeyed the first, by virtue of which they have changed their state, and passed from death unto life, having been regenerated and adopted into the family of God.

"Be not conformed to this world, but be ye transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and

perfect will of God." Rom. 12 : 2. "Set your affections on things above, not on things on the earth." Col. 3 : 2.

"Add to your faith virtue ; to virtue, knowledge ; to knowledge, temperance ; to temperance, patience ; to patience, godliness ; to godliness, brotherly kindness ; to brotherly kindness charity." 2 Pet. 1 : 6.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2 : 15. "Greet ye one another with a holy kiss." 1 Cor. 16 : 20.

"If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." John 13 : 14. (15th verse), "For I have given you an example, that ye should do as I have done to you."

4. *The law of Christianity embraces a system of threats.*

"Fear not them which kill the body, but are not able to kill the soul ; but rather fear him who is able to destroy both soul and body in hell." Matth. 25 : 41.

"To them who are contentious and obey not the truth, tribulation and anguish upon every soul of man that doeth evil, upon the Jew first, and also upon the Greek." Rom 28.

"The Lord shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction, from the presence of the Lord and the glory of his power."

"And whosoever was not written in the book of life, was cast into the lake of fire." Rev. 20 : 15.

5. *The law of Christianity contains a system of promises.*

"I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself ; that where I am there you may also be." John 14 : 2, 3.

"To them who, by patient continuance in well-doing, seek for glory, honor and immortality, (God will give) eternal life." Rom. 2 : 7.

"Wherefore the rather, brethren, give diligence to make your calling and election sure ; for if ye do these things, ye shall never fall ; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Pet. 1 : 10, 11.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. 4 : 16, 17.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22 : 14.

For such a system may we not exclaim in the language of the Psalmist : "Bless the Lord, O my soul, and forget not all his benefits : who forgiveth all thine iniquities ; who healeth all thy diseases ; who redeemeth thy life from destruction ; who crowneth thee with loving-kindness and tender mercies ;" "whose mercy is from everlasting to everlasting upon them that fear him, and his righteouness unto children's children. Bless ye the Lord all ye hosts ; ye ministers of his that do his pleasure. Bless the Lord, all his works, in the places of his dominions ; bless the Lord, O my soul." Ps. 103 : 1, 2.

M. J. THOMAS.

Shinbone, Pa.

For the *Companion*.

The Broad and Narrow Ways.

Our Lord and Savior, in the 7th Chapter of Matthew, plainly points out two ways ; the one as broad, with many travelers : the other as narrow, with but few thereon. Through the unfavorable weather being detained from going to meeting, I felt to write a few thoughts on this important subject. Our Lord and Savior came for the express purpose of saving us from sins, teaching us the way of everlasting life, and revealing to us the narrow way ; and by example and precept he taught us and warned us of the dangers that beset life's journey.

Our life truly may be compared to a journey, and every one as a traveler. Life is very short, so short indeed, that we sometimes see and hear of two, three, and even four little ones being taken from a family in a few days. But thanks be to God, through Jesus Christ our Lord, that he has atoned for such, that when such little lambs fall asleep, they are taken home to Jesus to be happy in their blood-bought privileges, purchased by Christ on Mount Calvary. But we who have arrived to years of accountability, how few can say with a certain young man, "All these things have I kept from my youth up." Yet all was not sufficient ; for he loved the things of this world too well, for he was rich.

How very few can say, We never disobeyed our parents. Obedience to parents is the first commandment with promise. Here it seems to me is the point where children generally knowingly disobey. Conscience will warn; and unless the voice is heeded, we become accountable ; our innocence is gone, the first step in the broad road is taken. If any read this who have not yet taken steps in the wrong direction, be careful ; heed the still small voice. If you have Christian parents, thank God for giving you such. Love and honor them. Read the word of God prayerfully, and try to live it in your daily life. Disobedience to the word of God through unbelief in our first parents, was the cause of their being cast out of the beautiful Garden of Eden. So likewise with us : when we know our duty and do it not, it is sin ; and that belongs on the broad road, and unless we repent and return as the prodigal son, will lead us to certain destruction.

O my brethren, sisters, and friends, may we carefully, prayerfully examine our present condition by the word of God, "the true light that lighteth every man that cometh into the world ;" John 1 : 9. We need not be in darkness; but every one will be able to judge his own case. The Savior says, "My word shall be your judge." Every day brings us nearer our destiny to happiness or woe. These words should have great weight with us who reverence the name and authority of Christ ; they are his words, and are of great importance to us all; containing a short exhortation, "enter ye in at the strait gate ;" giving a very important reason for avoiding the wide gate, for it leads to destruction ; while the strait gate leads to life and happiness. The Lord Jesus being asked, "Are there few that be saved ?" answering, said, "Strive to enter in at the strait gate ; for many, I say unto you, will seek to enter in, and shall not be able." Why ? Because they are not willing to accept the terms by

which an entrance is offered, but make ways of their own, having many more essentials, not willing to accept Christ as the door. "By me," says the Savior, "if any man enter in, he shall be saved." And no name is given under heaven, among men, by which we must be saved, but the name of Jesus Christ. What folly in us to hope for salvation in any way not corresponding with the teachings of Jesus! for he says, "I am the way, the truth, and the life, and no man cometh to the Father but by me." "If ye love me keep my sayings; for why call ye me Lord, Lord, and do not the things which I say unto you?" And again, if ye continue in my word ye are my disciples indeed. If we are disciples of Christ, we are in the narrow way; out of Christ and his doctrine, we are on the broad way, whatever our pretensions may be. May we be enabled, by the grace of God, to strive lawfully, is the prayer of your weak brother.

J. CONNER.

East Coventry, Pa.

Is it Prudent?

Two ministering brethren meet to fill a regular appointment of meeting. One of them selects a passage of scripture as a text, 1st Cor. 11: 31, which reads thus, "For if we would judge ourselves, we should not be judged." He speaks to the congregation nearly one hour. The object of his discourse is to assist the Christian in judging what he is and what he should endeavor to be. After he takes his seat the other brotner arises, and tells the congregation that the scripture read in their hearing as a text by the brother was not a suitable scripture upon the present occasion; and in order to prove it, he would read a part of the same chapter, proceeding that verse; which he did. And after making some remarks in regard to the bread and wine, which we there read of, and the impropriety of the text, he selects an other passage of scripture from which he addresses the congregation Now from the above stated facts, it is evident that one of those brethren must have been out of proper order; and for the good of our young ministering brethren in the future, would some Elder brother please give his views through the COMPANION in regard to the above stated proceedings.

RESPONSE.

The subject was in place and not out of order; and the theme deduced therefrom very appropriate. I amonly astonished that any brother would assume the position the second one did. This conduct would indicate a lack of proper judgment Had he judged the matter with any degree of Christian courtesy he certainly would not have acted as he did. in my judgment of the matter, all such conduct portrays a spirit of envy, or jealousy; for brethren that have the love of the Master in their hearts, would not act so indiscreetly in public. The idea of reading another text in our regular meetings, and then to preach from the same after demolishing all that a brother before him had said, who had occupied nearly an hour in preaching, is, to say the least, out of all order. The witness he calls upon for proving his assumption is a failure, in my estimation. He thinks that, because he reads of bread and wine, &c., we should use this chapter at no other time than at our communion meetings. I am fearful, brethren, that too much of said chapter is crowded into the small space of one hour or so of time; and I am somewhat inclined to think, that brethren acting as this one did are guilty of doing so. O brethren, when will we learn to show due Christian respect for one another as well as for each others preaching. Paul to Timothy, gives us to uderstand that all scripture is profitable; and again, "Preach the word, in season and out of season," &c.,

C. G. LINT.

A Dream.

FRANKLIN'S HISTORY OF THE GREEK CHURCH.

Two leaves from an unpublished book, selected by J. H. MOORE.

Last night I dreamed, that while in a book-store, a number of books were handed me to examine; the first of which I was exceedingly happy to learn was a complete "History of the Greek Church." The other books were quickly placed to one side, to give time to notice the work in hand.

On opening the little book,—who can imagine my delight, when to my unexpected joy, I perceived that the work was written by Benjamin Franklin, of Cincinnati, Ohio. A volume of thoughts rapidly crossed my mind, while glancing slightly over its respected pages. The use of such a work, to the brethren, I quickly determined, knowing that few men were more able to prepare a work of this class, than the able Franklin.

To be sure that all the doctrine and practices of the Greek Church were clearly set forth, the author, in his wise judgment, had thought proper to lay before the reader the extensive influence which the Greek language had exercised over the eastern part of the Roman Empire: to present this in the proper form, and gradually lead the mine to the Gospel period, he had commenced with the Greek customs, as early as 70 years B. C.; then extending his researches to Christ, then to the apostles, and on down the Christian period of time through the ancient Fathers, and applying them, clearly proved that the part of Christendom, called the Greek Church, found its origin in the extensive and successful labors of Christ, and the apostles; and from the very earliest periods of christianity, had taught and practiced the most correct doctrine and examples of Christ, and the apostles, then extant in the world. In short the proper body of Christian's to learn from at those periods, was the Greek Church.

Thought I to myself, while still reading, what a glorious proof in favor of *Trine Immersion*. Here we have Franklin, this learned Campbellite, who has proven, that the *real* Greek Church consisted of the first christians, and contained the most correct doctrine and views of Christ's teachings extant, and we know they always have used three dips, in baptism. My joy awoke me, but still I wish for "*Franklin's History of the Greek Church.*"

Urbana, Ill.

For the *Companion.*

Thy Kingdom Come.

The kingdom of God has come, eighteen hundred and seventy-two years ago. "Seek first the kingdom of God; the kingdom of God is at hand." From the days of John the Baptist, until the present day, the kingdom of heaven suffered violence. The kingdom of God is preached, and all men press into it. How could men press into it, if it was yet to come? how could they seek it in Christ's days on earth, if it was yet to come? But surely the kingdom has come, and will come until all the kingdoms of the world become Christ's kingdom; till Jesus shall reign,

wherever the sun doth its successive journeys run; his kingdom shall stretch forth, from shore to shore, till the moon shall wax and wane, no more. Brethren and sisters, pray until your sons and daughters, and all the rising generation, become the subjects of Christ and his kingdom. If not, the kingdom of God will cease to exist on earth, and the devil will be universal king. But we pray God's kingdom come, until Satan and his host be overthrown, and Jesus will be universal king. It appears brother Spicher writes of the beginning of the kingdom of God; and sister Cronce writes of Christ's universal kingdom in the future. I think the misunderstanding is greater than the difference of opinion.

DANIEL LONGENECKER.

Bro. Custer's Report.

PHILADELPHIA, MAY 7.

H. R. HOLSINGER; *Dear Brother*:—As many of our brethren want to know whether we are not to have excursion rates to our Annual Meeting over the Penn'a. Central Pittsburgh Ft. W. and Chicago and Pan Handle R. R. this Spring, you may say if it is not asking to much, through the C. F. C., that I have done what I could, but have obtained nothing.

C. CUSTER.

Brother Henry:—Please say through the *Companion*, the Brethren intend to hold a communion meeting, the Lord willing, on the 15th and 16th of June. At the house of John Forney Sen., four miles north of Falls City, Neb. To commence at ten o'clock A. M. We extend a hearty invitation, to the brethren and sisters, especially do we desire some of the ministering brethren to aid us. In behalf of the Church.

John Forney.

Remember that every misfortune is blessed that leads us to Jesus. Every comfort and luxury a curse which leads us away from God and heaven.

Important to all who wish to attend the Annual Meeting.

All passenger trains will stop at Smithville Station, P. F. W. & C. Railway, from the 17th to the 25th of May, both days inclusive.

By order of R. WIGGIN Ass't Sup't
J. REASER, Agent.

For the COMPANION.

Hebrews 5: 8, 9.

"Though he were a son, yet learned he obedience by the things which he suffered. And being made perfect, he became the author of eternal salvation unto all them that obey him."

The great expounder of the doctrine of Christ, fearless and bold in his proclamation, not being ashamed of the gospel, which, in his estimation, was the power of God, and salvation unto every one that believed it, has let fall this expression from his inspired lips, which, perhaps, carries more force with it than any other expression between the lids of the blessed book containing the revelation of the divine will. Satisfied, as he was, that the gospel of God could alone make us wise unto salvation, he determined to cultivate no other knowledge, and teach nothing but Jesus Christ and him crucified, as the foundation of all true wisdom, piety, and happiness; as it is from this great, fundamental truth alone, that flows in all its superabundant character the loving efficacy necessary to fit and prepare us for a glorious immortality beyond the confines of death, hell, and the grave. For Christ is the end of the law for righteousness, unto every one that believeth; to the Jew first, and also to the Greek, who, by virtue of his Sonship—that peculiar relation of affinity sustained toward the Father, who was virtually in him reconciling the world unto himself—is the basis upon which our salvation is alone predicated, or I may express it more clearly by remarking that he is the Rock of our salvation, a tried stone, which has become the head of the corner; for there is no name given under heaven by which we can be saved than that of Christ Jesus our Lord. Although he was a rock of offence, a stumbling stone, to the Jews who would not receive him as the true Mesiah, rejecting his life-giving counsels, laid violent hands upon him and slew him, crucified the Lord of life and light, he in whom was immortality to be brought to light, it is right here we find the culmination of the greatest event ever recorded upon the pages of history, divine or profane—one upon which high heaven frowned in gross darkness over the whole land. And with his last expiring breath, the temple at Jerusalem was rent in twain from top to bottom; all of which was induced by the fall of man, in order to redeem him from his lost and undone condition. Hence we discover that though he were a Son, co-existent and co-eternal with the Father, yet, in order to fill up the predeterminate fore-counsels of God, he became obedient even unto death, by and through which were all things perfected in him; for the old covenant not being impertect, he had wisely ordained that a new and better should be established, even at the great sacrifice of his only begotten Son. Hence in place of the old ceremonial law, we are having under the law spiritual—grace, by which we are sanctified and saved, redemption and forgiveness of sins, promised through his blood. Then, with all such blessings and benefits flowing from the divine atonement, do you wonder at St. Paul's attaching so much importance to it as to exclaim, that he knew nothing among men, except Jesus Christ and him crucified, being fully assured that the whole plan of redemption emanates from this stupendous truth, without which we would not this day have a Savior sitting at the right hand of the Majesty in Heaven making intercession for us? He has now virtually become the author of eternal salvation; all power in heaven and in earth has been invested in him. In his hands is the destiny of every soul. His mission has been filled according to the will of his Heavenly Father—no part of it being pronounced non-essential.

He has become the author of eternal salvation to whom, let me ask? Why to all who obey him? Here is a little provision to which attaches the most vital importance, and needs some little philosophizing. How does this apply to us in our unsaved condition? In what sense do you stand toward him? Is not your position only an abstract one? He has tendered to you the loving efficacies flowing from his obedience to the behests of his Heavenly Father. Have you accepted of his authority, or do you still reject his life-giving counsels that will make you wise unto salvation? Hence I would suggest, without fear of successful contradiction, that, in analyzing this sentence, by distinguishing between the positive and negative issue arising at this point, his authoritative demands are null and void of the promises so kindly tendered unto us by virtue of our obedience. Our position might be regarded as more reprehensible than that of the Jew who receives Christ as the Messiah, who before his conversion is necessarily compelled first of all to confess him to be the Christ of whom Moses in the law and the prophets did write. Not so with us—a confession is not necessary for us to make. We have always regarded

him as the Savior of the world; but our faith has been, and in every unconverted soul is still, slumbering: no practical results have ever emanated from it; and until aroused from its lethargy, and exercised in complying with the divine demands made upon us, you can never be made free from the law of sin and death; you cannot behold him as truly and virtually your Savior, except prospectively the means of saving grace have been made accessible to you. The propitiation has been made, and the propitiator to-day is making bare his arms of love and mercy, ready to receive you into his fond embrace. Yea, for over eighteen hundred years he has been sitting at the right of the Father in Heaven, ever making intercession for you—for all. The pathetic tones of that sweet plaintive voice once addressed to those unrepentant Jews, may, perchance, have over and again audibly articulated in your ears, "Ye would not come unto me, that ye might have life. O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered you together as a hen doth gather her brood under her wings, but ye would not."

Then my dear unconverted reader, feeling an earnest solicitude for the eternal interest of precious souls, with a heart overflowing with divine gratitude to God for what he has done for me, as an ambassador for Christ as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God; for he has made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. Then why yet delay? Procrastination is the thief of time. You are daily standing in peril of irretrievable and eternal ruin. Why stand ye in jeopardy every hour? Lay hold of the means that will make you a perfect man, and be thoroughly furnished in every good and perfect work. Walk steadfastly, rejoicing continually in the hope of eternal glory. Behold in him the Lord of life and immortality—virtually and truly your Savior and Redeemer.

"Behold the Savior of mankind,
Nail'd to the shameful tree.
How vast the love that him inclined
To bleed and die for me!"

P. S. NEWCOMER.

Boonsboro, Md.

[*From the Church Advocate.*]

Secret Societies.

WHY MEN JOIN THEM.

Men ought to have good plausible reasons for everything they do in this life, and this is especially true where an act affects or interests others. Humanity has claim upon us, and anything we may do to counteract that claim is in deadly antagonism with the highest good of the race. If we are true to God we will contemplate the race as a whole and as a unit, and just in proportion as we fail to do this, we fail in developing the eternal principles implanted by our beneficent Father. What, then, are the reasons which men assign for binding themselves together in sworn alliance for selfish interest and profit?

I. *Secret societies open our way to usefulness.*

Let us notice this. The very first step towards this high position for usefulness is a terrible oath, displeasing to God and obnoxious to men. Is it part of God's order for the Christianization of the race, that men should glaringly violate his law that they may extend his kingdom? The next step is the most undisguised partiality, whereby the weak and helpless—those who most need support—are peremtorily debarred all access to your good qualities. Another essential qualification is a correct understanding of various signs, grips, passwords and misterious secrets by which you may be known of the craft, thus keeping under cover, fearing the light, courting darkness and seeking to hide yourself from the gaze of mankind as one too good to be properly appreciated, or too bad to be seen. If the usefulness of secrecy is to be bought at such a fearful sacrifice of manhood, such destruction of Bible morality, and such a waste of conscientious scruples, will it pay the investment? Would it not be better to seek to be useful in an other and a higher sphere?

II. *Secret societies will aid me in business.*

Why? Because their members are sworn to patronize each other where it is possible. This creates "rings" in trade, and in consequence somebody must suffer. And you will avail yourself of the protection of a great institution that you may the more successfully bleed the public, and crush the poor with the incubus of ill-gotten prosperity. Can you do this without feeling that it is sin?

Thus you make secrecy a hobby to ride into power, even though you should tear the bleeding breast of suffering humanity with the sharp talon of your parsimonious and exclusive selfishness. *A good thing, say you.* Can we not say as much for every system of fraud, intolerance and favoritism, by which the interests of the few are observed, and the wants of the many are disregarded? The bloated demagogue buys a seat in Congress with bribery and whisky, but does it follow that perfidy and intoxication are "good things?" Is it just or Christian for us to seek our selfish interest irrespective of the rights of others?

I.I.I. *Secret societies will aid me in traveling.*

Yes, they may get you the best seat in a railroad car, the finest berth in a steamboat, and the best room in a first class hotel; while the most obsequious servants stand around on tip-toe, ready to obey your slightest wish, and supply your every want. And is it possible, that while you enjoy this favoritism and distinction, and see others just as good as you, rudely treated and meagerly cared for, you never feel ashamed of yourself, and ashamed of the institution which confers such unmerited favors! It seems to me that the man who would crave such distinguished honors without anything to merit them, is a tyrant in embryo, and his very existence casts an uncharitable reflection, either upon his Creator or his education.

IV. *Secret societies will give me prominence among men.*

Just as though a king or president could not be a villain. This miserable, truckling, aping after somebody! Many persons think that so many great men cannot be mistaken, when in fact it requires little perception to discover, that leading politicians, judges and lawyers, are usually not the men to mind a twinge of conscience, especially when place and power are within their grasp. And these are the men whom you are anxious to hail a master, when God's word tells us that we should not mind high things but condescend to men of low estate. You would reverse this order of God and get all in the name of religion. Is it not wicked to seek prominence by association with those who lay all the

treasures of cultivated mind and true affection at the shrine of self?

V. *Secret societies have many good men.*

Suppose I admit this as being true, does it furnish sufficient reason for joining them? If there are good men in these societies, it is very plain that they have not made them so, but they are good because of their Christianity, and not because of their Masonry. I have shown conclusively that there is nothing essentially good in these societies, but very much that is wicked and sinful. There may be good men in the Roman Catholic Church, but I should consider this a very weak reason why I should embrace the idolatrous tenet of this mother of harlots. Slavery in its palmy days had many pious advocates, and from press, pulpit and rostrum, the boisterous fulminations of a consecrated priesthood, flowed forth in strains of crushing eloquence, to convince a careless and incredulous world that "property in man" was a divine institution and fraught with peculiar blessings to a lost and ruined race. Is it right to shackle the bleeding limbs of my brother because "praying men" sustained and blessed the act?

VI. *Secret societies will aid me, should I commit a crime or be in danger of punishment.*

To say the least, this reason is not very creditable to secret societies nor to you. If you have a disposition to commit crime it is perhaps no more than natural that you should desire something to hide you from justice; but it betrays a very low stand of moral training for you to claim the protection of a powerful society, that you may prey with impunity upon the sacred rights of others. Will Christians adduce this as a reason for joining these societies? These are some of the most prominent reasons usually assigned for uniting with secret organizations. I have shown that every reason given is based upon the most unblushing selfishness. Everything connected with secret societies tends toward this inevitable goal. There is not a great moral principle in the whole system. They pretend to base their institutions upon the authority of God's word, but they never touch the vital essence of that word. Christ's law is, "Good for evil,' but theirs is "Good for good." Christ's law declares, "Whatsoever ye would that men should do unto you, do ye even so unto them," but the watch-word of secrecy is, "Whatsoever men do unto you, do ye even so unto them. Not, whatsoever ye *would*. I challenge the friends of secrecy to show whether I have not fairly presented the case. They know that selfishness, and nothing else, led them into these orders, and yet they will persist in claiming the sanction of divine law for their conduct. Christ is supremely unselfish.

Humanity requires no oath-bound organizations for the protection of the strong! Riches, pride and power are already too strong for the good of the race, and that which strengthens them weakens the moral forces God has provided for the unity and salvation of the world. Every iota of capital, whether pecuniary or mental, thus used, is just so much loss to the race, and instead of hastening the glad era when all shall know the Lord, helps to arrest the great work, and thwart the designs of Christianity and moral reform. This may seem but a small matter when we look at it as individuals, but when we view it in the aggregate, it is far-reaching in its results, and may control churches and nations. We are responsible, therefore, for the indirect effect of our moral influence, as well as that which we may see. Shall we stand in the way of the progress of our blessed Christianity under the mistaken, false and specious idea, that we are the friends and patrons of morality and righteousness? Nothing is easier than to be deceived in this matter. When I look toward my own aggrandizement, when I consult every motive of my selfish nature, when I close my ears to the cries of wronged humanity, when I seek for the society and protection of the strong and spurn the weak, when I lose sight of Christ and his blessed teachings and find my highest happiness in discarding the sacred rights of two-thirds of the human family, then I favor secret societies with all my heart. But when I allow conscience to speak and utter her protest of warning, when I remember that the souls and bodies of others are as dear to God as my own, when I permit my heart to feel the tender sympathies toward others that I would have others feel toward me, when I turn my eyes toward Calvary and listen to the song of triumph that mercy utters from the cross, and feel that Jesus tasted death for every man, then my selfishness is abashed, and I want no other institution for the good of men than that which contemplates the happiness of all, and is capable of being extended from the rivers unto the ends of the earth! Christianity requires no supplemental agency to her blessed work. She reaches forth the hand of help to every sufferer, and satisfies every want. To doubt her ability or willingness is to dishonor God, and to attempt the addition of schemes, devised by human ingenuity, and fostered by self-interest, is to mock his work. The religion of Jesus Christ, rising from its Judean cradle with all the glory of its celestial origin, and marching forth from city to city, from continent to continent, with the tread of a mighty conqueror; trampling under foot heathen gods, overturning false religions, supplanting national tastes, bequeathing virtue and progress, scattering joy and prosperity with a lavish hand, until its mighty conquests are written by the unfettered songs of emancipated millions, and living hearts from pole to pole, beat in unison with the gracious Redeemer: such a religion is too venerable to be frightened from the field of conflict by the jibes and jeers of secret societies; and it is too holy to require the curse of their gratuitous counsels!

Many may deplore agitation on this momentous question, but the times demand it. If secret societies are the foes of true religion, and dangerous to the State, as Washington taught, then the people ought to know it. Every great reform is inaugurated by discussion and agitation. It brings truth to the surface, and men are brought face to face with the living realities which surround them. Let the friends of our holy religion lift up their hearts to God, and invoke his blessing upon every effort that is being made to bring the hidden things of darkness to the light of day, that treachery, falsehood and vanity, may be driven from the earth, and righteousness, peace and fraternity fill all hearts, adorn all lives, and smooth the ruffled pathway of life, even to the troubled waters of the river of death!

M. S. NEWCOMER.

The grand essentials to happiness are something to do, something to love, and something to hope for.

Christian Family Companion
DALE CITY, PA., May 14, 1872.

Rail-road Privileges.

We have secured excursion from the Pittsburg, Washington & Baltimore R. R., for persons wishing to attend the Annual Meeting. This line runs from Cumberland, Md., to Pittsburg, Pa. The arrangement is: All persons wishing to enjoy the benefit of the excursion will receive an order from H. R. Holsinger which directs the agent's at any station on the route, to sell the bearer a ticket to Pittsburg and return at three-fifths regular fare.

We regret that the arrangement was not effected in time to be more generally known, as thereby many more might have been benefitted. We will do our utmost to forward the orders to those who may call for them.

All who wish to come over this line from Cumberland will inquire for excursion ticket to Brethren's Annual Meeting.

JOHN WISE'S, PA.
May 1st, 1872.

Dear Companion: We write now at the house of our brother John Wise. It is a beautiful morning, and as we are sitting by the open window, the aerial songsters salute our ears with their sweetest notes, no doubt as an inaugural address to the Beautiful May.

To day the council of the Western District of Pennsylvania, convenes at the meeting-house within a mile of this place. Quite a number of delegates have already arrived, and the indications are for a good representation. Very little business has yet been heard from, and it is hoped the session will be short, especially that part of it which is usually occupied in settling old difficulties or disputed questions. We are hopeful that a little time may be spared for making aggressive movements upon the enemy, a thing much desired. What may be done; we cannot even surmise.

The brethren here are reported to be in general health. We visited one brother, Reuben Bales, who is afflicted, from a relapse of Measles. We have met with much kindness at the hands of the brethren and sisters.

After the council, to which we shall now repair, we will have more to communicate. Until then, farewell.

H. R. HOLSINGER.

Western Pennsylvania District Meeting.

This meeting convened on the first inst. Place and other particulars will be found elsewhere. At 9 o'clock the meeting was opened in the usual order After which the roll was called, with the following result:

Berlin	Not represented.
Elk Lick	C. G. Lint. H. R. Holsinger.
Middle Creek	Tobias Meyers, Wm. S. Meyers.
Quimahoning	E. J. Blough, Daniel Shaffer.
Shade	Joseph Berkey, Hiram Musselman.
Conemaugh	Samuel Brallier. Stephen Hildebrand.
Manor	David Ober.
Montgomery	Mark Menser.
Plum Creek	Lewis Kimmel, Jacob Kelso.
Cowanshannock	Letter.
Redbank	J. P. Hetrick.
Clarion	Joseph Distler.
Glade Run	Not represented.
Indian Creek	Not represented.
Jacob's Creek	Not represented.
George's Creek	John Debolt. A. J. Sterling.
Ten Mile	J. Wise, S. W. Tombaugh.
Ryerson's Station	A. Wise, C. J. Showalter. Jas. A. Murray.

Among the business of general interest transacted by the meeting was the following:

Article 1. Will this District Meeting allow brethren, and especially ministering brethren, to engage in the Banking business?

Answer. Not advisable for brethren to engage in such business. See Matth. 6: 13.

Referred to Annual Meeting.

Art. 2. We petition the District Meeting to request the Annual Meeting to readopt the original name of the church: Brethren.

Ans. This District Meeting unanimously makes the request.

Art. 3. Is it right for brethren to take compound interest from their brethren?

Ans. It is not right unless there is a contract to do so.

Art. 4. Omitted.

Art. 5. Omitted.

Art. 6. Omitted.

Art. 7. A resolution by the Plum Creek congregation, instructing their delegates to labor in District Council, with the brethren assembled, for the adoption of a practical Home Mission, to be under the control of the District Meeting.

In conjunction with this resolution, a plan was proposed for adoption. On motion of John Wise the plan was referred to a committee consisting of H. R. Holsinger, Lewis Kimmel, and A. J. Sterling.

Art. 8. We desire the Annual Meeting to correct the Minutes of last year. Article 5, so as to read: "Is it right for a brother to swear his life against *a man* for any cause," instead of against "his brother."

Referred to Annual Meeting.

Art. 9. We desire the Annual Meeting to reconsider the 3rd article of the Minutes of 1844, and if the present answer may be readopted, then what shall be done with a brother who violates the decision.

Ans. This Meeting agrees to request such reconsideration.

Referred to Annual Meeting.

Art. 10. Omitted.

Art. 11. The Elk Lick congregation, Somerset county, Pennsylvania, renews its application to hold the Annual Meeting in 1873.

Forwarded to Annual Meeting.

Art. 12. A request for District Meeting for 1873, from George's Creek congregation, Fayette county.

Request granted.

Second Day.

Art. 13. The Committee on Home Mission reported the following:

Whereas this District Meeting has repeatedly been appealed to for a more practical plan for conducting a Home Mission. Therefore we adopt the following:

1st. That each member, voluntarily, pay into the Treasury of the congregation, quarterly, the sum of ten cents, or more, to be quarterly handed over to the District Treasurer, for the purpose of supporting the Home Mission, and defraying the expenses of the District.

2d. The ministering brethren to be sent out are to be selected by the congregations nominating one or more brethren from their own or other branches in this District, and from this number the delegates present shall elect two, or more, ministers for the ensuing year.

3d. That the District Meeting shall fix the support of the evangelists for the ensuing year, and designate their field and time of labor.

4th. Applications for ministerial aid may be made by congregations through their delegates or otherwise, to a committee of six brethren, two of whom shall be appointed at each annual District Meeting, and serve for the term of three years.

This plan was adopted almost unanimously, and it is regarded as one of the most important actions taken by the District since its organization.

The meeting then proceeded to elect by

ballot and casting lots, a committee, or Mission Board, resulting as follows:

C. G. Lint, Joseph Berkey,	Three years.
H. R. Holsinger, Lewis Kimmell,	Two years.
J. P. Hetric, Joseph I. Cover,	One year.

The meeting authorized the Committee to take such action in the Home Mission Cause, as in their judgment emergencies may require.

Art. 14. Elders John Wise and C. G. Lint were elected delegates to Annual Meeting, the former named for the Standing Committee.

Art. 15. Hiram Musselman was elected Treasurer for 1872. Address: Scalp-level, Cambria Co., Pa.

Art. 16. J. P. Hetric was elected Corresponding Secretary. Address: Oakland, Armstrong Co., Pa.

Art. 17. The Treasurer for last year being absent, H. R. Holsinger was appointed Treasurer pro tem. who reported an indebtedness of $26.03, for expenses of delegates to Annual Meeting of 1871. He then importuned the meeting to "pay up old scores and start in with a clean docket," which was responded to, and the old debt was paid off, and $23.57 in cash and pledges handed over to the permanent Treasurer.

Art. 18. Resolved that our next District Meeting be held on Wednesday following two weeks before Whitsunday, at Fairview meeting-house, Fayette county.

Art. 19. Resolved that we have 200 copies of Minutes printed and sent to the clerk for distribution, as called for.

The Meeting closed at noon of Thursday, after a pleasant session of a day and a half.

In the afternoon there were devotional exercises, and in the evening Communion services. The congregation in the evening was large, but very attentive, and we trust good impressions were made.

Early next morning brother Tombaugh and brother Leatherman took our delegation by their conveyance to Washington for the early train. We were very sorry to put those brethren, who had already so faithfully served those in attendance at the meeting, to so much extra trouble. We only got as far as Pittsburg that day, after all their labor to get us off early.

Our thanks are due many brethren and sisters for kindnesses.

That Petition.

We offer a few criticisms upon the "Remarks of brother O. W. Miller, in another column, upon our notice of a Petition which fell into our hands.

1. That petition had not been sent to us, and we would never have seen it at all, had it not been for the watchfulness of a brother to whom it had been sent. It was not intended we should see it at all. Our columns are ever open for the suggesting of all good measures, intended for the promulgation of the Master's cause. Anything that is intended for the public eye will be presented to the press. Why did not the "good" brethren engaged in getting up this measure appeal to the Brotherhood through the *Companion*, and thus have reached three times the number of readers they can in any other way? They evidently did not wish it to be generally known.

2. "The petitioners desire to live according to the Gospel, &c. Yes that is the great cry of the age, and then everybody explains the Gospel according to his own peculiar notions.

3. There may be cause of complaint from the causes mentioned by brother Miller; but there are fair methods of meeting and disposing of them.

4. There is no example of petitioning, or clandestine work in Acts 15. On the contrary it did pass through the hands of the "District Council," for it was not until after Paul and Barnabas had debated the subject with the men who came from Judea, that they (the council) determined to send delegates to Jerusalem with the question.

Lastly. Why did not brother Miller, if he had anything to do with the getting up of this petition, suggest to his colleagues—who already regretted "that they had not acted sooner, that it might be more widely spread before the Annual Council"—the plan of having it published in the C. F. C, and thus be made known throughout the entire Church?

Editorial Correspondence.

MINERAL POINT, May 10th.

Dear Companion: We have safely arrived at this point, but can get no farther and return our report in time for this week's issue. Will therefore give what we have. Upon arriving at this station we found an excited throng of people on the platform. There were men who had fire in their stomachs and on the brain. Report has it that three-fourths of the town of Somerset is in ashes, and we are disposed to credit the report. Only one store remains of all the business places. The court house and jail have been spared, but all the prisoners were liberated. Would it might always remain unoccupied.

The loss is estimated at half a million, but we will not vouch for the correctness of the report. The banks have been destroyed, but all the deposits are believed to be safe. No accidents nor serious burns are reported. We hear many rumors and incidents, some of which are curious enough, but they need "sifting" and "boiling down," which we are not now prepared to do.

Although the loss is very great, and many families are houseless and homeless, there will be no occasion for suffering. Somerset being located in a wealthy settlement, and a Christian community, the destitute will find homes of sojourn in the surrounding community. For instance, Mr. Cyrus Meyers lost all his property, furniture, and clothing; but the express train conveyed him and family to the old homestead at Meyers' Mills, where every comfort will be furnished them. Many others will no doubt be similarly favored. For the poor there will be provision made by the surrounding country and towns. Hope the citizens of Dale City will call a meeting this evening and contribute liberally for that purpose. Let there be prompt action, and a willing response.

In our next, when we shall have visited the scene of destruction, and seen for ourself, we expect to give full particulars, so far as consistent with the character of our paper.

Both printing offices have been destroyed, and we mean to offer our services to our brethren of the quill.

Behind Time.

We are nearly five days behind time (including Sunday) occasioned by the giving out of several flues in our boiler, and the want of the requisite mechanics to repair them. It was the most painful suspense our nerves have been called upon to endure for many weeks. We are now in reasonable order again.

Answers To Correspondents.

MICHAEL ZUG: Your explanation is quite satisfactory; and we trust you will pardon the error.

E. ZIMMERMAN: Yes, it is all right, and just as you say.

J. A. STUDEBAKER: It was a typographical error, as we received $1.20.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

The South-western District Meeting of Ohio.

This District assembled in council on the last day of April, in the Bear Creek meeting-house, seven miles west of Dayton. There was a large attendance, and the different churches were pretty well represented. Our District is composed of about twenty churches, and we have had such meetings for sixteen years. While the business before the meeting was considerable, yet the number of queries was not as great as on some previous occasions. The business was transacted apparently to the satisfaction of all, and with much unanimity of sentiment. We indeed had a feast of fat things. And the conduct and spirit manifested by the leading brethren was so commendable. They did not "snap one another off," or contend about "hair-split distinctions," but rather provoked one another to good works. "How pleasant it is for brethren to dwell together in unity!" said the Psalmist. When brethren cause division in the church, we should "rebuke them sharply," and "withstand them to the face," but "with all long suffering," bearing in mind the apostle Peter's injunction, "Be courteous." If we have added to our faith such christian virtues as the apostle exhorts to, we have in our catalogue "the bond of perfectness," and "brotherly kindness," neither of which will lead us to make any unnecessary strictures, but rather that "we might be made a castaway for their sakes." Only two queries were sent to Annual meeting. Bro., H. D. Davy, "whose praise is in the gospel throughout the churches," was chosen as member of Standing Committee of Annual Meeting, and S. Garber, an "old experienced and established elder," as delegate. As brother Davy has been sick all winter, arrangments were made for another brother to go in his place in case he could not.

The meeting was closed by singing a beautiful and appropriate hymn, a short exhortation, and sincere and serious prayers, to which the "great congregation" responded, "Amen."

More anon.

JOHN. CALVIN BRIGHT

A Few Thoughts.

In the four Gospels we have Jesus represented to us as the Messiah, the teacher, the pattern, and the good. Throughout the Bible, God recognizes the principle of approaching different minds by different means, and has so arranged his word that no constitutional peculiarity remains untouched. Whatever may be our peculiar temperament or habits of mind, in the Bible we will find a Redeemer adapted to our wants, and a gospel suited to our condition. Try the character and claims of Jesus by the various and pressing spiritual necessities of men, and see how exactly he answers to them all; with what certainty he leads every variety of character submitted to his direction towards its own proper perfection; by what appropriate methods he corrects every evil disposition and soothes every sorrow; how equally he reveals himself to the most enlightened and the least instructed of those who make him their Savior; how uniformly all his precepts are fitted to the nature and condition of men, and tend to promote their highest happiness; how strong a hold he has on the warmest and most devoted affections of all who choose him for their friend; with what undeviating confidence they trust him, and with what unshaken faith they preserve the consciousness of his presence and love; and how this confidence and faith when regulated by his instructions, never fail to impart unalloyed improvement to the intellect and the affections; how hope, by his influence, continues steadily through every kind of worldly trials, and brightens to rapturous vision when man is called to nature's last struggle. Consider, also, that all this influence has been steadily increasing from its first commencement, and that the number, the zeal, the intelligence, and the power of those who act under it, were never so great as at the present time, and never so rapidly increasing. The first three Evangelists describe especially those things which Christ did in our flesh and relate the precepts which he delivered on the duties to be performed by us. Will we walk on earth and dwell in the flesh? But St. John soars to heaven as an eagle, above the clouds of human infirmity, and reveals to us the mysteries of Christ's godhead, and of the trinity in unity, and the felicities of life eternal; and gazes on the life of immutable truth, with a keen and steady eye.

Sleep not, the Savior cries,
On this low, earthly ground.
Press on—above the skies,
There shall your rest be found.
On earth, cold storms arise,
And clouds obscure the sun;
For rest the pilgrim sighs,
But there his work is done.
My soul be not dismayed,
But gird thee for the race;
I'll ask his hourly aid,
To reach that happy place.

A. F. SNYDER.

Kingwood, Pa.

Baptism—Form of.

In noticing the form used by the brethren, as given by the A. M., to read, "For the remission of sins," in connection with the formula as given by Christ in the commission, Matth. 28 : 19, I was brought to the thought have we a right, according to the gospel, to take a part of Peter's preaching on the day of Pentecost, to instruct those repenting Jews as to the design of baptism, and connect it with the commission? Inasmuch as this is a matter of vital importance to the followers of Christ, in fulfilling their mission, although the Brethren assembled in Annual Council have settled down on a certain form for baptizing applicants for baptism, yet there remains a difference in our church, from elders down to lay-members, and are all members of the same body; hence it is of great importance that this question be candidly and seriously investigated by our brethren, and reconsidered in due time, in order that we become more united, and thus giving the church a greater power in converting sinners, as a house divided against itself cannot stand. I believe the brethren assembled in council were honest, and have decided to the best of their understanding of the gospel. I also believe those who see differently are equally honest in their conclusions. There is a possibility for man to err, and there being only one right way the others must be wrong; hence the subject should be considered by all, with true

motives, in the spirit of the gospel and affection. Our brethren, in giving a form for baptizing, have added to the commission given by Christ a portion of the preaching of Peter on the day of Pentecost, thus making the commission read, according to the present decision, "Baptizing them for the remission of sins, in the name of the Father, and of the Son, and of the Holy Ghost," while the commission given by Christ only was to baptize them in the name of the Father, &c., after they have been taught; hence, is it not reasonable to conclude that this "for the remission of sins," was only a part of Peter's preaching to those convicted in their hearts, to make them sensible of the duty devolving upon them, in order that they might obtain that remission? And when the ordinance of baptism was administered, we have no gospel ground to show us that he used anything but the commission given by Christ, and we have no scripture to tell us that he even used that; but I think we are safe to assert that he did, as it would rather be alleging a charge against the old apostle, when he was filled with the Holy Ghost, and when he had so powerfully preached to them that he melted their stony hearts, that they cried, "What must we do?" And he now taught them that they must "Repent and be baptized * * * in the name of Jesus Christ for the remission of sins," and they were willing to obey. To say that he now used anything but the commission given him by Christ for baptizing, while all the rest, except the administration of baptism, was only the first teachings and belonged to preaching, where Peter also placed it. Much more might be said on this point; but will for brevety's sake forbear for the present; but when called for, more will be given to sustain the point. I hope the brethren will, through the COMPANION, give light wherein they think I am in darkness; but all out of love as this was written.

SAMUEL FORNEY.

Falls City, Pa.

Marriage in its True Signification.

Dear Editor :—In the COMPANION, volume 8, number 16, I noticed H. H. Weimer's reply to marriage in its true signification. He says, "Marriage is a civil, and also a religious institution." If marriage is a civil institution, man has a right to break or amend it, for the benefit of the parties; and if a religious institution, then it belongs to the religionists, and the worldlings have nothing to do with it. This savors of Mormanism.

He again says, "It is a part of the law of nations." Then nations have power to establish or annul the marriage contract; for all legislators have power to amend or abolish any law enacted by them. I think this is also a part of the law of nations. He also says, "Marriage should always be entered into with deliberation and mutual consent, at a proper age; then it is honorable, as being instituted by God. But suppose it is not entered "into with mutual consent, at a proper age: then it must be dishonorable, and not instituted by God.

He also says, "Husbands are placed in a relation to their wives, similar to that which Christ bears to his church." This is true of all those whom God has joined together. They will love honor and obey, for they cannot help it: the affinity exists by virtue of the union. Now is not this the way that one man and one woman are permanently united. There must be a principle by which we can judge these Heaven-ordained marriages. God never united one man and one woman as opposite to each other as the Torid and Frigid Zones are. But right here let me say to you, do not understand me to say that two individuals that marry must be alike in every particular. Not so. They may have different organizations. To illustrate: a real sensitive, moral, high-toned, intellectual woman, marries an intellectual rogue for a husband. This man requires this sensitive woman, with her soft, subduing nature, to equalize his roguish disposition; and he has sufficient mind to see her ideas, and to grieve her right where she deserves it; consequently he finds a solace sufficient to alleviate all his sorrows, which no one else but this God-ordained help could do. On the other hand this woman needs this coarser, stronger arm to lean on; and in this case she will get it. Then will the Christ-like relation shine through all of their life.

Now let us style this woman class B, and instead of her marrying class B, she is influenced by her parents to marry class Z. What will be the result? Hatred, envy, and strife. Talk not of good coming out of evil. You might as well talk about stopping the wind from blowing, as to try to create harmony between these two individuals. Why this is contrary to their natures and in opposition to God's law. Now come, friend Weimer, let us reason on a case of first marriage. Suppose some cool, deliberate, cunning, wise-working young man comes to your house, and so called, falls in love with one of your daughters; if you have any. You don't blame the girl; you think quite well of him yourself. The young man plays his part admirably, and soon he gains the entire good will of the family. Seduction is his intention, if possible; but all his attempts are in vain. She does not yield to him. He finally resorts to marriage to consummate his groveling desire. He asks the father, for his daughter's consent is given, and they marry, as it is generally termed. He gratifies his lusts; then oids her good bye, and he leaves for parts unknown. To which class will friend Weimer say this marriage belongs, to the civil, religious, or God-ordained? Now will you not be compelled to say that the devil instituted and man legalized the works of the old friend? This lovely sacrifice of Weimer's has to be the innocent sufferer for the purpose of removing the scales from her father's eyes, to show him that all man's work is not instituted by God. I fancy I hear friend Weimer say, "I hear the cock crowing."

Yours in love,

MARY B. SHELLY.

Brother Thomas S. Holsinger of Alum Bank, Bedford Co., Pa., says:

It is very sickly about here, and a great many dying, old and young. Measles are very plenty, and smallpox is raging south-west of us: one within 3 or 4 miles of us. I heard that nine died out of one family; and at one time that the doctor came to the house and found none living but the baby, and it was picking off the scabs from its sores. Eight of our family had the measles, and got along well without a doctor. The baby had no measles. It died with the croup, I think.

Rail-road Privileges.

BALTIMORE AND OHIO, AND WESTERN MARYLAND RAIL-ROADS.

Dear Brother Holsinger :—You may inform the brotherhood, that all those who pass over the Baltimore & Ohio Rail-road to the Yearly Meeting, paying full fare, will be returned free, by procuring a certificate from brother D. P. Sayler. This information I gained from Mr. Cole, the Ticket Agent. The Western Maryland road also gives return tickets, free; the clerk of the Y. M., giving certificates. Yours in Christ,

L. J. GROVE.

NO REDUCED FARE ON THE NORTH-WESTERN R. R.

Dear Brother Henry :—The District Meeting of Northern Illinois, appointed me to try to get reduced fare on the North-western R. R., to the Annual Meeting. I went to see about it; but they give no reduced fares on any "Theological gatherings of any nature." So please make it known through the COMPANION, for the satisfaction of the Brethren in Northern Ill., and oblige,

JOHN HOLLINGER.

Napiersville, Ill.

DAYTON AND MICHIGAN R. R.

The following notice was sent to the *Visitor* office too late for insertion in the May No. By request of the Editor it appears in the COMPANION:

Editors of the *Gospel Visitor*: Please announce through the *Visitor*, that the Dayton & Michigan R. R., Co., have agreed to return free, upon certificate of Secretary, till, and inclusive, May the 31st, 1872, all persons who may have paid full fare over said road going to our Annual Conference, to beheld at or near Wooster, Ohio, commencing May 20th. This road crosses the Pittsburg Ft. Wayne & Chicago R R., ot Lima.

D. BROWER.

J. W. Beer · We, that is H. R. H. and others too numerous to mention, are at this time in the Union depot at Pittsburg. This is quite a stirring city. I could not help but think of our Dale City. Our trip thus far has indeed been a pleasant one, as well as prosperous; we made good time, and mean to leave on time for Washington, which is 3:38 P. M. Every one here seems to be after urgent business; that is, if we can call the riches and honors of this world proper objects for a Christian people to hanker after. Talk of fashions and conformity to the world among the Brotherhood. If some of our stay-at-home members would venture out a little more among the real fashionable of this world, they would have to say with Solomon, "Vanity of vanity." Train after train is leaving for different parts of the country, loaded with human beings of every hue and form imaginable. All, all are strangers. Wonder if, when we are brought together, not in the Union Depot at Pittsburg, but somewhere at a place where God will locate, all the thousands there convened will have that expression of gratitude and pleasantness which we see them have here to-day. I fear not. Neither will the smoke that will then rise be spoken of as lightly as the masses do of the smoke that seems to be continually rising from this city, and is, as a thick cloud, hanging over the city, as a mementum of the usefulness of the inexhaustible riches that are imbeded in this earth. The smoke that will ascend in the day of God's wrath will be to portray the utter uselessness of the foolish and vain things with which the people of this world while away their own precious time. Brethren and sisters, take warning.

I am now at brother Lane's, about starting for 10 A. M. meeting. Pray for us. All is well. This is council day morning. The delegates are coming in from all parts. Present appearrnces indicate a good representation; and I hope the meeting will be a good one. Brother, pray for us, while we are in the service of the Lord here. C. G. LINT.

Dear Brother Holsinger :—I have neglected to send you the money for the COMPANION, and through my neglect, I suppose, it has stopped coming. I am poor and need my money for other purposes. But yet I must have something to feed and strengthen the immortal part. Therefore do not stop the paper as I expect to be able to pay you some time. I will now tell you of my misfortune: On Sunday, April 14th, my barn with its contents was consumed by fire. All my farming implements, hay, wheat, oats, corn, twenty bushels of potatoes, one buggy, and one spring calf were destroyed. I have many purchases to make and no money to purchase with. I think of moving to Fulton Co., Ohio. If you know of any members of our church living in the north-east part of Fulton Co., or the north-west part of Lucas Co., I wish you would let me know through the C. F. C.

JACOB BARE.

Lodi, Medina Co., Ohio.

Brother Henry :—Please correct the mistakes made in my item of church news. In present volume, page 254, read two reclaimed instead "two reclined." "This arm of church" that I had reference to, is in Douglas Co., Kan. Willow Springs is our post-office. The COMPANION comes regularly to this office; and quite a welcome visitor it is, as it always brings news from all parts of the brotherhood. Wishing the Companion family success, I close.

J. A. STUDEBAKER.

Brother Henry. :—Will you, or some other brother, inform me through the COMPANION, whether it is inconsistent with the teaching of the scriptures, to preach that we are sinners by nature, or, in other words, by nature the children of disobedience? Some contend it is wrong, while many preach so. Now if it is wrong, it is time that many be informed of the wrong.

HENRY BRUBAKER.

Virden Ill.,

Correction.

In my article, No. 18, on the "Personal acquaintance of John and Christ," the printers several times caused me to say just the reverse of what I really did say. In the last sentence of the second column instead of, "It is not probable," read, it is much more probable. And in the first sentence of the next column instead of, "That he should of himself have known," read, that he should not, of himself have known.

E. WILLIAMS.

Notice.

This informs the Brethren (and others) that Eld. David Bosserman has no more of his tracts for sale or distribution and that no farther orders are solicited.

Query.

Will some one please give an explanation on Romans 6: 18?

F. C. BARNES.

Announcements.

LOVE-FEASTS.

South Waterloo Church, Iowa, Saturday and Sunday, 15th and 16th of June, commencing at 1 o'clock P. M.

Elk Lick church, Somerset Co , Pa., Saturday after the Annual Meeting, May 25, to comence at 4 o'clock P. M.

At Washington Wyland's house, Harlan, Shelby Co., Iowa, 15th and 16th of June.

George's Congregation, Fairview meeting-house, Fayette Co., Pa., May 11th and 12th

Berlin congregation, Somerset Co., Pa., on Sunday June, 16th, to commence at 10 o'clock.

Manor branch, Indiana Co., Pa., June 21st, to commence at 10 o'clock A. M.

Dry Valley meeting-house Mifflin Co., Pa , May 31st, to commence at one o'clock P. M

Warrior's Mark Huntington Co., Pa., 8th and 9th, of June, to commence at 2 o'clock P. M.

Buck Creek Church, Henry Co., Ind., May 31st.

Dry Creek church, congregation, Linn Co., Iowa, 19 and 20th of June.

At George Dilling's Urbana, Ill., June 22d and 23d, to commence at 10 A. M. on Saturday

MARRIED.

By the undersigned at the bride's father May 5th Mr. CORNELIUS BITTINGER and Miss CEVILLA LINDAMAN, both of Milford Township, Somerset Co., Pa.

Joel Gnagy.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Iowa River church, Marshall Co., Iowa, April the 3rd AMORETTA NICHOLSON, aged 10 months and 19 days. Also April 5th, KATIE M. NICHOLSON, aged 3 years and 24 days. Disease diphtheria. Funeral occasion improved by L. Stahl and Elder Samuel Garber,

John Forney.

At his residence, near Green Mount, Rock Co., Va., brother BENJAMIN BOWMAN, aged 86 years. He had been in the ministry over 50 years.

Falls City Church, Nebraska, April 13th, ABRAHAM MILTON, son of brother George and sister Sarah Peck, aged 14 days. Same place April 18th. VIOLIA EMALINE, daughter of friend Samuel and sister Harriet Kimmel, aged 5 days. Both funeral occasions improved at the same time and place, by J. and C. Forney, Amos 4 : 12

At Dunning's Creek, Bedford Co., Pa., March 26th, friend THOMAS W. MILLER, aged about 66 years. He was truly a good and kind neighbor.

Same place, April 14th, friend JESSE BLACKBURN, aged 72 years. He was a zealous member of the Quaker society.

Also, April 22nd, GEORGE RININGER, aged 74 years. He was raised in the neighborhood, was well off in this worlds goods; but made no profession of religion. He was chosen trustee of the first meeting house the brethren built here, and always was a friend of the brethren.

Also, April 7th, THOMAS HOLSINGER infant son of Thomas S. and Elizabeth Holsinger aged 17 days.

Also, April 24th, GEORGE CALEHAN, aged 15 years 11 months and 5 days. Disease measles. Funeral services by the brethren.

Near "Creek Side," Indiana Co., Pa. April 8th, sister ELIZABETH HILL; age 36, years 3 months and 28 days. She left a sorrowing husband and 7 small children to mourn their loss. But their loss is no doubt her great gain. She is gone to be with the Lord which is far better. We feel she fell "asleep in Jesus." In her last illness the C. F. C. was a great comfort, for which she felt thankful. The funeral occasion was improved from 1st Thess., 4 : 13.

Lewis Kimmel.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

J. A. Stouffer	25 00	J. Berkey	1 00
M Hady	10 00	Joseph Dister	1 00
John Hollida	1 00	Mark Miner	1 50
Daniel Holsinger	1 55	John Snarratts	5 00
Joel Beachly	1 50	P. J. Lentz	1 00
Daniel Summy	0 85	Wm. G. Cook	16 00
Wm. Culp	4 00	R K. Binkley	0 75
E. J. Walker	1 50	Abram Summy	1 00
Eli Pletcher	1 50	Daniel Mohler	1 00
S. K. Teeter	1 00	Aaron B. Miller	2 00
J. Hildebrand	15 00	H. Hineman	0 50

Pittsburg and Connellsville R. R

TIME TABLE.

Commencing on Monday, October 10th, 1871, at 2 o'clock, P. M.

EASTWARD.			WESTWARD.	
Cum Mail	Bait Exp.	STATIONS	Cin. Exp.	Cum Mail
A. M.	P. M.		A. M.	P. M
6 50	6 30	Pittsburg	11 00	6 10
10 21	9 07	Bradford	8 36	2 30
10 27	9 30	Connellsville	8 30	2 25
1 20	11 07	Mineral Point	6 05	11 03
1 40	12 3	Garret	5 49	11 12
157	1204	DALE CITY	535	1055
3 16	1 13	Bridgeport	4 23	9 35
4 00	1 55	Cumberland	3 40	8 50
P. M.	A. M.		M.P.	A. M

Advertisements.

WE will admit a limited number of select advertisements at the following rates

One insertion, 20 cents a line.

Each subsequent insertion 15 cents a line.

Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 lines will be admitted, and no cuts will be inseted on any considerations

CALVERT COLLEGE.

FOR SALE AT PUBLIC OUTCRY

The undersigned Trustees will offer at public outcry, on Wednesday, May 29th, Calvert College, situated in New Windsor, Carroll county, Md.

For circulars containing full particulars, with photograph of buildings apply to

W. STOUFFER, Cashier, 1st Nat. Bank, New Windsor, Md.

CHARLES B. ROBERTS, Attorney at Law. Westminster, Md.

8-3-6m.

A CHANCE!! Who is it that would invest six or eight hundred dollars in Young Cattle, in the State of Kansas, to be kept on the SHARES I have a good Stock Range. For particulars, address DAVID S. MYERS, Hartford, Lyon Co., Kansas.

8-13-1mo.

FARM FOR SALE.

Three-fourths of a mile from Rural Village, Armstrong Co., Pa. Contains about 53 acres; all under fence; about 45 acres cleared; good Log House and some other buildings; mostly second bottom; two never-failing springs of soft water. Would prefer to sell to a brother in the ministry. For particulars address, J. W. BEER

a-7-tf. *DALE CITY, Somerset Co., Pa.*

1780 1870

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Use Dr. Fahrney's Blood Cleanser or Panacea.

An Alterative and Cathartic, or Tonic and Purge combined, for diseases arising from bad blood; such as Costiveness, Dyspepsia Sick Headache, Liver Complaint, Jaundice, Erysipelas, Worms, Chills and Fever, Scrofula, Pimples, Tetter, &c. TRY IT.

Established 1780 in package form. Established nearly 20 years ago in liquid form which was brought to its present state of preservation and perfection some years later, by Dr. P. Fahrney, Chicago, Ill's, who conducts the trade west of Ohio Great reputation! Many Testimonials! Ask for that prepared at Waynesboro, Pa., and Chicago, Ill's. Beware of imitations. Genuine retails at $1.25 per bottle. Druggists and Medicine dealers sell it.

Dr. P. Fahrney's "*Health Messenger*" gives the history and uses of the BLOOD CLEANSER testimonials, and other information, sent free of charge. Address

Dr. P. Fahrny's Bros. & Co.

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Twenty-three miles the shortest. Three express trains leave daily, except Sunday, for St. Louis and the West. The only line running Pullman's celebrated Drawing-Room Sleeping Cars from New York, Pittsburgh, Columbus, Louisville, Cincinnati and Indianapolis, to St. Louis, without change. Passengers should remember that this is the greatest West Bound Route for Kansas City, Leavenworth, Lawrence, Topeka, Junction City, Fort Scott and St. Joseph. Emigrants and families, who are seeking homes in the rich valleys and the fertile prairies of Missouri, Kansas, Nebraska and Colorado, take no ice this is the cheapest and the most direct route. This line has facilities for transporting families to the far West not possessed by any other line. Save time and money. Tickets can be obtained at all the principal Ticket Offices in the Eastern Middle and Sothern States.

C. E. Follett,
General Pass. Agent, St. Louis.

Robt. Emmett.
Eastern Pass. Agt., Indianapolis.
John E. Simpson,
Gen. Sup't., Indianapolis.

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On receipt of five dollars we will send medicines and instructions for using them (by express to any state), to CURE any case of recent date in ONE WEEK. Address

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Advertising alone does not prove success. The thing which is advertised, must have *intrinsic merit*, or else large advertising will eventually do it more harm than good, *advertise it thoroughly*, and you will be sure to succeed; if it is poor, don't praise it, for people will soon discover you are lying.

Such is the policy of the Burlington Route that runs to three great regions in the West: 1st, To Omaha, connecting with the Pacific Roads. 2nd. To Lincoln the capital of Nebraska, and all that beautiful region south of the Platte, field with R. R. lands and homesteads. 3d, To St. Joseph, Kansas City and all Kansas points.

The roads are splendidly built, have the best bridges, finest cars, the Miller platform and coupler, and the safety air brake (to prevent the loss of life that is everywhere else happening); Pullman's sleepers, Pullman dining cars, large and powerful engines (to make quick time and good connections), and are in a word the best equipped roads in the West. So that if you desire to go safely, surely, quickly and comfortably to any point in Southern Iowa, Nebraska, Kansas, or on the Pacific Roads, be sure that you go "By Way of Burlington."

All who wish particular information, and a large map showing *correctly* the Great West, and all its railroad connections, can obtain them and any other knowledge, by addressing General Passenger Agent, B. & Mo. R. R. R., Burlington, Iowa.

Valuable Farm for Sale.

Situated in VanBuren Township, Hancock Co., O, about one half mile north of the Church of the Brethren. This farm is in a good state of cultivation; a running stream of water the year round, also two good wells. timber as good as any in the township. Containing 180 acres, about 115 acres under cultivation. A good orchard and pretty good buildings. Said property belongs to heirs. For further particulars, address.

S. T. Bosserman.

Dunkirk O.

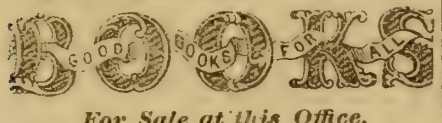
DR. U. M. BEACHLEY'S

FAMILY MEDICAL DEPOT.

OFFICE AND DRUG STORE,

ON MAIN Street,

DALE CITY, Somerset Co., Pa.



For Sale at this Office.

Theodosia Earnest: Vol. 1. the Heroine of Faith; Vol. 2, Ten Days' Travel in Search of a Church. Price $1 60 per volume or both volumes at one order $ 00. postage prepaid.

Grace Truman, or Love and Principle, Price $1 60, postage prepaid.

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Religious Dialogue, 12 pages, five cents single copy; 30 cents a doz n.

All orders should be accompanied with the money and the name of person, post-office, county and State written in unmistakable letters, and addressed to

H. R. HOLSINGER,
Dale City, Pa.

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Marriage Certificates, per dozen, 30 cents. Certificates of Membership, per doz., 20 cts.

The Phrenological Journal, an illustrated first-class Family Magazine, devoted to the "Science of Man." Subscription price, $3 00 a year. By a special arrangement we are enabled to offer the *Phrenological Journal and Christian Family Companion* together for $3 50, or with the *Pious Youth* for $3 00. We commend the *Journal* to all who want a good Family Magazine, and who don't.

The Emphatic Diaglott; Or, The New Testament in Greek and English. Containing the Original Greek Text of the New Testament, with Interlineary Word-for-word English Translation. A work for Students in Theology, and S. S. Teachers. By BENJAMIN WILSON. Price, $4.

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The Christian Harp, containing 128 pages of choice hymns set to music in character notes. Price per single copy, post paid 35 cents. $3.00 per dozen.

The Harmonia Sacra: A compilation of CHURCH MUSIC Much care has been taken in the arrangement of this work, and in the adaptation of the words to the music; and the work contains such a variety of *metres*, that a tune may be selected for almost every hymn in the Hymn Books of the different denominations. Price $1 40 per single copy or $14 50 per dozen, by mail, postage prepaid, or $12 00 per dozen by express.

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PLAIN SHEEP-BINDING.

One copy, post paid,	0.75
12 copies, post paid,	8.50

PLAIN ARABESQUE BINDING.

One copy, post paid,	0.75
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TURKEY MOROCCO.

One copy, post paid,	1.00
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One copy, post pain,	1.00
Per dozen	10.30

TURKEY MOROCCO, GER. & ENG.

One copy, post paid,	1.35
Per dozen " "	13 30

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One copy, post paid,	.50
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Revised New Testament.

OCTAVO PICA EDITION.

Plain Cloth Binding, post paid,	$2.00
Sheep Strong Binding, post paid,	2.50

18 MO. EDITION.

Plain Cloth Binding, post paid,	$1.00
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Treatise on Trine Immersion B. F. Moomaw, prepaid,	.75
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Single copy, post paid,	.75
12 copies, by Express,	7.00
Pious Companion, S. Kinsey, post paid,	.45
Browns Pocket Concordance,	·60
German & English Testaments,	.75
NEAD'S THEOLOGY, Post Paid,	1.45
" Wisdom & Power of God Post Paid	1.40
COMPANION Volume 3, bound post paid,	$2.7
Reserved at the office,	2.2

Pocket Bibles.—Diamond, 24 mo., mor. tuck binding, gilt, with excellent references, suitable for ministers and Sabbath-school teachers. Price $1 50 by mail postage prepaid.

THE Christian Family Companion.

Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the Church of the Brethren, sometimes known by the name of "German Baptists," and vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements;* that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as may be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

Subscriptions may begin at any time.

For further particulars send for a specimen number, enclosing a stamp.

Address H. R. HOLSINGER,
DALE CITY, Somerset Co, PA.

Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments"—Jesus. At $1.50 Per Annum.

VOLUME VIII. DALE CITY, PA., TUESDAY, MAY 21, 1872. NUMBER 21.

For the COMPANION.

The Cruse that Faileth Not.

"It is more blessed to give than to receive."

Is THY cruse of comfort wasting? rise and share it with another,
And through all the years of famine, It will feed thee and thy brother;
Love divine will fill thy storehouse, or thy handfull will renew;
Scanty fare for one will often make a royal feast for two.

For the heart grows rich in giving; all its wealth is living grain,
Seeds which mildew in the garner, scattered, fill with gold the plain.
Is thy burden hard and heavy? Do thy steps drag wearily?
Help to bear thy brother's burden; God will bear both it and thee.

Numb and weary on the mountains, wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee and together both shall glow.
Art thou stricken in life's battle? many wounded round thee moan
Lavish on their wounds thy balsams, and that balm shall heal thine own.

Is the heart a well left empty? None but God its void can fill,
Nothing but a ceaseless fountain can a ceaseless longing still.
Is the heart a living dower? Self-entwined its strength sinks low;
It can only live in loving, and by serving love will grow.

—*Sel.*

Childish Piety

Child piety is no novelty. The state of ideas and feelings which repressed it was but a temporary eclipse that passed before the church. Christians generally have believed that when Christ spoke of "little ones that believe in me," and when he said "of such is the kingdom of heaven," he taught that in some respects the child is the typical, the model Christian. We have no logic or doctrine that does not require us to expect and encourage child piety. We have much reason to desire not only more of it among those that we love, but more of its nature in our churches.

It is simple belief in Jesus. it prays, and trusts, and expects. It loves. It is ardent. It is cheerful. It endures. It has more excellences than we can enumerate. But child-piety need not be childish piety always, and it needs development. Our Christianity incurs certain dangers from childish piety. It is uninstructed. Doubtless young converts become eventually the best informed Christians, but everywhere we see growing up young persons whose study of the great truths of God nearly ceased at their entrance into the church.—here is danger that the child's measure shall become the standard of the church. Already the effects of childish piety are seen in increased levity, frivolity, loosenness of doctrine, want of discipline, and general ignorance of the great doctrines. The church cannot fail to feed the lambs without suffering.

On the whole, perhaps, the church has more to fear from its own neglect of common sense and plain duty toward the children, than for anything natural to the children, and it is taking a great responsibility in restraining the children from a profession because there is not piety and wisdom enough to train them.

For the COMPANION.

Prayer.

Could a memento be reared on every spot from which an acceptable prayer had passed away, and on which a prompt answer has come down, we should find "Jehovah Shammah, — the Lord hath been here," — inscribed on many a cottage hearth, and many a dungeon floor. We should find it not only in Jerusalem's proud temple, and David's cedar galleries ,but in the fisherman's cottage by the brink of genesseret, and the chamber where Pentecost began. Whether in the field where Isaac went to meditate, or the rocky knoll where Jacob lay down to sleep, or the brook where Israel wrestled, or the den where Daniel gazed on the lions, or on the hillsides where the man of sorrows prayed all night, we should still discern the prints of the ladder's feet let down from heaven — the landing place of mercies. Prayer needs no saints — no proficient in piety — no adept in eloquent language — no dignity of earthly rank; it needs but a blind beggar, a loathsome lazarus: it needs but a penitent publican or a dying thief; and it needs no sharp ordeal, no costly passport, no painful expiation to bring you to the mercy seat. The Savior's merit,

the name Jesus, priceless as they are, cost the sinner nothing. They are freely put at his disposal, and instantly and constantly he may use them. This access to God in every place, at every moment, without any place or personal merit, is it not a privilege that we have? is it not our duty, and the duty of every human being under the out-spread curtain of the heavens. It is the Savior's command; and as little can we dispense with this command as any other.

"O servant of Christ, too heavy the cross;
Has thy trust in thy Master been shaken?
In doubt and in darkness thy faith has been lost,
And thou criest, "My God, I'm forsaken."

"But cheer up, dear brother, the night can not last,
And soon will the day-break be dawning;
Then trials of earth, which we've borne from our birth,
Will all be made right in the morning."

G. B. SHIVELY

Bourbon Ind.

For the COMPANION.

The Contrite and Humble Spirit.

"For this saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of contrite and humble spirit, to receive the spirit of the humble, and the heart of the contrite ones. Isaiah 57: 15.

Is it not a beautiful thought, that the great and holy Being, who in his great wisdom created all things, whose dwelling place is in heaven, that he will come down and dwell with poor, mortal man? But he cannot dwell with the ungodly. Our bodies are his temple, (1 Cor 6: 19,) our hearts his dwelling place. Man's heart must be changed from a sinful (for by nature we are sinners) to a holy state. By the renewing of our mind, by returning to the innocency of our childhood, we now as babes in Christ, contrite and humble, take up the cross, and walk in the steps of Jesus. Now with contrite and humble spirit, God will make his dwelling place in that heart, and he will keep it: he will manifest his power, and purify his temple, and all the fiery darts of the wicked cannot injure nor destroy his holy temple. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are;" 1 Cor. 6: 15. We are still left to our own will; if we will serve God faithfully, he has promised never to leave nor forsake those who put their trust in him; but if we tire and faint, and grow weary of his means of purification, and turn our thoughts and our affections in a way to seek after those things which are more pleasing to nature, and do despite to the Spirit of grace, we grieve the Holy Spirit whereby we were sealed unto the day of redemption; and the good Spirit will thus be driven away, and the temple defiled, and the creature destroyed.

God is most gracious, and will not that any should be destroyed, but that all shall come to a knowledge of the truth and be saved; and in all our trials and troubles he will sustain us. He is ever ready to revive the spirit of the humble, and the heart of the contrite ones.

Who would not like to have in their possession the high and lofty one, whose name is Holy? Men may boast of a high position in life; the fashionable may enjoy themselves in a fine appearance, the young may sport themselves on fanciful pleasures, all of which are transient. There is nothing so real as the wisdom and the power of God. There is nothing like the possession of the Holy Spirit. If a good feeling can be attained, who can have it but the christian? is there any position in life any society or worldly pleasure or precious treasure, that can equal the greatness and the goodness of God? if there is any honor, if there is any happiness, any pleasure or real enjoyment, is it not with those who are of a contrite and humble spirit, where God worketh all in all?

MARY ROHRER.

TEMPER AND HEALTH.—Good temper, with the majority of mankind, is dependent upon good health; good health upon good digestion; good digestion upon wholesome, well-prepared food, eaten in peace and pleasantness. Ill-cooked, untidy meals, are a great cause of bad temper and many a moral wrong; and a person of sensitive physique may be nursed into settled hypochondria by living in close rooms, where the sweet, fresh air and sunshine are determinedly shut out, and the foul air as determinedly shut in.

Little faults become great, and even monstrous in our eyes, in proportion as the pure light of God increases in us; just as the sun, in rising, reveals the true dimension of objects which were dimly and confusedly discerned during the night.

For the *Companion*.

What We should Do.

My dear brethren and sisters, I sincerely feel that it is good for us to meet together at the house of God. There it is that we can mingle our voices together in singing God's praises. None of us enter that house carelessly or unconcernedly ; but rather should come, each one with an offering, and all should pray in behalf of our ministering brethren, and lend our efforts to promote the good cause. We should pray for our dear friends, young and old, that are living strangers to God and his grace, and induce them to turn from their evil ways, and search the scriptures, for in them they find eternal life. We should not let disagreeable weather prevent attending at the house of the Lord : nothing but sickness should hinder us from going, for none of us feel what a great blessing we are deprived of until we are obliged, in consequence of affliction, to stay away from the place of worship, when it is impossible for us to get there. I can tell from experience that it is the greatest disappointment I ever realized, to be obliged to remain at home from meeting. Again, we should always be careful to examine ourselves very closely when we enter the house of the Lord, to ascertain whether we ourselves are right, before we examine our brethren and sisters. I am sorry to say that some of our brethren and sisters seem to examine each other in the church too closely ; and it has caused me some bitter tears. We should set ourselves in order first ; and when we see wherein they err, we should point out their faults to them privately, and admonish them. We should have a better motive in view. We should be thinking more about heavenly and divine things, than the faults of our brethren ; but rather pray God to give us grace to help each other, and never absent ourselves from meeting, to go visiting ; for if we are indolent and negligent, how can we expect our neighbors and young friends to attend worship. We should set the example for others to follow ; for there is nothing affords me greater pleasure than to see a large attendance at meeting, and I know it affords the ministering brethren great pleasure to address a large congregation. If I were to go to the house of the Lord and there were none to administer to the people, I would feel disappointed ; and I know that, when they are present, and not many people there, they feel sorry to see that people are so negligent. If we absent ourselves one Sunday, it will not be hard for us to stay away two ; and finally we would rather stay at home, or visit a friend, than go to meeting. Therefore let us resolve that nothing shall allow us to absent ourselves from meeting, save affliction, and surely goodness and mercy shall follow us all the days of our life. Brethren and sisters pray for me, that I may dwell in the house of the Lord forever. Always bear in mind that, when we are attending the house of the Lord, we are laying up treasures where neither moth nor rust can corrupt ; and then we will be ready to exclaim with the poet,

"Ever hail, blessed temple, abode of my Lord !
I will turn to thee often, to hear from his word.
I will walk to thine altar, with those that I love ;
And rejoice in the prospects revealed from above."

REBECCA FOLCK.

For the *Companion*.

Why is It ?

Although inconsistent with the word of God, yet I hear, or hear of, brethren making use of the worldly appellation, Mr., when saluting or speaking of certain brethren.

Now permit me, to say, as a well-wisher of your future welfare, this thing "ought not so to be." We have no scripture evidence in favor of such a term. I claim we have no scripture within the lids of the New Testament that justifies us in applying the term even to those outside of the church. We are commanded to not conform to the world, (Rom 12), and in another place, to keep ourselves "unspotted from the world" (James 1 : 2) ; and I would like to know how we can keep ourselves "unspotted from the world" when we utter something that we can not support by divine truth Paul says, Heb. 2 : 11, "For both he that sanctifieth and they who are sanctified are all of one ; for which cause he is not ashamed to call them brethren." Can it be that we are ashamed to call them brethren ? Brethren, I am persuaded better things of you. I think a little instruction given by those who know better will avail much. As for my part, I think it is tolerated for want of instruction. Hence the great importance of instructing them.

One more point and then I am done. John in the third epistle and eleventh verse says, "Greet the brethren by name."

Here is an imperative command that we must call them by name.

For example, suppose I approach a brother by the name of John, it is my duty to call him John, or brother John, and not to say Mr. John.

Remember when we Mr. a brother we are doing something that Christ through Paul did not command us to do. Therefore I will ask the question, did Paul, when speaking to, or speaking of brethren, ever use any term but the name, or brother, or brethren ? I would like the brethren give their views on the above subject.

D. W. GEORGE.

For the *Companion*.

Why is It ?

Why is it that the Brethren do not hold more meetings ? why do they only have general meeting every two weeks, and then keep up *so long* that the mind has too much to keep, and all is forgotten *long* before another meeting ? Why not a little at a time, and *oftener* ? which the mind can *much* easier keep. Why don't the ministers change from place to place more than they do, and give the people a desire to come to meeting and hear what that *strange preacher* is going to say ? Why is it that the church's don't have (or elect) more ministers than they do, and have them "trained," so that when one has a special call he can go, or soon send one in his place, that a funeral may be attended, that an applicant may be baptized, that an appointment may be filled, that the whole congregation may not be disappointed because the minister has failed to come. Why is it, that member's come together at a place of worship, and instead of singing praises, and offering thanks and adoration unto God for the blessings and privileges they enjoy, they rather prefer talking about worldly affairs until time to take up meeting ? for which is the most acceptable in the sight of God ?

Written in love,
S. R. MILLIAN.

For the *Companion*.

Scraps of History.

It is frequently asserted that baptism was, according to the historical accounts given, performed by an immersion of the whole body in water. But there are, what are called a single and a tripple action in baptism, or one action in three names, or an action to each one of the three names. The latter is what the Brethren practice, knowing, however, that it is repeatedly said, and consequently by many believed, that we have no church historians, nor church fathers, that say anything in favor of our mode of baptizing. I have a few scraps to offer to my brethren which I hope and pray may prove useful to them. These were gathered from books written by our single immersionist friends. I shall commence with the seventeenth century, and then travel up the stream as far as my research will allow me to go; and then let some other brother trace it still farther back.

Chamber's Cyclopedia, or Dictionary of Arts and Sciences; London, 1786: "Baptism, in Theology; formed from the Greek *baptizo* of *bapto*—I dip or plunge; a rite or ceremony by which persons are initiated into the profession of the Christian religion. The practice of the western church is, to sprinkle the water on the head or face of the person to be baptized, except in the Church of Milan, in whose ritual it is ordered that the head of the infant be plunged *three* times into the water; the minister at the same time pronouncing the words, 'I baptize thee in the name of the Father, the Son, and the Holy Ghost'—importing that by this ceremony the person baptized is received among the professors of that religion, which God, the Father of all, revealed to mankind by the ministry of his Son, and confirmed by the miracles of his Spirit. A tripple immersion was first used, and continued for a long time: this was to signify either the three days that our Savior lay in the grave, or the three persons in the Trinity. But it was afterwards laid aside, because the Arians used it: it was thought proper to plunge but once." "In the work of John Floyer, on Cold Bathing, page 50, it is mentioned that the English church practiced *immersion* down to the beginning of the seventeenth century; when a change to the method of sprinkling gradually took place. As a confirmation of this, it may be mentioned that the first liturgy, in 1547, enjoins a *trine immersion*, in case the child is not sickly: *Augusti, ut sup.*, page 229.

James Sadolet, a learned writer, of Italy, who was created Cardinal of the Roman Catholic church in 1536, and whom Erasmus very justly styled, "a notable ornament of his age," in his comment on Rom. 7: 4—8, says: "Our *trine immersion* in water at baptism, and our *trine emersion*, denote that we are buried with Christ in the faith of the true Trinity, and that we rise again with Christ in the same belief."

The *Manuale ad usum Savum*, printed 1530, the 21st of Henry VIII., orders, "Let the priest baptize him (the candidate) by dipping in the water *thrice*."

So decrees the Common Prayer Book of Edward VI., 1549: "The Priest shall dip it in the water *thrice*."

Watson, a Papist Bishop, in 1558, the last of the Queen's reign, published a volume on the sacraments, in which he says, "Though the old ancient tradition of the church hath been from the beginning to dip the child *three* times, it is sufficient."

Muraton, the celebrated Italian antiquarian, says: "In a very ancient antiphonary of the metropolitan library at Mediolanum, written about the year 1150, which formerly belonged to the canon-law of the Valley of Travalia, the ceremonies of baptism on the holy Sabbath are recited, from which I have gathered these few;" and, after giving some extracts relating to the services which precede the rite itself, he adds: "Then, in describing baptism, *trine immersion* is prescribed."

Photius, Patriarch of Constantinople, A. D. 880, who was by far the greatest man of that age, from whom, indeed, it has been commonly styled "*Seculum Photianum*"—the Photian age, says: "And he (the apostle) beautifully said, not, 'we are planted together in death,' but, 'in the likeness of death.' For it is a likeness of death we have in *baptism*, not bodily death. For the *three immersions* and *emersions* of baptism, signify death and resurrection.—*Oecumen*, vol. 1, p. 276, Paris ed., 1630.

Flaccus Alcuinus, an eminent scholar, and, according to the English historian, William of Malmesbury, "the best English divine after Bede and Adhelme," and who was the confidant instructor and advisor of Charlemagne, wrote a brief book in the latter part of the eighth century, in which he says: "The priest shall baptize the candidate by *trine immersion*, with only *one invocation* of the holy Trinity, saying thus: I baptize thee in the name of the Father; (*immersing* him once), and of the Son, (*immersing* again), and of the Holy Ghost, (*immersing* a third time). Alcuini Lib, Divin, Offic.

John Damascenus, a Greek writer, celebrated for his talents and learning, and an illustrious father of the church in the first part of the eighth century, says: "For by the *three* immersions, baptism signifies the three days of the Lord's burial."

Leo I., surnamed the Great, who was at the head of the Roman church in A. D. 440, says: "In the regular administration of baptism, death also takes place in the destruction of sin, and the *trine* immersion resembles the three days' burial, and the rising up from the water is an image of one coming forth from the sepulchre."

Leo. Mag. Epist. IV, (Nood Edit. XVI.) cap. 3. The Abyssinian Ritual, which was composed as late as the fourth or fifth century, and used for many centurios, contains the following direction: "The priest takes them and immerses them *three* times, saying: I baptize thee, &c."

C. G. Lint.

(To be Continued.)

For the *Companion*.

The Dragon in Wrath.

Upwards of 600 years the primitive Church struggled against innovations, until the Bishop of Rome got the ascendency over all others, by the Secular power being added to his ecclesiastical, about the year A. D. 606. Then the Church had to flee into the "wilderness," *i. e.* hide herself as best she could. The flood which the Serpent cast, can be nothing more or less than his pernicious doctrine, which the earthly-minded swallowed, and consequently did not reach "the woman," The true Christians were still the peaceable, unassuming men and women; and constituted that class who were non-comforming, non-resistant, truthful, truth-loving people. And those who drank of the

blood which the Serpent cast; carried their christianity with fire and sword into all the world. Here starts the "Beast" which John saw, Rev. 13. His adherents are called Christians, and he is called the Vicar of Christ.

The second beast may be none other than the spirit in the Reformation which seemed to have led the Reformer into the same eror, though it may have seemed that it gave a deadly wound, yet it was soon healed; for persecution, intoleration, creeds and disciplines were added to the word of the Lord, till a mist of delusion covered the pure light of the Gospel. And when men's opinions were made a test of fellowship, all that would not yield thereto fared, under the second no better than under the first. And to this day there are those who make immages like unto the first beast, by setting up their man-made doctrine, and making men worship the same.

But the power of the first beast came to an end at the expiration of 42 months, which is equal to "a time, times, and half time," or "a thousand two hundred and three score-days." Thus adding 606 to 1260 shows the year 1866 as the time of the "Woman's flight into the wilderness; consequently the power of the first beast to persecute hath ceased and the "Woman" is out of the wilderness; and if I may be so presumtuous without offence to claim this to be the Church of which it is now universally said: "It not only teaches, but carries out the simple doctrine of the gospel, both in the letter and the spirit; and which is sought for and inquired after, everywhere through our wide spread land." Will it be wrong, then, for me, in humble simplicity, to this "Woman," Go forth in thy might Go forth in thy womanly beauty. Take thy robe of righteousness; go and clothe the naked, not with figleaves, the work of thy own hands, but with the coat of skins, which the Lord God himself by slaying His own dear son. O woman! thou wast not made to destroy life, but thou art the mother of all living. Life is what thou art to impart. Then send thy servants forth to the lands and hedges and bring them into the highway of holiness and into the sunshine of the Gospel from their hiding places. The sons and daughters of Adam are anxious to be enlightened everywhere. Go carry the lamp of life to the blind and the oil of gladness to the disconsolate. Let all the children of that godly family unite to do the great work of the Lord. Why do you stand idle? Go into the vinyeard. Work, work! it is the eleventh hour; it will soon be midnight. He that is to come, will come and will not tarry. And oh! ye servants of the Lord, and ye children of the one family, quit your hair splitting; quit your quarrelling about who shall be the greatest. For if ever the Dragon was wroth with the "Woman," he is now; for he sees her in travail. Sons and daughters are born unto her by the score. Though he has not the power to persecute and to kill her sons and her daughters, yet he can raise a mutiny in the family, dividing the house against itself. Hear ye watchmen on the walls of Zion, if ye se the enemy approaching, and ye are not my people, and they are slain, their blood will I require at your hands. And ye shepherds of my flock that muddy my water, that my flock can not drink, and trample under foot my sweet pastures of love that my lambs can not become strong, but yet turn them out because their fleece does not please you; if the wolf shall catch and destroy them, I will hold you to account Hear me, my servants, and all! Why do you not make the fat weathers of my flock divide of their superabundance with the less favored? Why do you not take the tender lambs in your arms and bear them along over the rugged hills of temptation? But nay, you slay them at the tender age of six months or a year, because they skip and play a little, and do not look as morose as their dams or their sires. I have said to some of old, "you lay heavy burdens upon others, but you yourself will not touch them with one finger; yea, you have the key of the kingdom of heaven, but yourselves will not enter in, and prevent others from entering." Is not this warning enough? Will you still tempt the Lord? "Thou hypocrite, cast out the bean from thine own eye, then shalt thou see clearly to take the mote out of thy brother's eye."

If ever there was a time for the true professor of the doctrine of Jesus Christ to look about, and to disentangle himself from all that is of man, and to adhere strictly to the pure and simple teachings of the Master, it is now. Nothing more nor less will keep the body together. People that were deluded with the inventions of men, want to throw off their shackles, and nothing less nor anything more will be accepted by those that are in earnest.

F. P. Loehr.

Bloomingdale, Mich.

For the *Companion*.

Lawful Interest.

In the C. F. C., Vol. 8, No. 18, we have an article headed "Lawful Interest," written by brother M. Hady, in which article he is very presumptive. I would just say here, that with reluctance I write at this time. When I sent my answer to brother N. Blough's query, I entertained no idea that I should ever have to say anything in defence of the same; but as I have been misrepresented by brother Hady, I feel it my duty to defend myself against all unwarranted allegations or misrepresentations.

Brother Hady introduces his article by saying, "brother E. J. Meyers' answer does not meet brother Noah B, Blough's query." Let us see. If I understood the query it was this: "Is it right to take more than lawful interest from poor brethren?" My answer was, that it was not right to take more than lawful interest from rich brethren, much less from poor ones. Now whether the answer does or does not meet the query, I am willing that the readers of the C. F. C. shall decide, and not brother H.

Brother Hady then says, "Brother M., as well as we all, knows, it would be an impossibility to compel a rich brother to pay more than legal interest." This presumption is an idea that I never entertained, and don't think I ever shall, unless brother H. will prove it, for the reason that I know of a good many rich brethren and can cite you to them if necessary, who pay more than six per cent. interest.

But says brother H., "Brother M., and those who concur with him, may say, The law says what two parties agree upon is lawful." Now then, if the *law* says, what two parties agree upon is lawful, then it cannot possibly be unlawful. Now whether any brethren concur with me or not, I cannot tell; and how brother H., got the idea I do not know; for I never expressed myself pro or con. The readers will recollect that all I asked of brother H., in my answer to brother Blough's query, was, that he should give us the law on the subject, and all the balance of his article was uncalled for.

Brother Hady wants me to answer the following questions: "Why is it that the most sincere, most pious brethren in our state, are opposed to taking more than six per cent." How do you know this to be the case. The allegation stands without proof, and therefore I do not accept of it.

Again he says, "While on the other hand, we have those who seem to build all their hope of eternal salvation on outward appearances, such as a certain shape or pattern of dress, cut off hair, or just because they are called brother, who take all they can, lawful or unlawful." This I think is another unwarranted allegation, and is scarcely worthy of our notice. I never thought that the "pattern of dress or the cut of hair," had anything to do with interest, whether lawful or unlawful; but let me here just say, if I should ever get so circumstanced that I should have to borrow money, I would prefer borrowing from those very brethren who have the pattern of dress and cut of hair in preference to those who, like brother H. and I, have no claims on the pattern of dress or cut of hear, "but like to be called brother," I for one do not believe we have a brother in the brotherhood, "who would take all he can get unlawfully."

And now in conclusion I would just say in brother Hady's own language, that, if there are any brethren, "who give the world cause to blackmail the holy church of Jesus, and at the same time bring blush to his followers," it must be by just such brethren as have no claims on the pattern of dress or cut of hair, but perhaps in our walk and conversation, (if not in these, surely in writing such articles as these, and having them published and sent forth throughout these UnitedStates, and perhaps farther, to the Brethren and to the world. If this does not give the world cause to say, "these Dunkard's are the most inconsistent people," I should like to know what does. Here I shall leave brother Hady without noticing him any farther on the subject.

EM. J. MEYERS.

Berlin, Pa.

For the Companion.

Conrad Beissel.

From what has already passed through the columns of the COMPANION, some, perhaps, would infer that the above named person, was the real and legitimate founder of the *Seventh-Day Baptists;* but such was not the case, as we find churches of these people in England and Germany, in the beginning of the sixteenth century, 200 years before the rise of a similar order in Lancaster county, Pa., under the control of Conrad Beissel. In November, 1671, 54 years before the rise of the latter, we find another similar class, separating from the First-Day Baptists, at Newport, in the State of Rhode Island, and forming themselves into a distinct society; and it is from this period that the Seventh-Day Baptists date their rise and organization in America; although many societies of them existed in the east more than 100 years before.

Conrad Beissel, who appears to have formerly been a Presbyterian, was a native of Germany and a member of the "Dunkard church." Like Stephen Mumford, (who was the founder of the Seventh-Day Baptist society at Newport in 1671), he brought with him across the ocean, these peculiar views, which from the leading religious belief of his followers, and in the year 1725 published a work on the subject of his belief, which produced no little excitement among the Brethren at that time This, however, resulted in some of our members joining his standard, and in 1728 they adopted the seventh day as their day of worship. About four years afterwards they established a Monastic society at Ephrata, and are best known in history as the *Ephrata Society of Seventh-Day Baptists.*

Some historians have committed a remarkable error, in supposing Beissel to have been the founder of the "Dunkard" church, when he did not become a member of it till sometime after it was established in Germany in the year 1708. The first emigration of brethren to America was in 1719, and it appears that Conrad Beissel either came with these or another colony that arrived in 1722, and soon effected a division in the church, resulting in his monastic established in Lancaster county, Pa.

J. H. MOORE.

Urbana, Ill.

For the *Companion.*

A few Thoughts.

We are all sinners by nature since Adam's transgression.

First, we are born in sins. The Psalmist saith, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Psa. 51 : 5. Also Gal. 3 : 22, "The scripture hath concluded all under sin."

Second, we were made sinners by the law of God through our own transgressions, where God saith, "Thou shalt not covet." Rom. 7 : 7. That law we have all more or less violated by following after the desires of our flesh.

But now we are commanded to repent for our past transgressions, and believe on Jesus Christ, (faith in Jesus means obey him), and our sins shall all be blotted out; we are new creatures; "all things are passed away, behold all things are become new." 2 Cor. 10 : 22. We are free now after the inner man; our desires and affections are changed; we are new-born babes in Christ Jesus. We make a solemn vow with God to keep all his commandments as long as we live. The apostle saith, "Have we a natural, so have we also a spiritual body." Our flesh and blood is not changed. Therefore Paul saith, "Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof." Rom. 6 : 12. And further, Paul to Rom. 7 : 20, "Now if I do that I would not it is no more I that do it, but sin that dwelleth in me," &c. Read to the end of said chapter. Therefore he saith, 1 Cor. 9 : 32, "I keep under my body, and bring it into subjection," &c. We also read we shall become kings and priests, not rulers over our fellow-beings, but rulers over our passions and bad habits, and make them servants like the Israelites made their enemies serve as wood choppers and water carriers.

J. LANDIS.

For the *Companion.*

Reflections.

Spring has appeared again; and as we look out over the fields, we see the beautiful green grass, and the fruit tress which are blossoming for fruit. The flowers of the garden are bursting forth in all their loveliness and beauty. All these are the blessings of God strewn around us. We cannot thank him enough for his goodness, which he has bestowed upon us. We are yet amongst the living, enjoying the blessings which he places before us while we are upon the earth; and oh! should we not prepare ourselves for the eternal world, that we may enjoy the things which God has prepared for us in heaven? for we know that the time will soon come when we will have to leave this world. Then how necessary that we prepare for death; for to-day we may live, and to-morrow be laid under the clods of the valley. To-day let us hear the voice which calls us to enter and labor in the vineyard of the Lord. How thankful we ought to be for the goodness of God, in this, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life.

N. S. DALE.

For the Companion.

Feet-Washing a Twofold Command.

The Savior enjoins, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done unto you." John 13: 14, 16.

The first part of this double command is that his disciples or followers wash one another's feet; the second that they do it according to his example. Now if obedience to the first part is a duty, the same is true of the second; because the language used in both is equally emphatic. Then if we wash one another's feet, but do it *not* according to his example, the plain and unavoidable conclusion is, that we are in part disobedient. It will not do to say, "If we perform the ordinance in the right *spirit*, it will answer, even if the letter is not so strictly followed." With equal propriety might we assert, that sprinkling or pouring will answer for immersion, if done in the proper spirit; but this is not the way in which the Brethren *generally* teach. Feet-washing, or rather the difference that exists in the mode of its performance, has for some time been a subject of discussion throughout the Brotherhood; and the eldership of the whole church have been convoked to endeavor to settle the matter, "as the peace and prosperity of the fraternity may require." The writer believes improvement is possible, and ought to be made even in the practice of the single mode of this ordinance. Many members have died without ever performing it; although they may have had it frequently administered to themselves: either because they had no opportunity, or were backward to avail themselves of it. This may be said with equal truth of the practice of both modes, and it is a dereliction that should and *can* be obviated. The great Teacher did not intend this rite to be performed in such a way that it *could be possible* for any of his people to have their feet washed time after time, and not wash others in turn; for he commands us to "*wash one another's feet.*"

A plan, which is not new, has been revolving in my mind, which if put in practice would not permit a member to participate in a *single* communion without administering the ordinance in question. This plan if adopted while being a compromise between those who advocate the single mode, and those who contend for the double, would not compromise the word of God, being an emphatic and *literal* obedience of this double command. It is as follows: Let there be two, three or more benches, with as many basins and towels, provided for each sex. Let as many members take seats on these benches as convenience may dictate. For the sake of explanation, we will designate those on each bench, beginning at one end, by the letters A, B, C, D, &c. All being in readiness, let the administration commence by A on each bench rising and girding him or herself with a towel, and washing and wiping B's feet. Then while B is re-clothing his feet, let A be engaged in unclothing his; after which let A take off the towel and hand it to B, who rising, girds himself, and administers the ordinance to A, handing the basin and towel to C, who in the same way performs the rite reciprocally with D; meanwhile A and B take their seats at the table, two others assuming the places on the benches just vacated by them; and so proceed until all are washed. If there should be an odd number of either sex, or of both; let him or her, who is left unwashed, call on some one who has already performed, to come to his or her aid. A repetition will do no harm, and will enable *all* to wash one another's feet.

My impression is, that a "towel," which is a long and narrow strip of linen or muslin, would be more convenient than an "apron," because after girding it might be tied in front of the body, in a single or double loose knot, as the case might require, to shorten the ends and prevent them from drabbling in the basin. For the consideration of the brethren who can read German, I will give the 4th and 5th verses of the 13th chapter of John, according to the translation of Leander Van Erz. This corroborates all the English versions, some four or five, which I have examined on this point, in representing Christ as using a towel, and not an apron, to wipe the disciples' feet:

"Er ſtand vom Abendeſſen auf, legte ſein Oberkleid ab, nahm ein Tuch und band es ſich um; goß dann Waſſer in ein Waſchbecken, und fieng an den Jünger die Füſe zu waſchen, und ſie mit dem umgebundenen Tuche abzutrocknen."

The above plan and hints are submitted for the examination of my dear brethren. If they are worth nothing, let them go for what they are worth. If they should prove a peace-offering, of which I have but slight hopes, my highest wish will be attained.

SILAS THOMAS.

Philadelphia, Pa.

Vice stings us, even in our pleasures; but virtue consoles us, even in our pains.—*Colton.*

A pure character, is like polished steel—if dimmed by breath, it almost instantly recovers its brightness.

How is it possible to expect that mankind will take advice, when they will not so much as take warning.—Swift.

The firmest friendships have been formed in mutual adversity, as iron is most strongly united by the fiercest flame.

In the long run, a tried and proved character for truth, honor, and honesty is the best capital, and gives the largest interest.

True courage teaches us, in the midst of life's great comforts to be willing to die, and in the midst of its greatest crosses to be willing to live.

To flatter persons adroitly one must know three things—what they are, what they think they are, and what they want other people to think they are.

Fight hard against a hasty temper. Anger will come, but resist it. A spark may set a house on fire; a fit of passion may give you cause to be sorry all your life.

Wisdom and Truth, the offspring of the sky, are immortal; but cunning and deception, the meteors of the earth, after glittering for a moment, must pass away.

Honest and courageous people have very little to say about either courage or honesty. The sun has no need to boast of his brightness nor the moon of her effulgence.—Hosea Ballou.

The avaricious man is like the barren sandy ground of the desert, which sucks all the rain and dews with greediness, but yields no fruitful herbs or plants for the benefit of others.—*Zeno.*

For the *Companion*.

Sanctification.

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy, 1 Cor. 7 : 14.

We have every reason to believe that all of Paul's answers, contained in this chapter, grew out of a number of questions, that had been propounded by the brethren. In the 6th of Romans, Paul warns them to flee fornication, and says, "That every sin that a man doeth, is without the body, but he that committeth fornication sinneth against his own body," hence, the apostle says, "The body of a believer is pure, a fit temple for the Holy Ghost; believers are said to be sanctified, by the blood and spirit of Christ. Peter says, "Through sanctification of the Spirit unto obedience, and the sprinkling of the blood of Jesus Christ. Paul shows the relation between Christ and the church, by the relation between husband and wife, and says, that he also loved the church, and gave himself for it, that he might sanctify and cleanse it, with the washing of water by the word. Many more testimonies might be given, but we hope that the above will suffice to prove that sanctification of the members of the church, is of God, and not of man.

The sanctification spoken of in 1 Cor. 7 : 14 is said to be the work of the believing man or woman, and consists in good works, kind words, and holy influences, chaste conversation and prayer. The Apostle says, "What knowest thou, O wife whether thou shalt save thy husband, or how knowest thou, O man, whether thou shalt save thy wife." Assuming that the first and full meaning of sanctification is not seen in the subject, we must view it from a different stand-point. Webster defines sanctify, to purify, to make holy, to separate, or set apart. It seems to me the Apostle in 1 Cor. 7 : is endeavoring to enlighten the Brethren, concerning the responsibilities of believers, and to cause them to refrain from adultery and fornication. These evils seemed to have existed to an alarming degree. There is another idea connected with our subject, that obtained among the people of God, in the days of the Apostles; namely, that it was unlawful for the believing husband or wife, to abide with the unbelieving wife or husband. Under the law they, the Israelites, were strictly forbidden to marry strangers, or the uncircumcised. Such a marriage, disqualified them for the holy service of God, and sin was entailed upon them, to the third and fourth generations. But the Apostle tells them, there is no necessity for them to separate, for their marriage is legal, and their children holy.

The Apostle reasons, that if it would defile the believing party, to dwell with the unbelieving party; or if sanctification of the blood of Christ, was not sufficient to set you at liberty from sin, without the co-operation of the faith of your wife or husband, the law which is the strength of sin, yet has power over the believer, and your children are unclean, but now are they clean, because your marriage is legal, your children are pure; purchased with a price, and cleansed by the blood of Christ. But Paul does not tell us that they will remain pure; but when they commit sin they will be held responsible. Christ while on the earth blessed little children, and said suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.

JOHN FORNEY, Sen.

Falls City, Neb.

For the *Companion*.

The Setting Sun.

As the close of day approaches, the great luminary of heaven is seen to descend in the distant west. And as he persues his journey, fulfilling the design of his Creator, he soon becomes invisible to us, and no trace of his brightness and beauty is left to us, save the lingering rays of light which may be seen on the distant horizon. But lost as he appears to be, he will rise in the morning amidst glowing clouds, with renewed brightness and splendor, to illuminate the earth and revive Nature, in all her various departments, for the duties which she must perform in obedience to the command of her allwise Creator.

View the beautiful order of all created nature. One portion, or one created object, subserves or supplies the wants of another. Thus it is with man as with the setting sun. In the close of life, when his days are spent and the evening of life is come, he must give up the things of time, meet the cold and chilly damps of the conquering monster Death. He (his body) must take up his abode in the cold and dismal grave, but not to remain there forever; for, as the sun will rise in the morning, so man will rise in the resurrection, at the sound of Gabriel's trumpet, when it will reverberate through the air, causing all nature to shudder and tremble. Then man must come forth, for the sound of the trumpet will be as animating to all the sons of men as that voice was, "Lazarus, come forth, and he that was dead came forth." Oh, what joy unspeakable, to be raised, clad in angelic purity, prepared to dwell with angels and the redeemed of earth in heaven! But how dreadful will it be for those who have not made the necessary preparation for death! They also must come forth, not to spend an eternity of bliss and happiness with angels in heaven, but to sink beneath the black wave of despair, where joy and happiness are strangers; where the bright star of hope never shines, but instead thereof despair, with all its attendants, reigns in impenetrable gloom and darkness: there to dwell, where black, conglomerated vapors and mists will curl down heavily upon them, and the zigzag lightnings of Almighty wrath will play above, beneath, and all around them; yea, amidst the thundrous roar of smoke and fire they shall dwell! Let us bring this terrible scene to a close.

Pause, ye unreclaimed, and consider your past life: review your past conduct, and see if you have not cause to fear the impending wrath of an insulted God. If so, flee to the outstretched arms of bleeding mercy. In secret plead for pardon and reconciliation, and that humble Savior that expired on Calvary's cross, will join with you in your lamentations for sin. He now sitteth on the mediatorial throne, and he will plead with the Father for you. Be obedient to all his precepts and examples, and when the trumpet shall call you from your grave, you shall rest where sin and sorrow are unknown, and where clouds of darkness will never hide the Sun of Righteousness from your view.

S. W. WILT.

Rural Village, Pa.

He is happy whose circumstances suit his temper; but he is more fortunate who can suit his temper to any circumstances.

Christian Family Companion
DALE CITY, PA., May 21, 1872.

Why is This?

In another column of this week's issue, will be found an article under the above heading, having reference to the use of the term Mister. While it is not particularly objectionable so far as it relates to brethren, we cannot endorse it as regards outsiders, and hence feel like making the following remarks:

Mr. is pronounced Mister, and is an abbreviation of *Master*. The primary meaning of Master is, "One who has servants or other persons in subjection; one who has any rule or direction over others." It is thus used in the scriptures: "Servants, be obedient to them that are your masters according to the flesh." Eph. 6: 5. This epistle is addressed "To the saints, * * *—to the faithful in Christ Jesus." There are those, therefore, whom the saints—the faithful in Christ, can and should recognize as masters, but "*according to the flesh*"—in their temporal relationship. In this sense, too, "the saints and faithful brethren in Christ," (Col. 4: 1), are called masters. But in a spiritual sense we call no man master; for one is our Master, even Christ. Matth. 23: 10. So we have fathers according to the flesh, (Col. 3: 21), but we recognize no man as a spiritual father; "for one is our Father, which is in heaven." Matth. 23: 9.

But the abbreviation Mr., as ordinarily used, "is only a compellation of civility." Would any person assume that we have no right to use terms of civility and respect, according to the flesh? If this is sinful, the inspired writers of the New Testament certainly criminated themselves. Luke addressed his gospel to the "*most excellent* Theophilus." Luke 1: 3. Paul also addressed his defence to the "*most noble* Festus. The term *Sir* is "the word of respect in compellation to man, in common conversation." Christ used this term in his teachings. (Matth. 13: 27; 21: 30). The woman of Samaria, at Jacob's well, said to Christ, "Sir, thou hast nothing to draw with." Did he reprimand her for using this term of respect or civility? He did not; and she used it thrice during their conversation. The infirm man at Bethesda said to Jesus, "Sir, I have no man, when the water is troubled, to put me into the pool." Did Jesus censure him for his expression of respect in calling him *Sir*? No; but he had compassion on him and healed him. Certain Greeks, on one occasion, said to Philip, "Sir, we would see Jesus." Did Philip tell them that Jesus had taught him not to allow himself to be sirred? No information of the kind. Weeping Mary, after the resurrection of Jesus, seeing him and supposing him to be the gardener, said tremulously, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Did he teach her not to use this term of respect and civility? Nothing of that nature was hinted. The Revelator addressed one of the elders, saying, "Sir, thou knowest." Did he commit sin in calling an elder sir?

Moses once said to two of his brethren, "Sirs, ye are brethren." Paul and Barnabas said to the priest of Jupiter and to those with him, who were about offering sacrifices to them, "Sirs, why do ye these things?" What right had Paul and Barnabas to use this compellation of respect when addressing an idolatrous priest and his deluded followers? Was it sinful for them to do so? Paul, long afterward, on his dangerous voyage to Rome, was thrice guilty of this same act of civility and respect. Acts 27: 10, 21, 25.

We have thus enlarged on this subject to demonstrate that the Lord's people, even the apostles, did use terms of respect and civility; and we assume that there is not a sentence in the New Testament, which, if faithfully interpreted, either forbids or discourages it. The compellation Mr. is used in a similar manner, for precisely the same purpose, and hence we see neither propriety nor consistency in opposing its use on suitable occasions. The same may be said of Mrs. (Mistress), Miss. These are all used as compellations of respect and civility in courteous address. We are exhorted to be courteous, (1 Pet. 3: 8), and we understand the admonition to refer to conversation as well as to conduct. Who will say that we dare not, or should not, follow the example of holy men and women in this respect? The text that forbids conformity to the world is so accommodating that we may apply it to a hundred things that the Holy Spirit did not refer to; and this conscientiousness in regard to using courteous, respectful language is one of them. This is the well established use of these words, and there can be no more harm in using them than to use any other words for the same purpose. These words are constituent parts of the English language, and there is no more sin in using them as terms of respect or civility; neither is there any more conformity to the world in using them, than there is in using the English language at all. The English language is a camel, while these words are mere gnats; and it is too Pharisaical to strain at these while we swallow that almost entire.

In conclusion we will say that, in our religious salutations, it would certainly be imprudent to use these terms; for religion is love, and we should use the more endearing compellations of brother and sister, which express our true relation to each other, as members of the same family. But in our ordinary and necessary worldly association and transactions, there can be no sin in using these terms, whenever the occasion calls for courteous address.

J. W. B.

Earthquakes in Two Hemispheres.

In No. 16, current volume, we gave a brief notice of a destructive earthquake in California. The cable brings intelligence of a far greater calamity of a similar character at the famous old city of Antioch, in Syria, by which nearly fifteen hundred of her six thousand inhabitants were instantly killed, while thousands were injured, and nearly all were deprived of their homes. Founded about the year 300 B. C., the city has been five times prostrated by earthquakes before the present visitation, which has laid about half of it in ruins. In the year 115, it was entirely destroyed by an earthquake, and in the years 448, 587, it was again ruined by the same terrible agency. In the convulsion in the last mentioned year, according to Gibbon, 250,000 of the population perished. It recovered in a great measure from these disasters, but in 1822 another earthquake leveled it to the ground, and since that date its population has never reached beyond six thousand. It was here that the followers of the Savior were first given the name of Christians. Unfortunately, the cable does not give us the date of this last earthquake, but following so immediately after the shocks along the Pacific coast, one is apt to connect them, particularly as Antioch is situated between parallels 36 and 37, which is precisely the latitude of Owen's lake, Visalia and other places in California where the shock of the 26th of March was severest. The coincidence of two such phenomena, one the most serious earthquake that has occurred in California since 1812, and the other the most destructive that has befallen Antioch in centuries, happening only a few days apart and on the same belt of latitude—along the center of what has been called the earthquake zone—seems to indicate a connection between the two. Simultaneously with the accounts of the California earthquake came the report that the volcano of Colima, in Mexico, was in a violent state of agitation, and now the cable brings intelligence that Mo unt Vesuvius is also in a violent state of eruption. A column of flame shoots several hundred feet above the crater, and stones, ashes and cinders fall in dense showers around the summit.

Is this a fulfillment of our Savior's prediction, that there shall be "earthquakes in divers places?" We hear of wars and rumors of wars—nation rising against nation and kingdom against kingdom—of famine and pestilence—of earthquakes in divers places; and there are signs in the heavens and wonders on the earth—blood, fire, vapor of smoke. The gospel sun is darkened, and the civil moon is clothed in blood; and how soon the heavenly luminaries shall dress themselves in their corresponding, symbolic vesture, the Allwise knows. Be watchful, be faithful, be ready; for our redemption draweth nigh. J. W. B.

The Phrenological Journal for May is a most interesting number. The following topics are worth special commendation: The Presidential Campaign—Judge Davis,—Governor Parker; How the Faculties Combine; History of Photography in America; Expression, finely illustrated; Choosing a Servant; Robert Chambers, the distinguished Scottish Author and Publisher; Punishment and Prison Reform; Homes of Famous Americans; The Hermitage; Small-Pox and Vaccination; Irrigation in Colorado; The First Chapters in Genesis, another interpretation; Tools for our Women, etc. Terms, $3 a year. Single Nos. 30 cents. S. R. Wells, New York.

Patent Paint Brush.

We have had the opportunity of examining a Patent Paint Brush, which we regard as a valuable invention. It consists of a metallic socket or a cone shaped socket, which screws into a sectional nut, which is placed inside of the bristles to expand and hold them in their proper place. The novelty of this improvement is, that when one set of bristles is worn out they can very easily be replaced, which will be a saving of 50 per cent. to the painter. Any man can replace them very readily. For particulars address

SAMUEL BRILLINGER,
Williamsville, Erie Co., N. Y.

Answers To Correspondents.

H. B. Leiman: It is all right.

J. B. Tawzer: We owe you 70 cts.

P. N. Wingert: The last statement was only partial and was sent by mistake. As you do not claim percentage our account harmonizes with yours exactly, and we are now square.

Jeremiah Katherman: Your paper was, through mistake, sent to Gettysburg, Pa. The Youth not being published, your *Companion* is paid for to Vol. 9, No. 30.

Christ. Meyers, Va: All right, and we have squared books. It was a balance on 1871, not having given you any percentage for that year. Please excuse.

Eld. John Wise: We have examined your list of subscribers, and find that the Companion for brother D. M. Leatherman was not ordered by you.

G. L. Owens: The price of Orange Blossoms is $2. 50.

J. J. Shively: All right.

Eld. G. Witwer: There is yet a balance of thirty-five cents.

John Fisher: Raymond, Black Hawk Co., Iowa., wishes to have the names and addresses of bethren in Atchison, Brown, and Doniphan counties, Kansas. Will some of our readers give him the desired information?

Eliza Brandt: Your money is acknowledged in No. 16, but we have it only one dollar instead of $1 50. In the same number page 252, is your letter, signed, through mistake of the printer, Eliza Bryant.

Reuben Longanecker: What was your former address, as we do not wish to send the paper to both offices.

Wm. B. Knicely: We had been sending your paper to Hickorytown. We now send to Carlisle as before.

G. R. Kistler: The money arrived safe, you now owe us 50 cents.

H. A. Snyder: All right. Thank you. We have sent the book.

J. Conner: We have concluded the money was received at the time, but by some carelessness was not acknowledged. The papers are now being sent. We have placed the $1 00 to your credit.

E J. SAGER: Your explanation is quite satisfactory. Yor paper is now paid for to the end of volume nine.

L. J. GROVE: Your money is acknowledged in No. 15, S. J. Grove.

GEO. BRUBAKER: We know of no place where the Quinter and McConnell debate can be had.

J. S. STUTZMAN: All right. We have squared accounts.

FLEMING C. BARNES: Her name was on your list, and the error was at this office. Hope you will pardon. You are indebted seventy cents on volume eight, if our account is correct, after allowing you ten per cent. on list.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Buck's Theological Dictionary.

Under the word "Dunkers," in Buck's Theological Dictionary, a definition is given of just such a people as never existed upon the earth. And here a lesson can be learned on church history, and in fact on history and books generally.

The following extract from a letter more fully gives Beissel's views of the church of God, than anything I have ever yet met with in print.

O. SNOWBERGER.

Quincy, Pa.

THE CHURCH OF GOD.

Written by John Conrad Beissel, (By'sel) to Peter Baker. Ephrata the 20th of the 3d month,

1756.

Since there appears to be no hope, that we again each others shall see, so I will yet have this said: my spirit embraces you and your beloved ——— with and into the whole church of God, and the general awakening in Germany, as which spirits children we are. N. B.

But this is to be observed; the church of God has its twelve tribes under the new dispensation, as well as under the old. Now the tribes in Germany could not well from the barren Rachel come to birth. on account of the rage of the dragon and the fleshly antichrist: wherefore only the servant number multiplied, and when it came so far, so Leahbrought Judah forth, as from whence Jesus Christ comes according to the flesh. During the time Rachel remained barren, and though from the tribe of Judah many a beautiful branch grew forth, under the regency of the kings, yet was it only at one tribe, at which the fruitfulness of the new world closed remained, because the barren one had that seed to bring forth.

In the mean time God remembered Rachel, and caused the church to wander towards the setting of the sun. It must go short, for I could well write a book of this matter. It has at length come to pass that, Rachel in these lands has given birth to a son, named Joseph, or God will add thereto; (which is implied by the name.) This son indeed was quite a different one to the rest of the sons of Jacob, and yet they were all sons of Jacob, after the same manner as with the twelve apostles and disciples of Jesus, only one leaned upon his breast, and yet were all apostles.

The above is, to say the least, a very stiff translation from German into English. Nevertheless to save labor we give it as presented to us by friend Snowberger.

Feet-washing.

Brother Holsinger: I hope you will give my views concerning this ordinance, as herein elucidated, a place in your paper.

The place of observing this ordinance, whether at Jerusalem or in this country, in an upper room, or where not, neither the number that engage in it on the same occasion, has anything to do with the example as set forth in the language of Jesus, when he says, "I have given you an example, that ye should do as I have done to you," John 13: 15. Here I understand the example to be to each one individually; that, as he had washed each one of their feet, they each should wash feet as he had done to each of them; for "the servant is not greater than his Lord." (Verse 16). "If ye know these things, happy are ye if ye do them." (Verse 17).

In verse 14th he says, "If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet." From these passages it seems clear, that he intended for each one to do as he had done to them; and it follows that, as the example is to individuals, each ought to wash another's feet. Further, he washed and wiped; therefore I understand each should wash and wipe. We all clearly understand the apostle when he commands us to salute one another with a kiss; and again, he says, exhort one another. Now why not understand the phrase one another in the command to wash feet as we do in other commands.

JOHN CADWALLADER.

Pleasant Hill, O.

Cerro Gordo Congregation, Ill.

Brother Henry: After hearing so many requests for ministers in the far West, through the C. F. C., I for one have concluded to try, in my weakness, God being my helper, to fill some vacancy in the far West, as soon as I can make the arrangements; and therefore offer my little farm for sale. I have 61 acres of land, which lies in the edge of the timber, two and a half miles from Oakley, a station on the Great Western R. R., about three-fourths of a mile from good grist and saw mills, (water power), 9 miles from Dacatur, the county-seat of Macon county, Illinois, and two and a half miles from our meeting-house. This district of the church is in a flourishing condition; with seven speakers, three ordained, and four in the second degree of office. Any brother that wishes to aid in the spread of the Gospel, and has got the means and wishes to settle here, will please to call. I will sell at a fair price.

HENRY TROXEL.

Building of a Meeting-House to be Let.

Proposals will be received until the first of June. Length, 50 feet; width, 35 feet; height, 15 feet; weatherboarding, one inch patent-worked pine, flooring pine, pine faced; 12 windows; 12 lights, 12 by 18, sash, one and a half inches, a wainscoating all round the inside four feet high, the balance of the wall and coting to be lathed and plastered; 24 seats; platform 6 by 6 feet, 16 inches high with one step; one set of tables to run the whole length of the building or aisle; 3 doors. Roof to extend 20 inches, with boxing, to be covered with oak lap shingles; 2 flues, to run from the ceiling 3 feet above the roof; council room nine feet. Frame, to be of good oak material; joice 2 by 8; studding 2 by 4½; sills and other material in proportion; stone wall to be 16 inches above ground. Church to be built on Anthony Nicely's land, Westmoreland county, Pa.

ANTHONY A. NICELY,
JAMES H. MILLER,
JACOB L. MEYERS
Building Committee.

JACOB L. MEYERS, *Treas.*

San Francisco, Cal. }
May 2nd, 1872. }

Brethren Editors:—You see by the above caption, that I am quite a distance from the place from which I last addressed you. Landed here on the 26th of the April, and will have to wait on steamer till the 5th inst. I passed over the longest line of R. R. in the world, 1920 miles, and over the greatest waste of land on the continent. With exception of a few fertile places, all the land from Nebraska till you get into California, is fit for nothing, except the few mines, wild beasts, and some renenegade Indians, who are but little better than brutes. I am not in favor of war with them; but if our government could find some nation that would trade coffee or anything else that would be beneficial to us for them I would glory in the trade; for whoever has dealings with them, can testify what a terrible nuisance they are to any nation of civilized people. Many of the peace commissioners are no doubt doing their best for the Indians; but others again are a stumbling block; for they will give them cause to rebel, and then they call a council and make a treaty with them, and Uncle Sam sends out a lot of goods to be given to the Indians, which pacifies them until some white men steal their goods, and then another rupture and treaty. And so it keeps moving on; for the fact of it is, some men are making immense fortunes out of these treaties, or rather out of the Indians. I think, by late accounts, that the settlers of Arizona and New Mexico will not leave many of them for any one to make treaties with; for they are at war now, and are unceremoniously following a *barbarous* custom by scalping. This they say is the only method of solving the problem, but really it is a horrible one, and one that I have no desire to engage in; for I have an inherent dread of a live Indian.

The mines are being worked on a larger scale than for two years past. Plenty of snow in the mountains, and rain, made the miners very active, and they are now putting forth their best endeavors to get as much of the shining dust as possible. Is it not curious how people will work for gold, silver and paper money. It seems there are but few exempt from the infection. I have known the best individuals in America, (school teachers), to grieve for more money; and even editors want it, and (privately) they usually complain of hard times; but where is the individual (except myself) but what has more or less to say about hard times?

I think I'll never get rich by digging gold or silver. I don't believe in creeping away down into the earth, and under mountains, for a little yellow dirt. I have an affinity for the surface of it. But many men here are wearing away their lives, and some losing them, for the sake of that which perishes with all other material.

The scenery, in passing through the mountains, is grand and awful; and as we passed through gorges, canons, tunnels and along precipitous places, I thought, what a small space on the *earth* is enough for man, and how little and puny an object he is in creation; and yet the mighty work that he here accomplished seems almost beyond comprehension; delving into the mountains; cutting adamantine rocks; bridging awful abysses, and performing all these herculeian tasks in so short a time. I was led to ask, what can not man do. It seems there really is nothing too hard for him to accomplish. But if half the energy and study of the mind were exerted in entering public and private improvements were applied to the preparation for a long eternity, many more would be on their way to a better world. But many spend the better part of the their days and energy in sin; and if they do come to the Savior, give him only the spent and down grade of life.

I visited the Laurel Hill cemetry this morning and truly it is a "City of the dead." Countless numbers slumber here in the silent tomb, from different nations and climes besides our own, like in the days of our Savior's visit on earth so now are the tombs of the dead garnished and made white. And as I wondered round the vast "city" I thought that even all the architectural skill used to decorate the tombs of the rich will yet have no effect from keeping them from being dust of the earth; and like the lowly and poor, all will at one time be called to appear before the great Judge, who will not enquire whether their tombs were decked with gold and monuments of spotless white marble, but whether they did their duty to their fellow-man and God. And how much more wise would it be to labor as earnestly for that other world as to make the tombs of the dead appear so grand.

San Francisco is one the first American cities, but is one of great commercial and manufacturing importance. Here can be seen vessels from all the maratime powers (of any note) in the world; and here, on the mart are exposed for sale the products of every clime. Here can be seen the natives of the different nations in their original dress and customs. It has all kinds of worships that the most fastidious could desire. Some three hundred churches, twenty theatres, and many places called "dance houses;" besides nearly evey fifth door on the principal streets, and even in some of the alleys is a *saloon*, decked out in all the invitation tapestry of gold letters, showy rooms, and quantities of liquors which are advertised to be Simon pure. It is nothing uncommon to hear of murders, suicides, robbing and stealing every day, and still they call it a very moral, well regulated city. Well that may be but I can't comprehend it "why it is so," but in a few days the ship from here will sail and I'll be glad, for I want to get out of Sodom, Have as yet met with none of the *brethren*. Expect to see some soon in Oregon. You will hear from me again in a few weeks.

Farewell.

J. S. McFadden.

The Punishment of the Wicked.

Dear Brother Holsinger: In the 18th number of the C. F. C., brother Daniel Longanecker writes a query in regard to the punishment of the wicked, and desires an answer. I, with brother Daniel, think that more is needed on this subject, by the great body of the brotherhood; and, I am fully persuaded, the ministering brethren do not feel that interest in, or importance of, the subject, to give it that prayerful and scrutinizing examination which it deserves at their hands, to enable them to promulgate it from the sacred desk, as they should. I know that a knowledge of the extent or degree of punishment of the wicked, in the Spirit World, or the amount of happiness of those who shall be so fortunate as to be num-

bered with the blood-washed throng in the Glory-Land, is not imperatively necessary, to constitute as christians; yet a proper knowledge of the attributes of the Great Jehovah, will be calculated to increase our love and adoration, of his wisdom, justice, mercy, and goodness.

To be considered Orthodox in the faith, now-a-days, a person *must be* heterodox. And why? Simply because certain individuals have formed themselves into congregations, and, claiming to be the Church of Christ, place their interpretation on God's word, and condemn all who differ with them, as heretics. This does not apply alone to the Roman Catholic denomination, but to all those sects that have man-made creeds, which are enforced on the faith and practice of their members, even though they conflict with God's holy word.

I do not coincide with the opinion of either of the four faiths named in the query. The second class comes nearer to the truth, as I understand it, than either of the other three. I cannot reconcile the eternal punishment, in material hell-fire, of all those who die out of the pale of the Church of Christ. It is true, I was rocked in the cradle of Methodism for thirty three years, and blindly swallowed every dogma of the church, either sweet or bitter. But having been made free, by the Holy Spirit, I have eschewed the commandments and doctrines of men for those of the Lord Jesus Christ. I do not now look upon God with that slavish fear which I once felt. And why not? Because my views of his attributes, or nature, have been changed. I now believe that punishment was instituted, not for any pleasure it rendered God, for Jesus wept over sinful Jerusalem; but his justice demanded the penality for sin to be enforced.

In the first place, I cannot believe that hell is a lake of literal liquid fire; because God is a Spirit, the soul to be punished, is a Spirit, and it will require a spiritual punishment to answer the end to be accomplished. God has certain laws, which he will not change; and I believe one of them to be, that the spiritual and immortal part of man will be punished in the world to come, until every vestige of sin, or rebellion against his authority, shall be obliterated.

In the second place, I believe that God is no tyrant—that he does not punish his creatures for the love of inflicting pain; but it is to prevent them from sinning, and after having sinned, to cause them to repent of having rebelled against his just and holy commands. As I think short communications most profitable, I defer my conclusion for another article, if the matter meets your approbation. Yours in Christ,

L. J. Grove.

Baltimore, Md.

Admonitory.

Brother Henry: I thought I would write a few lines for the Companion. It is such a good paper, there is so much good news in it. It tells us of the prosperity of the Brethren in different parts of the States; how they are getting along And we still find them contending for the faith, once delivered to the saints; and of others, who are made willing to forsake their evil ways, to turn in with the overtures of bleeding mercy; to own God as their heavenly Father, and Jesus Christ as their Savior; he who died and gave himself for us. It seems that man had degraded himself, had sinned against God, till there was no remedy to be found in heaven above, or on the earth beneath, whereby man could be restored to the favor and friendship of God our heavenly Father, but by giving his only Son. He sent him into a sinful world; he became poor that we through his poverty might be made rich. The blessed Savior did so much for us, and yet we see so many of our friends and neighbors, and those who are near and dear to us, by the ties of nature, who are declaring by their words and action, that they will not have Christ Jesus to rule and to reign over them. I have often thought, if they could only behold, with an eye of faith, the Savior extended between heaven and earth suffering, groaning, and dying, while, amidst all his suffering, he could yet look down on his enemies with love, and could pray, "Father, forgive them, for they know not what they do," I think they would stop sinning. But brethren and sisters I sometimes fear, that we have not the love we should have. We are commanded to love our enemies I fear sometimes we brethren, or some, at least, come short in this duty; and instead of trying to build them up, look down on them with derision, talking about them, and that even to those who are outside of the church. Oh, have we forgot the time that we were convinced that we were sinners, and called with the mighty call from above; when we were, as it seemed, willing to go unto death for his sake; and the vows we made? Matth. 18: 15 tells us what we there promised. Brethren if any of us have failed, and have not done as we should have done, for God's sake, and for the salvation of our poor souls, let us remember our vows, and let us try and keep them sacred; knowing, brethren, without holiness, no man can see the Lord in peace. In Romans 12: 10, the apostle says, "Be kindly affectioned one to another with brotherly love, in honour prefering one another." According to the language of the apostle, we should have love for our brethren as for ourselves. What we wish for ourselves we should wish for our brethren. Then, brethren, let us examine ourselves, and see whether we have that love in us. If we have not, it is high time that we should wake out of our sleep; for the time is coming when we all shall stand before the great I AM, there to render account for the deeds done in the body. None will be permitted to enter into rest, but those that have kept the faith.

Yours in love,

G. M. Noah.

Vinton, Iowa.

Explanation Desired.

Dear Brother Holsinger:—Whilst sitting by my writing table with the Bible in my hand, and reading the beautiful lessons penned by Paul upon the principles of forbearance towards one another, and for the word of God, I concluded to write a few lines for the Companion, in reference to his language to the Galatian brethren, where he says, "If a man be overtaken in a fault, ye who are spiritual, restore such a one in the spirit of meekness; considering thyself lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ For if a man think himself to be something, when he is nothing, he deceiveth himself." Now, dear brethren, please to give us the true meaning of the word restoration. In case a Bishop makes a misstep, and the Church takes the ministry from him, and afterwards

disowns him ; if he then returns to the church, and after a lapse of three or four months some of the members propose to restore his office, would the restoration spoken of meet the cause? Please give some information as to what position such a brother could be placed in to fulfil the instructions of Paul to the Galatian brethren. 6 : 1—3.

S. S. MURRY.

Niles, Mich.

REMARKS—The word restore, in the text cited, means to bring back to his former condition, to reinstate, to replace ; and it may apply to all members, whatever their standing, whether official or non-official. The case instanced is one that demands great caution. If there is cause sufficient to silence and excommunicate an Elder, in nearly all cases it would be advisable to restore him by degrees ; and he should in no case be restored to his full office before he fills the qualifications of a bishop, given in 1st Tim. 3rd chapter. As a general rule a bishop can be silenced only by the voice of the church and the assistance of bishops, and in no case should such be restored to their former standing without the *voice of the church and the aid of bishops.* But the context plainly shows, that it is the duty of the faithful—of those that are spiritual to make an effort in *meekness* to win back the member who is overtaken in a fault to restore him.

J. W. B

Announcements.

LOVE-FEASTS.

Editors COMPANION : Please say through the C. F. C. that the brethren and sisters of Thornapple district, Ionia Co., Michigan, have appointed to hold a communion meeting, the Lord willing, on Sunday, the 16th day of June next, at the house of brother Emmanuel Keim, five miles from Lowell Station, south direction. Day train from Grand Rapids due at Lowell 11 o'clock A. M., night train 11 P. M. A hearty invitation given. We hope ministering brethren will not forget us.

GEO. LONG.

The Brethren of the Buffalo Valley branch, Union county, Pa, will, God willing, hold their Spring Love-feast, June the 5th, commencing at 1 o'clock. The usual invitation.

J. L. BEAVER.

Brohther Henry:—We intend, the Lord willing to hold our Love-feast in the Walnut Level congregation, on Saturday, the 15th day of June next, commencing at 10 o'clock A. M. a hearty invitaton is given to all ; especially laboring brethren are needed, as this is only a newly organized church, and laboring brethren are scarce. The meeting is at brother Stonebreners three miles south west of Decator, Adams Co., Ind. Decator is on the railroad running to Ft. Wayne. Any coming by rail will be met by conveyance, by giving timely notice to Israel Stonebrenner, Decator, Adams Co., Ind.

JOHNATHAN WARNER.

South Waterloo Church, Iowa. Saturday and Sunday, 15th and 16th of June, commencing at 1 o'clock P. M.

Manor branch, Indiana Co., Pa., June 31st, to commence at 10 o'clock A. M.

Dry Valley meeting-house, Mifflin Co., Pa., May 31st, to commence at one o'clock P. M.

Warrior's Mark Huntingdon Co., Pa., 8th and 9th, of June, to commence at 2 o'clock P. M.

Buck Creek Church, Henry Co., Ind., May 31st.

Dry Creek church, congregation, Linn Co., Iowa, 19 and 20th of June.

At George Dilling's Urbana, Ill., June 22d and 23d, to commence at 10 A. M. on Saturday.

Berlin congregation, Somerset Co., Pa., on Sunday, June 16th. to commence at 10 o'clock.

At Washington Wyland's house, Harlan, Shelby Co., Iowa, 15th and 16th of June.

Elk Lick church, Somerset Co., Pa., Saturday after the Annual Meeting, May 25, to comence at 4 o'clock P. M.

Please announce that the Brethren of Vermillion Church, Livingston Co., Ill., propose to hold a communion (the Lord willing) on the 15th of June at the house of brother Paul Dale, 5 miles south of Cornell and 6 miles north west of Pontiac. The usual invitation is given to all.

MARRIED.

By the undersigned, at the residence of the bride's father, near Somerset, Pa., on Tuesday, May 7th, brother ISAIAH JOHNSON of Fayette Co., and sister KATIE SCHROCK, of Somerset Co., Pa.

J. W. Beer.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Eagle Creek congregation, Hancock Co., Ohio, April 29th, sister MARY RINGERMAN. aged about 61 years. The occasion was improved by brethren Eli Beagle and E. Bosserman, from 1st Thess. 4 : 13—18, after which her remains were taken to the cemetery and consigned to the tomb.

Also in the same congregation, March 30th, JESSE A. BOSSERMAN, son of brother David and sister Mariah. aged 8 years 6 months and 8 days. Occasion was improved by brother E. Beagle and J. Witmore, from 2nd Philppians, 1—2, to a large concourse of people.

S. T. Bosserman.

In Keedysville, Wash., Co., M. D., May 3rd CLARA A. daughter of brother John A. Grossnickle, aged, 9 years 5 months and 27 days. We all loved our little girl, for her bright intellect, sweet disposition, obedience, and all those charms that make good little girls. Truly she was the sunshine, joy and comfort of that now sad house. It was not for her that we sadly wept, but for ourselves. She is happier than we, but we will try to imitate her example, and be more holy, pure, kind and good, to be able to sing with her in Heavenly Choirs. Funeral services by Elder David Long and Daniel Stouffer.

"They which sleep in Jesus will God bring with him."

Sister SUSAN DOUGLASS was born at Germantown, May 18th, 1790, and died in Philadelphia, March 10th, 1873, in the 82nd year of her age.

Early in life she embraced "the faith once delivered to the saints." Truly a loving and faithful mother in Israel has gone from our midst a vacant place never to be filled, yet "we mourn not as those having no hope." A long and useful life was hers ; a life well spent in doing good to those around her. Naturally gifted with a bright and cheerful disposition, her society was enjoyed by old and young. To the young she was especially endeared by the kindness and love. Most patient during a long and tedious sickness of nine months, her mind being perfectly clear, she was conscious till almost the last moment of life. When the final summons came, it found our dear sister ready, and "Having a desire to depart, and be with Christ which is far better." She was interred in the Brethren's bury ing ground at Germantown. Funeral ser vices by brother Christian Custer.

Silas Thomas.

In the Limestone church, Washington Co., Tenns., our muchbeloved brother, DANIEL BOLTON, on the 12th day of May, aged 73 years 6 months and 6 days. He leaves a large circle of friends and neighbors to mourn their loss ; but we have the hope that our loss is his great gain. Funeral services by brother Isaac Crosswhite, from 1st Thess. 4 : 13—18, to a large and attentive congregation.

Solomon G, Arnold.

Visitor please copy.

Shoal Creek congregation, brother PHILLIP DICE, departed this life on the 12th day of April, age 60 years 11 months and 15 days. Was a son of Peter Dice ; born in Perry Co,, Pa., 1811. He was a worthy brother ; united with the church in 1850 ; was elected deacon in 1851 ; served seven years and then was forwarded to the ministry ; served fourteen years. He left a wife and six children. The widow and four children are members. Their loss is his gain. Disease, heart dropsy ; being afflicted with the disease for eleven years. Though his suffer-

ing was terrible, he bore it with patience; often remarked that his suffering would be confined to his bed eight weeks. After he was taken sick he was annointed by the Elders. His funeral text was 2nd Timothy 4 : 5—8 This text was selected by the deceased himself, a few days before his departure, and carried out by the undersigned. His funeral was attended by a large concourse of neighbors and friends. His preaching in this new country created a sympathy and admiration which will long be remembered.

Elder Daniel Hendricks.

Newtonia, Mo.

In the Beaver Creek church, Dayton, Ohio, May 8th, LIZZIE L. FRICK, daughter of brother Wesley R. and sister Elizabeth, aged one year 5 months and 4 days. Funeral services by the brethren, from 2 Samuel, 14 : 14.

B. F. Daret.

In the Howard church, Howard Co., Ind., May 4th, of heart disease and dropsy, brother ISRAEL BRUBAKER, aged 42 years 11 months and 28 days. He leaves a widow and 6 children.

George Brubaker.

In the Bear Creek congregation, M. D., April 28th brother DAVID BOWMAN, aged 63 years 3 months 23 days. Funeral services by Jacob N. Thomas and Josiah Beeghly, from John 5 : 25. The subject of this notice was laid helpless with apoplexy nearly seven months; but bore his sufferings with Christian resignation.

Jeremiah Beeghly.

In Middle Creek church, Somerset Co., Pa., March 27th HARRISON PENROD son of Harrison and sister Annie Penrod, aged 5 years and 2 days. Occasion improved by the writer from Matth., 18 : 1—4.

John C. Schrock.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

Jacob Bare	0 50	E. H. Stauffer	1 00
P. P. Phillips	1 50	E. Roop	1 50
J. B. Tawzer	1 50	Annie Hoke	0 50
Thomas Berry	1 15	John H. Smith	1 10
J. M. Thomas	1 50	Catherine Frantz	1 50
George Witwer	5 00	S. A. Shaver	4 00
J. L. Beaver	8 90	T. F. Imler	1 50
H. H. Connell	1 00	D. A. Lichty	2 00
Mary Sperry	1 50	M. Beshore	1 50
Henry Stryckers	1 00	F. Amon	1 50
S. J. Miller	1 50	D. F. Stouffer	1 50
Jacob Bahr	5 00	Jacob Conner	3 25
A. Dickerson	1 00	Jonathan Meyers	18 00
E. Ownby	3 00	J. G. Winey	3 00
J. Swihart	6 00		

Pittsburg and Connellsville R. R

TIME TABLE.

Commencing on Monday, October 10th, 1871, at 2 o'clock, P. M.

EASTWARD.			WESTWARD.	
Cum Mail	Bait Exp.	STATIONS.	Cin. Exp.	Cum Mail
A. M.	P. M.		A. M.	P. M.
26 50	6 30	Pittsburg	11 00	6 10
10 21	9 07	Bradford	8 36	2 30
10 27	9 30	Connellsville	8 30	2 25
1 20	11 07	Mineral Point	6 05	11 03
1 40	12 3	Garret	5 49	11 12
157	**1204**	**DALE CITY**	**535**	**1055**
3 16	1 13	Bridgeport	4 23	9 35
4 00	1 55	Cumberland	3 40	8 50
P. M.	A. M.		M.P.	A.M.

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For the Companion.

Be Careful What and How you Read.

When we look for a moment at the mass of fictitious reading that is flung broadcast over the world, can we wonder that the young so early wander away in the paths of vice, or that the vile dens of our cities, are seething in impurity, are peopled with wretched manhood and fallen womanhood. We look in astonishment at the evidences of blighted intellect, lost virtue, and ruined lives; and yet how many of these learned their first lessons at home, over the pages of some impure novel. In how many of our homes does the Bible lie untouched for years, till the lids are covered with dust; while dime novels, and other light literature are constantly and continually read. And we have witnessed where even parents excused themselves from the house of worship to read their light literature, while they ought to be directing their thoughts heavenward. The young gain almost all their education from novels, and such like; while the Bible is not taught in our common schools any more. Then they pore over the unchaste pages, and shed fountains of tears over some luckless heroine that never lived, and whose counterpart never will live; but they have no sympathy for the sorrows of a beggared widow or orphan, and their hearts are unmoved at the sight of actual human suffering. Can it be that he to whom God has given ten talents, will waste them all in wrecking humanity? Shall they be willing for dollars and cents to send young souls to perdition? The young, have a desire to read funny pieces, and among such, are a good many fables, and idle tales; sometimes profane language is used; all which have a tendency to lead young souls to ruin. We do not say that reading novels, should be dispensed with altogether, but to take, or devote all our time to reading stories, and novels, is wasting our time; reading history is a more productive way of passing our leisure hours. God has wisely created man for some noble purpose and has granted him time, place and opportunity, to cultivate his mind, and to be of use, both temporal and spiritual. If the reading of light literature would be beneficial, then you would find an excuse for reading it; as it is not, we would say to you, young reader, do not trifle away your time with it. Let your motto be, to read good books, read much, and ponder well what you do read. Many a thoughtless youth is whirled through the world without meditating over what he has pursued. To read, and to think, is what we all ought to put in practice a little more; and God will smile on our persevering efforts of gaining knowledge for the world terrestrial, and hereafter for a world celestial.

M. H. MEYERS.

Sipesville, Pa.

For the COMPANION.

Scraps of History.

St. Augustine, an illustrious father of the Church, and Bishop of Hippo, at the close of the fourth century, whose authority was, according to Petavius, so great that, "the fathers and doctors who came after him, and even the popes shemselves, and the councils of other bishops, have all of them been of opinion that it was a sufficient proof of the truth of any opinion, that St. Augustine had taught it," says, "After that ye promised to believe, we *three* times immersed your heads in the sacred font."—*Sermo De Myst. Bap.*

St. Basil, surnamed the Great, successor of Eusebius as bishop of Caesarea, in 370, and, according to the learned Basnage, "a man of the utmost sincerity and candor, even in the minutest affairs, which shine forth, no less than his erudition, in the numerous works he has left," says, "For the bodies of those baptized are as if buried in the water." * * * * "In *three* immersions, therefore, and an equal number of invocations, the great mystery of baptism is completed."—*Lib. De Spir. Sanct. cap.* 15.

Cyril, Bishop of Jerusalem, about the middle of the fourth century, in addressing the baptized in general says: "After these things ye were led to the sacred pool of divine baptism, as Christ

was taken from the cross to the prepared tomb. And each was asked if he believed in the name of the Father, and of the Son, and of the Holy Spirit. And ye compressed the saving confession, and sank down *three* times into the water, and again emerged; and hereby a figure covertly representing the *three* days burial of Christ. For as our Savior spent *three* days and *three* nights in the bowels of the earth, so ye also in the emersion imitate the first day of Christ in the earth, and in the immersion, the night."—*Catech.* 20, *Mystag* ii, § 4.

Basil, A. D. 360, "By *three* immersions, the great mystery of baptism is accomplished."

Ambrose A. D. 374: "Thou wast asked, dost thou believe in God the Father, Almighty? Thou saidst, I do believe, and wast immersed; that is thou wast buried, (*mersisti, hoc est, sepultuses.*) Thou wast again asked, "Dost Thou believe on our Lord Jesus Christ and his crucifixion?, Thou saidst, I believe, and so wast buried with Christ."

Mr. Reeves: "The ancients carefully observed *trine*-immersion, insomuch that, by the Canons Apostolical, either bishop or presbyter who baptized without it was deposed from the ministry.

Sir P. Ricaut, "*Thrice* dipping or plunging, this church (Greek) holds to be as necessary to the form of baptism, as water to the matter."—*In Taed, Exam. Vol.* 1. *P.* 268.

The latter version of the forty-ninth Apostolical canon, as made in the sixth century, by Dionysius Exiguus, who was, according to Casiodorus, "a good Latin writer, and well acquainted with the Greek language, from which he translated much," This canon reads as follows: "If any Bishop or Presbyter shall celebrate not *three* immersions, (original, *tria Baptismate*, rendered by Dionysius *triaum mersionem*,) but *one* immersion, (original *hen Baptismer*, rendered by Dionysius, *senel mergat in Baptismate*,) given in the Lord's death, let him be deposed.

Chrysostom, who flourished in the fourth century, says, "The *three* immersions used by the ancients in the performance of the rite are called *tria baptismata*, three baptisms; that is, *three* immersions, for it could not be three purifications: it was only *one* purification. I am well aware that the three immersions may be called also one baptism. My philosophy can account for this. When there are said to be three baptisms, the word is used in reference to the act of immersion; when they are called one baptism, the word is used in reference to the rite in its appropriated sense. The three immersions are, in the estimation of those who used them, only one rite, which was designated by the name "baptism."—Carson on baptism, Am. Ed., Page 491–492.

Tertullian, a distinguished Christian father, who flourished at the close of the second century, "understood the word in reference to the ordinance as signifying immersion. He translates it by *tingo* Mr. Beecher thinks he has silenced this testimony, by translating the word by purify. But the disproof of this is as certain as it is short What Tertullian designates by *tingo*, he designates by *mergito*. And if he says *ter mergitamur*, he says also, *ter tingimur*,—we are thrice dipped. It was only one purification, though it was performed by three immersions."—Carson on Baptism, Am. Ed., Page 489.

The Pantalogia, under the article "Greek Church," thus explains, 'That part of the Christian church which was first established in Greece, and is now spread over a larger extent of country than any other established church. It comprehends in its bosom a considerable part of Greece, the Grecian Isles, Wallachid, Moldaira, Egypt, Abyssinia, Nubia, Lybia, Arabia, Mesopotamia, Syria, Cilicia, Palestine. It may be observed, that amid all their trifling rites, they practice *trine* immersion, which is unquostionably the primitive manner." In connection with the above we have the following foot note: "Trine immersion, or immersing the person three times, once in the name of each of the Divine persons, was in use in the beginning of the third century. It was practiced in England till the sixteenth century; and is still rigidly observed in the eastern churches."—Scripture Guide to Baptism, by R. Pengily, from the London edition, Page 73.

I shall leave the matter with you, brethren and friends, hoping, however, some one may be benefitted by the fragments that I have gathered together on this much disputed subject. It surely cannot, in justice, be said, that we are alone in the idea of a triple action in baptism, for the most profound in church literature are with us. Why then should we doubt? And again, these "Scraps of History" that I have laid before you, I have gathered from works written and published by our single immersionist friends.

Farewell. C. G. LINT.

WICKED POLLY.

"Take Warning by Me."

Young people, who delight in sin,
I'll tell you what has lately been:—
A woman who was young and fair,
Has died in sin and sad despair.

She'd go to frolics, dance and play,
In spite of all her friends could say:
"I'll turn to God when I get old,
And he will then receive my soul."

On Friday morning she took sick:
Her stubborn heart began to break:
"Alas, alas! my days are spent!
Good God! too late now to repent!"

She called her mother to her bed:
Her eyes were rolling in her head:—
"When I am dead, remember well,
Your wicked Polly screams in hell!"

Young people, lest this be your case,
Return to God and seek his face;
Upon your knees for mercy cry,
Lest you in sin, like Polly, die.

"The tears are lost you shed for me;
My soul is lost, I plainly see.
O mother, mother, fare you well;
My soul will soon be doomed to hell!

"My earthly father, fare you well;
My soul will soon be doomed to hell!
The flaming wrath begins to roll;
I am a lost and ruined soul!"

She gnawed her tongue; before she died,
She loudly groaned, she screamed, and cried,
"Oh! must I burn forevermore,
When thousand, thousand years are o'er?"

At length the monster, Death, prevailed;
Her nails turned blue, her language failed;
She closed her eyes and left the world;
For down to hell she soon was hurl'd.

It almost broke her mother's heart,
To see her child to hell depart:—
"My Polly, oh, my Polly 's dead,
Her soul is gone—her spirit fled."

Good God, how did her parents mourn,
To think their child was dead and gone!
"Oh! is our Polly gone to hell?
Our grief 's so great no tongue can tell!"

Young people, try to serve the Lord;
Return to him, and read his word;
Don't trifle all your days in pride,
And die in sin like Polly died.

Remember well your dying day,
And seek salvation while you may;
Forsake your sins, and follies too,
Or they will prove your overthrow.

DAVID FIKE.

Oakland, Md.

A Mother's Words.

A youth of eighteen or nineteen years sat at an open window, with a look of painful perplexity on his face, caused, apparently, by a letter he held in his hand. After sitting thus for some minutes, he muttered to himself, "yes I must go; if I don't, Brown and Smith will be laughing at me, and calling me righteous over-much, and, after all, there's no great harm in it; for I'll go to church in the morning, and it's only to be a sail down the river, and spend a day in the country." Still, he pressed his hand on his forehead for an instant, then rising hastily, he said, "There is no use bothering about it; I must go."

As he rose, his eye lighted on the setting sun, and, as he did so, his whole expression changed: a sweet, yet half sad look played on his face,—his thoughts were elsewhere,—another scene was before his eyes. The dark street had disappeared, and in its stead a neat country cottage had risen. In thought he was there: once more he saw the hills that rose near that cottage home; once more the blue waters of the distant lake glistened before him; once more he sat in the cottage garden with his widowed mother, and watch the setting sun. Once more that mother's words sounded in his ears,—"John, don't forget your God, and he'll not forget you. 'Remember his Sabbath day to keep it holy.' 'Though sinners entice thee to break it, consent thou not! Oh, when you're tempted to do wrong, don't forget to pray! Never let the sun go down on a prayerless day. May the God of the Fatherless guide you, may the Lord Jesus be your Savior.'"

Yes, six months had passed since he heard these words, and yet they seemed to sound in his ears. Tears filled his eyes; and rising he folded his hands in prayer; then taking his up his pen, he wrote thus:—

"'Thanks, Brown for your invitation; but I cannot accept it. My duty to God is to obey his commands; and he hath said, 'Remember the sabbath day, to keep it holy.' Spending the day in idle pleasure, is not doing this; and I wish you would think over the subject, and not go yourself.'"

How great is the influence of a pious mother's words! How wonderful the answers to her earnest prayers!—*Selected.*

What For?

A gentleman came into our Sunday-school not long ago, and said to the children: "There are two questions I want to ask you. One of them you can all answer. The other, I do not know whether you can or not. Will you try?"

"The first question is Who made you?"

When the gentleman asked this, the chidren looked at him, and round at each other, as they answered, "God," as if they hardly knew how to answer such an easy question,or why he should ask it.

What do you think his second question was? "*What for?*" Could you have told? Do you know why God made *you*?

The children did not seem to know what to say, so they said nothing. But there was one little boy, named Gurney, up in the gallery, whom his mother had taken there because she thought he was not old enough to be down with rest; but it seems he was really bigger than some of the others, for he gave a very nice answer to this second question. I wish you could have heard his sweet little voice, saying, "to be good, and do good."

Do you not think that Gurney was right? If God made us to be good, and do good, how sorry he must be to see us, instead of this, "being wrong, and doing wrong!"

Now, the only help for us in our dear Lord Jesus Christ. He can, and will, if we ask him, make us over again by his Holy Spirit, so that he will not only forgive our past sins, but help us grow more and more like himself.

So, we shall please God, so, we shall be what he made us for; and so only can we be happy in this world, or in another.—*Child's Paper.*

Be still prepared for death; and death or life
Shall thereby be the sweeter.—*Shakespear.*

For the COMPANION.

To Noah Harper, Pastor of the Missionary Baptist Church, Bunker Hill, Ind.

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him ; 1st John 11 : 4.

As there has been so much said concerning me for withdrawing from your Church, I will try to give my reason for so doing. First allow me to say, I had never searched the word of God to learn what is really demanded of man : of self-denial, subjection, the carnal mind, suffering, patience, humbleness, and meekness, I knew nothing—mere by what had been taught me from my youth, that all sects and creeds were of Christ ; in fact, believed that Christ was divided, and Paul was crucified, and Cephas was the name in which to be baptized. Now you cannot help but feel that you and others have falsely accused me ; but it seemed necessary that you should make false accusations, for true ones you could not find. For you know that in every respect I was willing for all duty, far surpassing the most of the young members ; and you begin to see that the service of the Lord was first and foremost with me. As to my reason for leaving your highly exalted Church they are :

I. You told me to search the scriptures. This I did, and came to the 3rd chapter of John where it says, "you must be born of water and of the Spirit." Here was contradiction to what you had taught me. "Born of the Spirit and of water," you would have it. But where do you get it ? Does the Scripture teach you one thing, and me another ? What a false teaching it must be ! But thanks to our Creator, it is not so ; for it is so plain that a way-faring man,(though a fool), need not err therein.

Then came what you call the Lord's Supper. Now if you would tell any rational man to come to supper at 12 o'clock or noon, he would surely think that you lost the run of the time of day, just as I saw you were loosing the run of the Scriptures. You cannot deny that the Supper Communion, and feet-washing were instituted on the same night. Who gave you leave to lay any of them aside, or change the time ? "What God has joined together let no man put asunder." Did not Christ join those together ? No one has a right to put them asunder. "If I your Lord and Master have washed your feet, ye also ought to wash one another's feet, for I have given you an example, that you should do as I have done to you :" Remember I told you, the servant is not greater than his Master. If, then, the Master has given us this example ; why not obey ? Would you set at naught the word of God, and bring in railing and slanderous reports against those who would keep the word of the Lord ? Do you not know our Lord Jesus, who ascended to the celestial courts of heaven, shall in like manner descend in flaming fire taking vengeance on them who obey not the gospel ? He said, "heaven and earth shall pass away, but my word shall not pass away ;" for his word liveth and abideth forever, and shall judge men in the last day. Therefore examine yourselves , and see if you be in the one body, having the one faith, guided by one Spirit, for Christ is not divided ; neither is his body divided, for the gates of hell shall not prevail against it ; for it is founded on a rock, and must stand—the rock the builders rejected, which was cut out of the mountain without hands.

Now what would you have me do ? Would you have me eat and drink with you, and rise to play at your foolish celebrations, and help make the house of the Lord a place for sport with such things as Christmas trees, concerts, &c. ?

Let us reason a little : "Christ said if ye love me you will keep my commandments." Therefore we ought to give more earnest heed to the things we have heard ; for the time has come that they will not endure sound doctrine. Therefore it behooves us to try the spirits and see whether they are of Christ. Hath not God made foolish the wisdom of man, and of this world ? God does not command us to follow in Christ's footsteps, and then tell us it is non-essential. When he gave the command by his apostles to salute one another, he wanted to see if in us dwelt the simplicity that was in Christ, or trying to become as little children. Here are love, union, meekness, and loveliness all combined. This is where the Lord wished us to be ; and I am thankful he called me to serve him where I am. In conclusion I would say, if you cannot yet see why I left your church, I will give a number of scriptural reasons. If I left the church for such reasons as you say, why then did the other five leave ? I hold no harsh feelings or envious thoughts against you, but love you the same as when first acquainted. Now let me say with one of old, "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the City."

I remain your friend.

D. H. BAILEY.

For the *Companion*.

Is there Salvation outside of the Church ?

We often hear it said, that there are as good people out of the church as there are in it. We do not think so ; we believe there are members in the church, who are better than any one can be, out of the church. At the same time we believe there are some out of the church, as good, if not better, than some in it. That there are unfaithful and bad members in the church we believe ; but that a person cannot arrive at, and attain unto, a higher degree of perfection and holiness, and be more acceptable to God, than one out of the church, we do not believe. What God in his great mercy, and unsearchable goodness and wisdom, may do or provide for some way of escape for those who have not the light of Gospel revelation, we do not pretend to know. But the Gospel only promises salvation to those who believe in the Lord Jesus Christ ; "Them that are without, God judgeth." This apostolic principle, should prevent us from condemning too soon or hastily, such as have not had the light of the Gospel, or never have had the Gospel preached to them. Now on the same principle, we argue that the gospel salvation is only promised to those who are in the church which Christ established, against which he said, "The gates of hell shall not prevail. And all to whom the gospel is preached must become members of his church, when it is clearly made known to them, when they can do so, or be excluded from the favor of God.

Now we read in Paul's letter to the Col. 1 : 24, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, *for his bodies sake, which is the church.*" There we see the church is represented as

the body of Christ, and in Eph. 1 : 22, 23, Paul, speaking of the exaltation of Christ, says, "And hath put all things under his feet, and gave him to be the head over all things to the church, *which is his body*, the fulness of him that filleth all in all." Here we see the same idea conveyed to our minds, representing the church as the body of Christ. So we plainly discover, that all men who are not members of the church, are no part of Christ's body, but are separated from the body of Christ; and the Savior declares, "if a man abide not in me, he is cast forth as a branch and is withered, and men gather them, and cast them into the fire and they are burned," John 15 : 6. Now we understand from this that for those who are not members of the church of Christ, or who are separated from Christ, that there is no life for such; but that they become as withered branches. Now we argue, it is not merely because a man does not belong to or have a membership in the church, which exposes him to the danger of failing to enjoying salvation, (for we believe many, have a membership in the church who will fail to enjoy salvation). But because they have not that union or connection with Christ which is secured to them, in being a lawful and faithful member in the church of Christ, being out of the church they do not partake of that divine power which is absolutely necessary to qualify and fit, all for heaven and immortal glory.

Paul, in speaking of the church, and the great love Christ had for it, reveals to us the holy character, and divine mission of the glorious church of the living God, says, "Husbands love your wives even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." This represents Christ as having given himself for the church only, and we think Paul means that only those who are legally initiated into and lawfully connected with the church, who will derive all the advantages from Christ's mediatorial work, which that work imparts. No doubt, our Savior saw there was a necessity for the church, and for its ordinances, or he would not have organized the church, and given ordinances or means of grace, to the church for the use of its members. Now if we do not possess a membership in the church, and neglect using the means of grace that the church affords to its members, and then say we are or can be as good without these as with them, is charging our Lord with doing what was not necessary, and make ourselves wiser than our Savior. But a little while before our Lord and Savior ascended to heaven, he commissioned the apostles, as we read in Matth. 28 : 19, and in that commission we read, "Teach them (those who have been baptized, and are members of the church,) to observe all things, whatsoever I have commanded you." Here we see members in the church do or observe the commandments of our Lord, while those who are not members of the church do not. Then if those out of the church can be as good as those in it, the disobedient can be as good as the obedient, but this no one can admit, without rejecting the Bible. In reading the holy Scriptures, we find many glorious promises made to them who enter in by the door into the fold, (the church) and are faithful in observing the commandments of the Lord, "Bearing the burden and heat of the day." These promises are made to them who are grafted into the true vine—connected with Christ—and members of his body, which is the church, and which is the great agent through which Christ accomplished his purposes of mercy, and in spreading his truth. Those who faithfully co-operate with Christ in this way, may claim the promises of the gospel. But those who refuse to co-operate with him in this way and take or prefer their own way; we think they do not respect the authority of Christ as they should and cannot claim the promises or have it justly said to them, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things enter thou into the joys of thy Lord."

M. J. THOMAS.

Shinbone, Pa.

For the COMPANION.

The Rich Man and Lazarus.

Christ is responsible for the following facts, stated in the story of the rich man and Lazarus, any one of which proven to be true must establish the correctness of all the rest: 1st, That Lazarus and the rich man both lived and died; 2nd, that Lazarus was at death carried by angels to Abraham's bosom, and in the embrace of the old father of the faithful was comforted; 3rd, that the rich man died, was buried, and in hell lifted up his eyes in torment, and saw Abraham afar off and Lazarus in his bosom, and entered into conversation with him, confessing himself tormented in flame; 4th, that Abraham corroborated the fact of his torment, and Lazarus's comfort, but refused him any help or consolation; 5th, that the rich man sought warning for his five living brethren, who did not believe in a hell of torment after death, lest they also should come to that place of torment; 6th, that Abraham alleged, firstly, that there was no need of sending Lazarus to testify on the subject of this hell of torment and flame, because Moses and the prophets whom they had for their instruction had sufficiently testified in reference to it; and, secondly, that if the living did not hear them, if one rose from the dead and went to them, they would not repent.

Is it true? Did Moses and the prophets teach a hell of fire, and pain, and sorrow, for the wicked after death? If they did, the narrative of Christ is confirmed; if not, it is proved incorrect, or a fable. If they do, then the doctrine of a state of conscious existence after death is true; if they do not teach it, then the doctrine is baseless. Will materialists abide the decision? I will now proceed to show, that what Christ (and, as he declared, Abraham also) said of a hell of fire is true.

The Hebrew word is *Sheol*: the Greek word, *Hades:* the English translation, hell, grave, pit underworld. It will be seen that I admit the definition grave; and I also admit that, when it is used for the grave, it signifies a place where there is no work, nor device, nor knowledge. If this were its only use there would be no propriety in Christ's use of it in Luke 16; for there he represents one in hell in perfect consciousness. Therefore he could not mean the grave where the man was buried. For he declared that in hell he lifted up his eyes, being in torment. Nor is this to be sneered away by asking if a

disembodied spirit has eyes. Of course it has, or Christ would never have affirmed it. Remember, reader, Christ is the responsible person in the case.

But what did Moses and the prophets teach? Moses taught, or God through him, (Deut. 32 : 22), "A fire is kindled in mine anger, which shall burn to the lowest hell : it shall consume the earth with her increase, and set on fire the foundations of the mountains." The fact of such a fire, burning deep down and setting the foundations of the mountains on fire, and the consumption of the earth's increase by its volcanic overflow, is well known. This God calls *Sheol*. It is not the grave. If *Sheol* is a place of sorrow and pain, (Psalm 18 : 3) : "The sorrows of hell compassed me about ;" (116 : 3), "The sorrows of death compassed me, and the pains of hell got hold upon me : I found trouble and sorrow." *Sheol*, then, is a place of fire, sorrow, and pain, according to Moses and the prophet David.

It is the place of the soul in contra-distinction to the flesh : "My flesh also shall rest in hope, for thou wilt not leave my soul in hell (*Sheol*) neither wilt thou suffer thine Holy One to see corruption." Ps. 15 : 9, 10. Peter, on the day of Pentecost, made application of this to Christ, and said, "His soul was not left in hell, neither did his flesh see corruption." Then it is in David the place of the soul not the flesh. But Ps. 9 : 17, testifies, "The wicked shall be turned into hell, and all the nations that forget God." If it were the grave, which is meant, then the righteous and wicked both go there. Hence it does not mean the grave.

Again, Isaiah (chapters 13th and 14th) in predicting the destruction of Babylon by the Medes, and the deliverance and restoration of Israel, foretells also the death of the king of Babylon, that he was cast out among those slain with the sword, with no burial—cast out of his grave as an abominable branch, and covered with worms. But he went down to hell, to the sides of the pit, where all the mighty ones who had preceeded him rose up to meet and reproach him with his former tyranny and terrible fall, till he had become as weak as they, and like them.

This hell is not a place of unconsciousness. It does not therefore mean the grave. Christ and Abraham therefore did tell the truth, when they affirmed that Moses and the prophets did speak of a hell, such as Jesus described as the abode of the rich man. Having proven one point in the narrative to be true beyond the possibility of successful contradiction, it remains for the materialist's fraternity to prove one point in Christ's statement to be false or unfounded, or to abandon their doctrine of the total unconsciousness of the dead, or give up their claim to conscientious honesty in its maintainance, if in the face of this argument they continue to advocate it. In this view of the subject the question of the parabolic nature of the naratives is entirely superceded, by the fact that Moses and the prophets taught the doctrine.

SILAS HOOVER.

Berlin, Pa.

For the *Companion*.

Personal Acquaintance of John the Baptist and Christ.

It seems sister Williams is not satisfied yet with the above subject ; therefore I will offer one more article in its defence, and then I am done. It seemed a little strange, while I only incidently made the remark, that the sister entered into the controversy ; but on my part it shall be in a friendly way, and that will do no harm ; on your part it has been the same thus far, and thoughts have been brought home to me that are valuable indeed, such as these, "Am I as intimately acquainted with Christ as I ought to be ?" This is a question that might be asked of every reader of the COMPANION, and every reader might answer ; but I fear many would be obliged to say, "I am not as well acquainted as I should be ;" and others must say in truth, "I know him not all, I have never been endowed with the Holy Spirit ?" O sinner, think before you die. If you do not form an acquaintance with him in this life, in the day of judgment you will have to come before him to hear your final sentence, which will be, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." I hope this will absorb the the thoughts of all who may read this article ; not on account of our controversy, but seeing there are other important things connected, which have been drawn in by the sister, that are of more value to know than all the world—"To know the true God, and Jesus Christ whom thou hast sent."

The Question before us is, Were John and Christ personally, or intimately, acquainted ? John himself says, "I knew him not." Will we refuse to take his word, when given to us by the inspired evangelist ? I am willing to accept it as true. But says sister Williams, "He did not know him as Christ, but as his relative or friend." By what authority do you say this ? Is not the language emphatic ? and should it not be taken in its broadest sense ?

Now let us reason together on other subjects, and see what the result will be of such reasoning. It is said, John's voice was heard in the wilderness : "Prepare ye the way of the Lord, make his path straight." He preached "the baptism of repentance for the remission of sins." Where did he go to perform the work ? In the river of Jordan. This is the key that unlocks the mystery : the veil is lifted away, and we behold the glory of God. What does supposition say at the present day ? "The work may be performed in a house." As an evidence we will cite you to the case of Paul. When Ananias said to Paul, "Arise and be baptized, and wash away thy sins," he was in a house. Another says, "We suppose the Jailor was baptized in the house, and there was no river in the Jail." Then comes another and says, "Children ought also be baptized ; for Lydia and her household were baptized, and there must have been children among them." This way of reasoning is not only intended to destroy the idea of going into the river to be baptized, but to destroy the idea of immersion, and substitute sprinkling in its stead ; which they have done. And what a confusion it has brought about ?

Again, we assert there was something about the appearance of Christ, which would lead John to make the remark he did. History gives us the key to his personal appearance. It says, "The hair of his head was the color of a well-ripened hazel-nut, and parted in the middle ; his beard was of the same color, and his face was without spot or wrinkle. Showing the perfection of his material system, for which we have good reason to conclude that John saw in him the perfection of human nature. While God who gave him his commission,

he said there was one to follow him that was greater than he. Naturally he would be on the look-out for him. One of the evangelists only (if memory serves me right) says, "I have need to be baptized of thee, and comest thou to me?" which is an intimation that he might have known him, while another comes up and says emphatically, "I knew him not," which is stranger than an intimation.

You say, "We ought always to accept the scripture in its most simple and natural sense." Truly, with all my heart will I receive such doctrine; for it is given in itself, in simple language, so the lowly may understand, and brings it within reach of all, so none have an excuse.

Then, in the first place, John says, "I knew him not." That is plain, and simple, and easily understood, is it not? Yes, positive. Now, if we can bring up some circumstantial evidence, pointing in the same direction, it will strengthen the idea. Luke 1: 80, "He was in the wilderness, till the day of his showing unto Israel." In the 3rd chapter, 2nd verse, "The word of God came unto John, the son of Zacharias, in the wilderness. And he came into the country about Jordan, preaching," &c. Now a glance at the map will show that Hebron lies south of Jerusalem, perhaps thirty or forty miles; and one of the places that John baptized at was Aenon, near to Salem, which is nearly north of Jerusalem, considerably farther from that city, and we are told by history, that Jesus walked seventy miles to the place where John was baptizing, to perform that work of righteousness imposed on him; which was south from Nazareth, which would make a great distance from Hebron to Galilee. And they did not have rail-roads to travel on. The Savior himself says, "The foxes have holes, the birds of the air have nests; but the Son of man hath not where to lay his head." He was very poor and had to go on foot. Much more might be said, but I will forbear. If we were as willing to perform the work of righteousness as was the Savior we would walk one mile willingly for the privilege, would we not? Then who will be the first one? GEORGE WORST.

For the Companion.

This World is not Our Home.

O when shall it be, that we shall be separated from this world of sorrow. This world is not our home. No, by no means. We do not wish to stay here in this world always, for there is no lasting pleasure, peace or comfort, that can be obtained from it. Those pleasures that it affords are only for a season, and they soon fade away. Yes, those sinful pleasures which the wicked enjoy to-day, they may not enjoy them forever; for we do not know what to-morrow may bring forth. It may bring forth death; and then the pleasure, that earth can afford has disappeared and fled from us. We cannot take them with us into eternity; we will have to leave them behind. And hence, it would be well for us to turn our backs to the world now and set our faces Zionward, and run with patience the road that is set before us, looking unto Jesus the author and finisher of our faith; and believing that he is a rewarder of them that diligently seek him. But some will say, I cannot leave the pleasures of this world; for my youthful friends and companions will not love me any more, and they will point "the finger of scorn at me," and say why is it, one so young should forsake the pleasures which the young so well enjoy. Oh listen not, to such delusive insinuations. This world is not our home. Heaven is the christian's home. How sweet the words, "a home in heaven." A few years ago my dear father was called away from this world, without an hour's warning. We miss him in the family circle; his seat is vacant in the church. But we feel assured that he fills a place in that upper and better world, where sickness and death cannot enter. There we hope was a seat prepared for him at the throne of God. Let me tell you what I know, by experience. I enjoyed myself as well as any one of you dear young friends. But of late, troubles and trials have visited me, and I shall never enjoy myself in this world. But I hope and pray for a world to come where joy never ends. Oh my dear young friends, why is it so hard for us to give up this world with its sinful pleasure; we cannot stay here long, and when we die our souls will wing their way to the home of God. But if we are not prepared, we will sink down into everlasting misery. Oh, let us try to be faithful in the discharge of our duty. My dear young sisters in Christ, we sought him but lately, but let us try to rest quietly in his bosom. We have many trials to undergo while traveling through this wilderness. But oh let us strive to meet where pleasures unceasingly bloom, where hunger and thirst are driven away. Let us try to be faithful, that when the time comes for us to leave this unfriendly and troublesome world, we may go to meet all the saints on high. How sweet and comforting is this thought. No dear brothers and sisters, troubles never last forever, the darkest day will pass away.

Your affectionate sister in the Lord,

LOVINA SHIDLER.

Tiffin, O.

Girls, Read This.

Take my advice and don't depend too much upon the boys doing your work. Be kind to your brother. If he need a button sewed on his shirt, sew it on; don't tell him he ought to know how to do it himself, and not bother you. Do even more than that; if he needs a pair of pants, coat, or vest, make it for him. Set him a good example, and he will never refuse sisters anything they may ask in reason. Good, kind, affectionate sisters make good brothers. Study the interest of your brothers, and nine times out of ten they will do the same with you; by doing this we make good wives and husbands. More devolves upon a wife to make home happy than a husband. She has all the household affairs to attend to, and there are many little comforts she might think of during the day to make home cheerful and happy for her husband on his return from business in the evening.

True Friendship

It is one of the severest tests of friendship to tell your friend of his faults. If you are angry with a man, or hate him, it is not hard to go to him and stab him with words; but so to love a man that you cannot bear to see the stain of sin upon him, and to speak painful truth through loving words—that is friendship. But few have such friends; our enemies usually teach us what we are at the point of the sword. "Faithful are the wounds of a friend, but kisses of an enemy are deceitful."

Pious Youth Department.

Food for the Soul.

BY J. C. TAYLOR.

If the naturalist who vouch for it are not mistaken, the leaves of a certain tree are exceedingly offensive to venomous serpents. A traveler relates that, seeing a bird exhibit great alarm, on watching its movements he saw it fly to such a tree, pluck a leaf, and returning deposit it carefully in its nest. Having thus wrought for awhile, the mother-bird then purched on a branch overlooking her young, and watched the progress of a large serpent, which, coiling around the tree, slowly asceded until, with glistening eye and open mouth, its head was lifted above the edge of the nest. As it came in contact with the leaves with which the bird had covered her young, the snake droped from the tree as suddenly as though pierced through the head with a bullet.

However filled with the Holy Spirit with solicitude for the young nestlings of the class, the teacher can do no beter than to place them in Jesus' hand, and there shelter them as effectually as possible under the covering of his word. Teachers themselves can have no other protection against the destroyer of souls. With the aid of the concordance and reference Bible, a prayerful weighing of the lesson, along parallel and related passages, is far better calculated to give teachers faith, confidence, and zeal in the direct line of their work than all other helps combined. It is the method for rendering devout minds *"mighty in the Scriptures."* Among such one can hardly go amiss for good Sunday-school teachers.

Having thorougly prepared themselves as already indicated, we know of no private exercise which will better enable teachers to so wield the lesson as to accomplish the greatest amount of teaching in a limited time, than the careful writing out of a list of questions. These *ought* not to be taken into the class, but let the teacher by all means *make* the question-book which is to be carried there.

One cannot practice this exercise without learning some of the indispensable requisites of good teaching, i. e., 1. So to question as not to reveal the answer in doing it. 2. To put no questions which can be answered by yes or no. 3. Whether one can answer one's own question. 4. What the object is in putting any given question. 5. What kind of qustions should come first, what sort should follow next, and what last, for the purpose of application.

By thus ascertaining what and how extensive the ground which is to be traversed with questions, and also what questions will march connectedly over the gronnd, the teacher on coming to the class starts boldly out, holds tenaciously to the central idea, from incidental digressions returns without dificulty to take up the leading thread of thought and follow it to its legitimate conclusion and application.

But the teacher is to be especially warned against such as, for the sake of illustration, we will call swivel questions. A lazy minister is siaid to have accumulated a stock of sermons, which he called swivel sermons, because they wold go equally well with a large number of texts, and so called be brought into play the oftener. To drone over successive lessons with about the same questions in about the same order is dullness itself. —*S. S. Workman.*

To the Young.

Youthful reader, give your early years to God. There is especial promise for you. Those that seek me early shall find me; Perhaps you think, "I am too young to be religious yet; let me enjoy the world a little longer; I have plenty of time before me." Too young to be religious? But you are not too young to sin, nor too young to die, nor too young to be cast into hell. You may not live to reach manhood, much less old age. Multitudes die as young as you. If you enter the burial ground, how many of the graves are those of young people. Death may be even now preparing to strike you. Oh then come at once to Jesus. You greatly err if you think that religion will make you gloomy. It alone can render you truly happy. Many young people have tried it who will all tell you that the pleasures of piety are far better than the delights of sin and vanity. You will find that this is true, if you come to Jesus. Is it likely he will let his followers be less happy than the servants of the world? How can you live a day longer respecting him? He commands us to believe and obey him. Every day we put off repentance we commit a fresh act of rebellion, and treasure up wrath against the day of wrath. You say you will repent when you are old. But we need the Spirit of God to help us to repent. And if you say, while I am young I will serve Satan and not till I am near death will I turn to God," do you think God will give you his Holy Spirit at all? Is not this to quench thep Sirit? May you not become quite careless, and be disposed to repent? Very few are converted when old. If you come not to Jesus when young, it is likely you will not come at all. While you wait Satn works. Come to Jesus, come now; say from this moment, "Father thou art the giude of my youth."

MARY J. CONDY.

Dillsburg, Pa.

Kind Wishes.

If, as we walked the street, we had prayers, winged desires, that we could fit to every man we met, we should very soon feel a difference in our habit of looking upon men. This has sometimes been carried to a ludicrous extent, as where Cotton Mather says: " 'When I see a tall man I say, 'God grant that he may be tall in grace.' 'God grant that his faults may be as short as his stature.' " You may carry it to the extreme, and spoil the thought; but it would be a gracious thing if we could clothe men in some such way with kindwishes —*Beecher.*

Be Kind.

Little children, bright and fair,
Blessed with every needful care,
Always bear this thing in mind:
God commands us to be kind—
Kind not only to our friends,
They on whom our care depends—
Kind not only to the poor,
They who poverty endure;
But, in spite of form or feature,
Kind to every living creature.
Never pain or anguish bring
Even to the smallest thing,
For, remember that the fly,
Just as much as you or I,
Is the work of that great Hand
That has made the sea and land;
Therefore, children, bear in mind,
Ever, ever to "bo kind."

—*The Morning Star.*

Christian Family Companion.

DALE CITY, PA., May 28, 1872.

Editorial Correspondence.

We expect to close this correspondence on the morning of the 20th, and mail it. We are writing at the house of brother E. L. Yoder. He is not at home, but the sister has kindly entertained us. Brother P. J. Brown is with us. Brother Yoder has gone to the Tabernacle, word having been received that the tent erected for holding the council, and for boarding, had been destroyed on Saturday night, or early on Sunday morning, by a storm, and an effort was intended to be made to repair it. Some farther particulars may be given of the circumstance at the close of this letter.

We left home on Thursday morning May 16th, in company with brother Urias Beachly, familiarly called Dr. Beachly; (and we want it understood that he is a brother), and several sisters. At Pittsburgh we were joined by a number of brethren and sisters from other parts, none of whom, however, of our acquaintance, except brother Henry Clapper, of Bedford county Pa.

We arrived at Wooster, Ohio, at 8 : 12, in the evening, and were met by brother P. J. Brown, and conducted to the house of brother Simon Winters, residing about a mile from town, where we were entertained for the night, as the brethren are in the habit of entertaining their brethren.

Next morning we called at the house of brother Jonathan Kurtz, but did not find him at home. Thence we went to town, Wooster, to visit our brother editor, Mr. A. S. McClure, of the *Republican*. We found him courteous and agreeable, and his office in a flourishing condition. He is an active politician, and a prominent Attorney at Law.

Thence brother Brown conveyed us direct to his home at Congress, where we arrived at about noon. Had the pleasure of making the acquaintance of his wife and two sons which constitute the family, with the mother-in-law in charge, who is quite aged, and has been rendered an imbecile by frequent attacks of spasms. Here we made our head-quarters for several days, and had a very pleasant sojourn. Brother B. is a man that will "wear" as he brings his good nature from home. In the evening we attended an Advent meeting in a hall, and were agreeably suprised to find our old friend Judson, whose acquaintance we had made at Tyrone, several years ago, occupying the desk: his text was: "For the wages of sin is death, but the gift of God is eternal life," &c. We soon discovered that we were destined to listen to a regular "Soul Sleeper" discourse. We attribute to our friend a great degree of candor and fairness of reasoning, but his views nevertheless appear to us to be very erroneous. And then to make a hobby of mysterious unrevealed, that concern no one's salvation, it seems to us betrays a weekness.

We also visited sister Eliza Garver, a sister in the flesh to Elder E. K. Buechly, of Iowa, whom we also met at her house, on a visit. We found the sister somewhat afflicted, and considerably dejected on account of not being able to attend meetings, to which she had been looking with a longing desire. In the evening we tried to preach at the Mohicon meeting-house. On Sunday forenoon at Killbuck meeting-house, where we also had the pleasure of addressing the Sunday School. In the afternoon we visited brother George Flack's one of the ministers of this congregation. After a pleasant interview we set out for place of Annual Meeting, and here we have lodged for the night.

LATER.

Monday, 9 : 30 A. M. We are now on the ground, and have interviewed the Tabernacle. It had been almost an entire wreck. The tents was 80x220 feet. 80x100 was intended for the eating department, and the balance for council chamber. The whole had been covered with muslin. The storm uncovered it, tore the muslin, and ropes, and uprooted the posts, playing general havoc with the timbers. One great mistake had been made by having the structure too high. It is now being lowered by ten feet. It is hoped to have it in readiness in time for dinner.

Ecumenical council has been called to order in a small meeting-house. It is to be a private council. None but Elders to be included; but the door is open, and we see through the windows those who are no more Elders than your unworthy servant And there they sit and don't offer to go out, although it has been announced that the council is only for Elders.

More, perhaps, to-morrow.

TUESDAY, 21ST.

And now the great first episcopal council among the Brethren is among the things that were. We did not hear a word of its proceedings, first-handed; but we had the honor of eating supper with a member of that body, who is of a communicative disposition. From him we learned that the printers were not forgotten, and especially those who had the audacity to agitate the subject of Feetwashing since last Annual Meeting. But no bill was found against us.

There was a fair attendance of the elders. Among them were Henry Kurtz, Peter Nead, B. F. Moomaw, D. P. Saylor, H. D. Davy, J. Quinter, J. K. Umstead, Jacob Riner, D. B. Sturgis, Cadwalader, and other worthies of the Brotherhood. Considerable discussion was elicited, and participated in by a number of persons. Both Nead and Kurtz made speeches, but we could not obtain so much as a synopsis of their contents. Saylor read a lengthy report, as a member of the committee appointed by last Annual meeting. It consisted, we are told, in arguments in favor of the double mode of washing feet, more

than of historical facts in regard to the early practice. Brother Riner also reported. It appears that brother Saylor had been appointed as the radical double-mode member of the committee, brother Riner as the radical single-mode defender, and brother Quinter as the conservative member. In accordance with this appointment brother Q. had acted well the part of a conservative, and gave himself no concern about the matter. The other two brethren were so far apart in their views and interests, that they did not get together at all, hence the two reports.

But you want the decision. Well, we are told, that several propositions were offered, forbidding any change in the churches now established, or those to be established; but that form was thought to be too radical. So it was modified so as to say no change shall be made from the double to the single mode. This decision is to be an answer or proposition to be submitted to the general council, nothing more. This decision is received with much satisfaction. The labors of today are looked for with much anticipation. The attendance is not very large, but quite large enough to be interesting.

Yesterday was showery, and the uncovered tent is very little better than no tent at all. But it is being repaired, and it is hoped it will be completed in time for council to-day. If not we will labor under great inconvenince.

All day yesterday there was preaching at different places on the ground. Some of it we unhesitatingly pronounce unedifying. So much about the Little Sister, the Wise Virgins the Bride, &c., to the neglect of the "weightier matters of the law," do not sound to us like preaching Jesus. But perhaps we don't know.

H. R. H.

Visitors.

On Thursday, the 16th inst., we were agreeably surprised, by an unexpected call from Eld. D. P. Saylor and brother Pfoutz (a deacon) both from Maryland. It was soon decided to have preaching in the Brethren's meeting-house at this place in the evening. There was a good attendance, considering the short notice. We had the pleasure of hearing brother Saylor for the first time. He preached an able sermon from the text, "But God be thanked that ye were the the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Rom. 6 : 17–18. The congregation was not only entertained, but richly and heartily admonished, and we fondly trust the good seed sown may not be lost.

On the 24 inst. a number of brethren stopped with us on their return way from Annual Meeting, among whom were brethren B. F. Moomaw. C. Wertz, S. A. Fike, and Naff, from Virginia, and D. Hays, from W. Va. We had meeting in the Brethren's meeting-house in the evening. There was a fair attendance, and commendable attention. Bro.. Neff was the principal speaker. He delivered an interesting discourse from the words: "And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ and thou shalt be save, and thy house." Acts 16 : 30– 31.

Our Love-feast was on the 25th inst. The brethren named in the foregoing paragraph, with a number of others from different parts, were present, and did good service. The meeting was largely attended, both by members and spectators. The order observed, and the attention given to the word preached, were commendable, and we hope the truth preached may have its designed effect on the hearts and lives of the hearers; and we pray the Lord to bless our brethren who labored so heartily for our spiritual welfare.

Editor's Absence.

The editor started on his way to Annual Meeting on the morning of the 16th inst. He may be absent for several weeks, laboring for the good cause in different parts of the West. We invite special attention to the Editorial Correspondence, which we expect to publish regularly during his journey. We hope he may be prospered on his mission, and that he may enjoy himself well; and also that his labors in the Lord's vineyard may be crowned with abundant success.

Notice to All Employees.

The rules of this Company forbid any Employee to accept presents of watches or other valuables, purchased by subscription or collections.

Hereafter any Employee violating this rule will forfeit his position.

E. K. Hyndman,
Gen'l. Sup't.

In our advertising columns will be found an advertisement of the *Musical Million*. It explains itself all we wish to say is that the publishers are worthy of patronage, and will do what they promise. Send for a copy of the paper and examine for yourselves. Every number contains several good pieces of music.

Answers To Correspondents.

David Kelly: Of course you shall all have the paper, according to your proposal.

Philip Ellenberger: We have squared your account under the circumstances, and added the name to the list of poor.

Rudolph B. Rigert: Nead's Theology is not published in German, neither do we publish the C. F. C. in that language.

Samuel Ridenour: You owe us 1. 00 for the balance of the year, beginning at No. 17.

MISCELLANEOUS.

The Bible.

The poor man may know nothing of history, or science, or philosophy; he may have read scarcely any book but the Bible; he may be totally unable to vanquish the skeptic in the arena of public debate, but he is nevertheless surrounded by a panoply which the shafts of infidelity can never pierce. You may go to the home of the poor cottager whose heart is deeply imbued with the spirit of vital christianity; you may see him gather his little family around him; he expounds to them the wholesome doctrines and principles of the Bible, and if they want to know the evidence upon which he rests his faith of the divine origin of his religion, he can tell them, upon reading the book which teaches Christianity, he finds not only a perfectly true discription of his own natural character, but, in the provisions of this religion, a perfect adoption to all his needs. It is a religion by which to live, and by which to die—a religion which cheers in darkness, relieves in perplexity, supports in adversity, keeps steadfast in prosperity, and guides the inquirer to that blessed land where the wicked cease from troubling and the weary are at rest. We entreat you therefore to give the Bible a welcome, a cordial reception; obey its precepts, trust its promises, and rely implicitly upon that Redeemer whose religion brings glory to God in the highest, and on earth peace and good will to men. Thus will you fulfil the noble end of your existence, and the great God of the universe will be your Father and your Friend; and when the last mighty convulsion shall shake the earth, and the sea, and the sky, and the fragments of a thousand barks richly freighted with intellect and learning are scattered on the shores of error and delusion, your vessel shall in safety outride the storms and enter in triumph the heaven of eternal rest. G. B. SHIVELY.

Bourbon, Ind.

Designed for All.

The sun shines for all, and the pure air of heaven is God's gift to all. To deprive men of either the sunlight or the vivifying air is to rob them of life. As truly does God design that His gospel, which declares salvation for all men, shall be the inalienable right and inheritance of all intelligent creatures. And having this gospel, and knowing its power, to withhold it from those who have it not, is to keep back from precious souls the saving rays of the sun of righteousness, and to deprive the dying of that which alone can give them life.

Do we misinterpret God's design in providing a Savior and making Him known? Surely with God's word in our hand and Christ's commission sounding in our ears, the question is not one for discussion. God is no respecter of persons. He will have all men to be saved. Heaven is to be filled with the redeemed ones gathered from the four corners of the earth—from every clime and nation. "Go ye into *all the world*, and preach the gospel to *every creature*." Men everywhere are in darkness, and need light. They are in sin, and need deliverance. They are in bondage, and cannot redeem themselves. The gospel alone can give the light they need. The Gospel alone delivers from sin. The gospel alone reveals the Redeemer. All men need the Gospel. It is adapted to their necessities. God designed it for them. They ought to have it; they must have it, or they will perish eternally

To give the gospel to all men everywhere is the WORK OF MISSIONS.

Ecclesiastical View of Hats.

An American lady, the other day, in London went to church in a hat, not knowing the English prejudice concerning that article being worn in the sanctuary. All her friends looked at her very gravely, and spoke coldly. She could not imagine what was the matter, and asked her husband if there was anything wrong about her head. He scrutinized her, and told her no, but still she could see that it was the object of attention, and that many looked at her askance. Glad when Church was out, and not satisfied that something was not out of place or awry, she stopped in at a friend's who had lived lately in London, and told her of her embarrassment.

"Why," said her friend, "it is that hat."

"The hat! What is the matter with the hat?" said the young wife, taking it off her head. "My bonnet did not come from Paris, and the hat is a real beauty."

"So it is," was the reply, "but it is a highly improper head covering to be worn in church,—an abomination to Englishwomen. Your wearing it was a serious misdemeanor,—the veriest miss is not allowed to wear a hat to service. Seeing that your hat was wrong, people supposed something was wrong with you. You can wear a hat almost anywhere else, but if you want to go to church in England and be thought respectable, you must put on a bonnet."—*Capital.*

God Says Repent.

God says "Repent." The sinner answers, "I mean to. "Believe." "Yes, I intend to." "Prepare to meet our God." "Such is my purpose."—"Turn ye for why will you die?" "I intend to before the hour of death." "Whatsoever thy hand findeth to do, do it with thy might." "Yes, I believe that is the best way, and I intend to be zealous for God some time." "To-day is the day of salvation." "No, not to-day; I must attend to other concerns to-day." "Seek *first* the kingdom of God and his righteouness." "But tomorow will do as well, or next month, or next year." "To-day if ye hear His voice, harden not your hearts" "Go thy way for this time, when I have a convenient season I will call for thee."

Thus does God invite, beseech and command, and thus do men hesitate, temporize and delay, till all is lost.

Here is the fatal error. Men perish because they will not have salvation *to-day*. They are doomed and damned because they defer that which they dare not reject.

They postpone, they wait, they neglect so great a salvation? Reader, you want salvation, you intend to have it. I have one question for you to consider, and that is—*when?* —*Christian.*

Wife, Lady, Mistress.

Who marries for love, takes a wife; who marries for fortune, takes a mistress; who marries for position, takes a lady. You are loved by your wife, regarded by your mistress, tolerated by your lady. You have a wife for yourself, a mistress for your house and friends, a lady for the world and society. Your wife will agree with you, your mistress will rule you, your lady will manage you. Your wife will take care of your household, your mistress of your house, your lady of appearances. If you are sick your wife nurses you, your mistress will visit you, your lady will inquire after your health. You take a walk with your wife, a ride with your mistress, and go to a party with your lady. Your wife will share your grief, your mistress your money, your lady your debts. If you are dead, your wife will weep, your mistress lament, and your lady wear mourning. Which will you have?

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

The Kingdom of God Yet in the Future.

Dear brother Henry Spicher, in looking over the COMPANION, Nov. 28, 1871, I notice an article written by you on the prayer the Lord taught his disciples. You remark, that you thought there was a mistranslation where it says, "Thy kingdom come." In your remark you say, "His kingdom has already come, eighteen hundred years ago;" and you ask for correction, if you are mistaken. This, I really think, is a wide mistake, if the language of the Savior be true. If the kingdom of heaven had been in existence at that time, I cannot see the necessity of praying for it when it was already established. I am well aware that it is proclaimed by all the different denominations of the Protestant church of the nineteenth century, who do not discern the glorious things that God has held in reserve for all that love his appearing and kingdom. I am aware that the doctrine is taught that the church is the kingdom referred to in Daniel 2: 44, where he says, in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. I will now endeavor to show from God's word, as he has taught us through his dear Son, and them that heard him, that the church is not the kingdom; and hence, the kingdom is yet in the future. In the first place I will call your attention to the testimony found in Acts 9: 13. Saul is here represented as having done much evil to the saints; and the saints here are none other than the followers of Christ, those who are represented as being in the church of God. In 1st Cor., 14: 33, we have the following language, "God is not the author of confusion, but of peace, as in all churches of the saints." This testimony settles the fact, that the saints are now in the church. From Daniel 7: 27, we learn, that "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, "shall be given to the people of the saints of the Most High." The kingdom then is to be given to the saints, to those who are in the church; and if the kingdom is to be given to the saints, the church cannot be the kingdom. In James 2: 5, we find the following language, "Hearken my beloved brethren, hath not God chosen the poor of this world rich in faith, and heir of the kingdom which he hath promised to them that love him?" Instead of being in the kingdom, as some argue; according to James, the best of authority, they are only heirs. But when will they receive the inheritance, namely, the kingdom? Answer, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep." Then shall the king say to them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matth. 25, 31—34. When the Savior comes again, the saints will inherit the kingdom. If then the saints are heirs of the kingdom, and they are to receive it at the second coming of Christ, the church cannot possibly be the kingdom for which the Savior commanded his disciples to pray. It will not be denied by any, that men and women, are composed of flesh and blood, and are mortal, and not immortal, as taught in this present age. Paul says, 1 Tim 6: 6, God only hath immortality. And we Christians are commanded to seek for glory, honor and immortality, Rom. 2: 7. Then if the body of the church is composed of flesh and blood, it cannot inherit in this condition the kingdom of Christ and of God. 1 Cor., 15: 50. Another reason may be argued. That the church is not the kingdom, is learned from the language of the Savior, when he says, "it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven," but we see it is a very easy matter for a rich man to enter into the church, much easier than for the poor man. Hence we see clearly that the church is not the kingdom.

Again, Acts 14: 24, which was sometime after the day of Pentecost, we here learn that the apostles were confirming the disciples, and exhorting them to continue in the faith, telling them, including themselves with the disciples, that we must through much tribulation, enter the kingdom of God. They certainly were in the church, or the apostles would not have called them disciple's and exhorted them to continue in the faith; they must have had observed the first principle which is baptism. Then if they were in the church, and were to go through tribulation before they could enter the kingdom; the church cannot be the kingdom. Again, 2 Peter 1: 2, "Grace and peace be multiplied unto you, through the knowledge of God. According as his divine power has given unto us all things that pertain to life and godliness, through the knowledge of him who has called us to glory and virtue. Whereby are given unto us exceeding great and precious promises; that by these, ye might be made partakers of the divine nature. And besides give all dilligence, add to your faith virtue, knowledge, temperance, and so on. Then he says for if these things abound in you, they make you, that ye be, neither barren nor unfruitful, in the knowledge of our Lord and Savior Jesus Christ." The apostle here enumerates the graces that are to adorn the Christian life, and his language applies only to those who are in the church of God. In the 10th and 11th verses, he addresses the people of God, as follows, "If ye do these things, ye shall never fall: For so, an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ." Now if one must be in the church, in order to possess the christian grace and obtain an entrance into the kingdom, it intuitively follows that the church is not the kingdom. Again, there shall be weeping and gnashing of teeth. When you shall see Abraham, Isaac and Jacob in the kingdom; and you yourselves thrust out. They are not in the church that we know, and none will dare to admit they are, but they are gathered to their fathers, and their fathers in their graves, until Jesus will come the second time, then their graves will be opened, and they will come forth. So if they are not in the church, as we can clearly see, and are to enter and inherit the kingdom, the church cannot be the kingdom.

Again John 3 : 4, Jesus said unto Nicodemus, "Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God. He also said, that which is born of flesh, is flesh, and that which is born of spirit, is spirit," Paul says, there is a natural body, and there is a spiritual body, it is sown a natural body, and raised a spiritual body, 1 Cor. 15 : 44. Paul said to the Phillipian brethren, he looked for the Lord Jesus to come from heaven ; "Who should change the vile bodies, that it might be fashioned like unto his glorious body," Philip, 3 : 21, and 1st John 3 : 2. So it is clearly seen that the birth of the spirit in John 3 : 5,—refers to the resurrection ; and a man must be born of the spirit before he can enter into the Kingdom. Therefore the church cannot be the kingdom. Again let us look at Daniel 2 : 44—he says, in the days of these kings : What kings ? We see the different parts of the image represented as different kingdoms ; four universal ones ; the fourth, which was the feet ; "he says, whereas thou sawest the feet and toes," part of potters clay, and part of iron The Kingdom shall be divided, and it is a historical fact, that Rome was divided into ten kingdoms, corresponding with the ten toes. In about the 5th century, in the days of those kings, this being a plural noun, meaning, more than one king must exist, when God sets up his kingdom, so if the 4th universal kingdom was not divided until the 5th century it is manifest that the kingdom was not set up in the days of the apostle. My dear brother, I humbly conceive that I have given testimony sufficient to establish the fact that the church is not the kingdom of Christ and of God And that was not set up in the days of the apostle's, and that they looked for it to be set up when the king comes to reign in it. Then what an important matter it is that we should pray for his kingdom to come ; while we do not see his will done here, on this earth, in the days of the king ; but seeing kingdoms and churches destroying each other. But the kingdom of God shall never be destroyed. May we all labor for an admittance into the kingdom, is the humble prayer of your brother in the glorious hope of immortality.

S. Bowman.

Harrisonburgh, Va.

Report of Travel.

Dear Companion : I will give you a brief report of travel. I left home on the 11th of April for Indiana. Arrived at Bourbon on the morning of the 12th. Found Salem College all alive, and the students of my acquaintance all doing well. 13th, went to Plymouth, where I met my uncle, Samuel Bieler, who took me to his home and cared for me until Monday morning, the 15th. We enjoyed three interesting meetings with the brethren and sisters of the Union congregation at this place, near Plymouth. Brother John Kniseley is the Elder.

Here the Brethren have a very interesting Sunday School. I had the great pleasure of being with them on Sunday afternoon. The school is just in its infancy ; but it is certainly a very large interesting "infant," bidding fair for future usefulness. It was organized two weeks before I was there. The attendance was large for a country school. The attendance on the day I was present was 112 ; on Sunday previous, 137, a funeral having kept some away when I was there. Chapters reported read through the week 879 ; chapters read in three weeks 2397. The members are alive and working here ; and if they can keep the enemy at bay, no doubt will prosper. May God help them. There was an addition to the church here on Sunday.

April 15th, started to South Bend, Ind. ; but being storm-stayed. A heavy snow-storm in the afternoon, prevented me from reaching South Bend until the 16th. Remained, visiting members in the Bend until the afternoon of the 17th, when I was taken to the Whitmore meeting-house, in the evening, and lodged with my brother David Miller.

The next morning I was taken to the D. M., of the Northern District of Indiana. Had a pleasant meeting. As there was some difference of understanding among the brethren concerning "Salem College," at Bourbon, that question commanded some interest. It was finally decided that the school at Bourbon called Salem College, is the property of the church of the Brethren, or German Baptists, of the Northern District of Indiana. Brethren and others can rely upon that institution as belonging to the Nortnern District of Indiana. After the District Meeting closed, I was taken to Bourbon, and the next day visited our esteemed old brother Eld George Shively and the sister, his wife. They were both feeble. They are living in the house with their son Eld. David Shively. Attended meeting next day and evening. And at 9:26 P. M. took the train homeward-bound, and arrived the 22nd ; found all well. Thank God.

Yours as ever.

J. Wise.

From the Bethel Church.

Brother Holsinger : I have often thought of writing for the Companion, and as often as I thought of writing, that often I felt myself unqualified for the work And this rainy Sabbath morning, I have ventured for the first time, to take my pen in hand for that purpose ; whether I will be able to write anything that may be deemed fit for the press, I know not. First, I would say, that by the mercies and goodness of God, all the brethren and sisters in this arm of the church are in their usual bodily health, and also alive in the good cause of Christ. Second, I would say that we had our Annual Council on the 13th of this month ; all worked in union and love. We held an election for a speaker. The lot fell on our beloved brother Joseph Glick. May God grant him wisdom and grace, so that he may be able to bear up under the cross that is put upon him ; and may he walk and conduct himself in such a manner, that his light may shine as a city that is set upon a hill ; that he may be able, by the help of God, to bring many precious souls to Christ. And may he walk so as to lay a good example for the younger brethren and sisters. He has a faithful old soldier to stand by him. In conclusion, I would say to the rest of the brethren and sisters, let us all try to live faithful in the good cause ; let us fight the good fight of faith, so that we may obtain the crown. To those who are yet young, or might say babes in Christ, be faithful unto death and you shall obtain a crown of righteousness. You have just made a start. You have just turned your backs to the world, and may expect troubles and trials in your journey through life ; but do not be discouraged for you have a friend that is always near, and ever ready to help in time of need So I would say to the young, if you meet with temptations, if you see that

the world frowns at you, and points "the finger of scorn" at you, because you are trying to serve God, then cast your cares on Jesus, and don't forget to pray. Now I shall close, brethren pray for me, so that I may live faithful in my calling.

From your weak and unworthy brother, JOEL GLICK.

Forest City, Holt Co., Missouri.

Answer to Brother J. Y. Heckler.

Dear Brother: In justice to myself, I will try, in love, to make some reply. You say, it seems a little strange for a brother to ask an explanation of a portion of scripture that is so plain as John 12: 14, and that likely the person asking is a stranger, and does not know that the Brethren practice Feetwashing.

Well, I have seen Feetwashing among the Brethren for 50 years, and have helped the Brethren wash feet for 40 years, and hope to help while I live in this world of trouble and temptation.

Again you say, "Should the querist be a brother, I cannot see what his object is in asking for an explanation of what reads so plainly as this, 'If I, your Lord and Master, have washed your feet, ye ought to wash one another's feet.'"

Now let us turn to Hebrews 10: 25, which reads thus: "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." Now compare these two verses, John 12: 19 and Heb. 10: 25. Christ said, "Wash one another's feet." The Brethren say, "We must change often, and not wash too many, or it will not be washing one another." Paul says, "Exhorting one another." Now this is the query: If, in John 13: 24, "one another" means "change often," what do the same words mean in Heb. 10: 25? Please give an answer to the query.

As regards your explanation on Heb. 10: 25, we cannot see alike. Paul speaks of "*the day approaching*," and not of the day in which he lived. See 2 Thess. 1: 4—10; 2 Tim. 4: 8, and you will see that that day is yet in the future, but may soon come, whether we be prepared or not; therefore we ought to exhort "one another", and so much more as we see the day approaching," so that we may receive the crown of righteousness, which the Lord, the righteous Judge, shall give us at that day, if we hold out faithful.

Yours in brotherly love,
J. G. NEHER.

Delphi, Ind.

Brother Henry:—You will please make the following corrections in my article in C. F. C. No. 20. 1st column "that flows in its superabundant character the loving efficacy," should read, saving efficacies. Sixth line, 2nd column, should read we are living under the spiritual law of grace. Further down in the 2nd column, he has tendered you his saving efficacies, instead of "loving efficacies."

P. S. Newcomer.

Boonsboro, M. D.

Brother Holsinger:—Will you please correct a mistake in the article I wrote on page 253 No. 16? In place of "plenty pine timber," plenty pine lumber shipped, as I do not wish to have anything misrepresented.

Announcements.

LOVE-FEASTS.

The brethren and sisters of the Union City district, have appointed a communion meeting in the meeting-house, one and a half miles from Union City, Indiana, on the 20th day of June. An invitation is extended to brethren and sisters and kind friends to be with us.

G. B. WENRICK.

Please announce that the members of Lost Creek church intend (the Lord willing) to have their communion meeting on the 3rd and 4th of June at the Good Will meeting-house, to commence at 1 o'clock. A hearty invitation is extended to all who have a desire to be with us. 10 miles north of Thompsontown Station. MICHAEL BESHORE.

The Lord willing, the Sandy congregation, of Columbia and Stark Cos., Ohio, expect to have a communion meeting on the 26th of June, at Jno. Hestands, near New Georgetown. An invitation is given to all brethren and sisters who may desire to attend. J. A. Clement

There will be a lovefeast the Lord willing, in the Middle Creek congregation, Somerset Co., Pa., on the 22nd of June, commencing at 4 o'clock P. M. The usual invitation is extended. The Railroad station is Mineral Point, on the P. & C. R. R.

Eld. A. F. Snyder

South Waterloo Church, Iowa, Saturday and Sunday, 15th and 16th of June, commencing at 1 o'clock P. M.

Manor branch, Indiana Co., Pa., June 21st, to commence at 10 o'clock A. M.

Dry Valley meeting-house, Mifflin Co., Pa., May 31st, to commence at one o'clock P. M.

Warrior's Mark Huntington Co., Pa., 8th and 9th, of June, to commence at 2 o'clock P. M.

Buck Creek Church, Henry Co., Ind., May 31st.

Dry Creek church, congregation, Linn Co., Iowa, 19 and 20th of June.

At George Dilling's Urbana, Ill., June 22d and 23d, to commence at 10 A. M. on Saturday.

Berlin congregation, Somerset Co., Pa., on Sunday, June 16th. to commence at 10 o'clock.

At Washington Wyland's house, Harlan, Shelby Co., Iowa, 15th and 16th of June.

Please announce that the Brethren of Vermillion Church, Livingston Co., Ill., propose to hold a communion (the Lord willing) on the 15th of June at the house of brother Paul Dale, 5 miles south of Cornell and 6 miles north west of Pontiac. The usual invitation is given to all.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In Huntingdon county, Pa., May 14th, JOHN T. QUINN. He was buried at Ennisville, same county. Funeral services by a Methodist minister.

At Tyrone, Blair Co., Pa., JAMES QUINN, born September 24th, 1835, died March 13, aged 36 years 5 months and 20 days. Funeral services by a M. E. minister.

Wm. H. Quinn.

Dayton, Montgomery Co., Ohio, May, the 8, of fever, and whooping cough, LIZZIE FRICK youngest daughter of Wesley R. and Elizabeth W. Frick, aged 1 year 6 months and 4 days. Funeral services by brethren Malsbee and Brower, from 2nd Samuel 14—14.

In the Rock River branch, after a short illness, of typhoid pneumonia, JOHN E. LICHTY, son of brother Levi and sister Annie Lichty, age 15 years 9 months and 11 days. His remains rest by the side of his younger brother, Daniel, and two baby sisters, Annie Susan and Mary Belle, whose obituaries have been noticed previously; while two other dear little ones rest in a quiet little grave-yard near Somerset, Pa. Death, with its ruthless hand has cut six blooming roses from one family; leaving their parents and four children to mourn their irreparable loss, and to prepare to follow them. "Thou hast all seasons for thine own, O death!" Daniel Lichty.

Died near Gilead, Miami County Ind., on March 6th, 1872, sister ESTHER MOREHART, aged 81 years, 2 months and 20 days, after suffering all that flesh is heir to, yet not a murmer passed her lips, but with perfect resignation she bore

all, setting an example for her numerous relatives and friends which is truly worthy their imitation, and greatly admonishes them to first seek the kingdom of God. She was truly a veteran in the great cause of Christ, and was ever faithful. She joind the Church near Ashland, Ohio, together with her late husband, John Morehart, 16 years ago. Her husband's remains lie in what is called Dickey's Burying Ground, near Ashland, O., and she lies at Gilead, Ind., yet we believe their spirits have joined each other in the better world. The funeral discourse was delivered by David Bechtelheimer, from the words, "And I heard a voice from heaven saying write," &c. Though she is dead, yet her ever kind voice speaks to us with all the solemnity of a faithful Christian, bidding us to be watchful.

Mary Thomas.

Died, in Knox County, Ill., SOLOMON FINK. He was born in Fredric Co., Maryland, and Emigrated to the West in 1846. He died March 18th, 1872, aged 69 years, 8 months and 4 days. Friend Fink was a warm friend to the Brethren, and expected to join them, but like many put off too long. Funeral services by the writer.

Samuel Tennis.

Died, in the Green Mount Congregation, Rockingham County, Valley of Virginia, April 9th, 1872, Elder BENJAMIN BOWMAN, aged 86 years, 9 months and 11 days. Our old brother has been in the ministry upwards of 52 years, and has proved faithful to his calling until disabled by old age. The family as well as the Church has lost a good father, but we trust our loss is his great gain.

Funeral services by the brethren, Solomon Garber and others, from Phil., 1: 21, according to the feeling of the old brother before he died. He wished for the day of his departure.

Eld. Jacob Miller.

In the Otter Creek congregation, Macoupin Co., Ill., April 27th, of consumption, JONATHAN BRUBAKER Sen., aged 74 years 10 months and 16 days. He had been an exemplary father in Israel. He was assiduous in his ministration, being a deacon for many years, and untiring in his efforts to spread the gospel. He raised a family of ten children. They all became members of the church, four of whom he followed to their graves, leaving a wife and six children, with a goodly number of grand children, to mourn his loss; though we believe their loss is his eternal gain. His sufferings were intense though he bore it with patience and christian fortitude. Funeral occasion improved by brethren Henry Brubaker and C. C. Gibson, from 2nd Timothy 4: 6—8, to a large concourse of people.

E. J. Neher.

(*Vistor* please copy.)

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

Philip Probst	4 50	J. Ekenberry	90
Henry Davidson	1 50	Eld. J. E. Shively	90
Daniel Leedy	7 15	Abram Durstine	1 50
Eld. J. Knisely	90	Callie Hoover	1 50
J. S. Flory	1 00	Annie Oaks	1 25
Israel Bare	1 50	Mrs. E Brenizer	90
Jacob Studebaker	90	Mary Beelman	90
F. P. Lochr	2 00	Henry Keller	90
P. J. Brown	1 50	Sarah B. Utzy	1 50
Jesse Wogomon	1 50	J W Brumbaugh	1 50
Jacob Chrisner	4 50	J M Harshbarger	2 75
S. D. Hamm	1 50	Levi Miller	1 50
J. R. Nisewanger	3 00	David Fike	1 40
D J Myers	2 00	A. F Snyder	2 00
J. Hildebrand	90	B. Harshbarger	2 00
M. C. Hay	1 25	Spencer Beaver	1 50
John W. Lehman	90	J. I Scull	1 10
B. F. Bowser	1 50	Daniel D Lint	90
S. J. King	1 50	Sarah Garber	1 50
John Inzeler	1 50	Wm. Lint	75
J. A. Clemmer	1 45	Josiah Berkley	9 66
Wm. H. Miller	3 00	Wm. H. Carrier	1 50
D. N Wingert	1 50	D. Hochstetler	50
N. Merrill	5 00	David Geiser	2 00
John Rose	3 75		

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One insertion, 20 cents a line.

Each subsequent insertion 15 cents a line.

Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations

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Pittsburg and Connellsville R. R.

TIME TABLE.

Commencing on Monday, October 10th, 1871, at 2 o'clock, P. M.

EASTWARD.			WESTWARD.	
Cum Mail	Balt Exp.	STATIONS	Cin. Exp.	Cum Mail
A. M.	P. M.		A. M.	P. M.
6 50	6 30	Pittsburg	11 00	6 10
10 21	9 07	Bradford	8 36	2 30
10 27	9 30	Connellsville	8 30	2 25
1 20	11 07	Mineral Point	6 05	11 03
1 40	12 3	Garret	5 49	11 12
157	1204	DALE CITY	535	1055
3 16	1 13	Bridgeport	4 22	9 55
4 00	1 55	Cumberland	3 40	8 50
P. M.	A. M.		M.P.	A.M

Iowa, Nebraska, Kansas, California.

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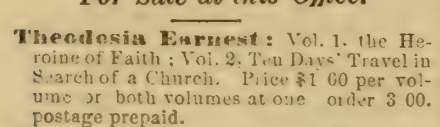

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

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VOLUME VIII. DALE CITY, PA., TUESDAY, JUNE 4, 1872. NUMBER 23.

Selected by KATIE SCHROCK.

The Lord's Prayer!

Our childhood prayer, when lisping taught
Father, Creator, God of all the earth!
Who gives us life, denies us naught,
Art good in all by blessing from our birth!
In thee, omnipotent o'er all creation,
Heaven and earth acknowledge to Thy sway!
Hallowed we are in Thy subjection,
Be our duty to ever bless and pray.
Thy will is law, none dare deny the truth,
Name the created things that dare dispute
Thy omniscient eye will flash in sooth.
Kingdom in heaven, we bow us to the sway!
Come, heavenly dove, spread thy transplendent wings—
Thy mighty goodness, spread it all around,
Will us a place where Thy archangel sings.
Be it our duty—in wavering not be found!
Done be Thy will—from each created soul,
On earth let joy and gladness spring—
Earth bears no fruit, but takes us to thy goal;
As angels we come—as angels let us wing!
'Tis in the knowledge of thy bounteous grace
In knowledge, too, of Thy benignant smile,
Heaven and heavenly thoughts in thee we trace,
Give us a gracious life, and to us reconcile
Us on earth, and us in heaven, bless us evermore;
This goodness show and make us clean,
Day by day we'll ask it o'er and o'er.
Our Father in heaven! 'tis on Thee we lean,
Daily bestow Thy glorious grace on earth;
Bread of Salvation, bounteous pour around,
Forgive us for our sins, and bless us from our birth.
Us, we ask for blessings we do not well deserve—
Our lives are full of sin, but grant us pardon Lord!
Trespass commit we daily, our lives should not preserve
As we are wicked sinners, oh! pardon by thy word.
We stand convicted heavens before Thine awful throne—
Forgive us while in life, and take us to thy home.
Those blessings we were born with around us shone
Who falls from mercy's seat, 'tis action all His own!
Trespass we daily, Lord, against Thy holy laws—
Against the very tables Thou gavest us to obey—
Us iniquitous did plunge in sin's wide-open jaws.
Lead us to renounce the hell-born sinner's way!
Us the way was shown, the path so bright and narrow,
Not leading to perdition, but brighter than the day,
Into the gates of heaven, where never enters sorrow.
Temptation did beguile us: Thy mercy bids us hope.
But we are evil always, when most we should be good—
Deliver us from evil, with hell we dare not cope,
Us sinners here below are cleansed with Jesus' blood.
From vice to virtue fly—such is Thy kind command;
Evil is ever on us when we forget who made us.
For we are led by folly, and wickedness demands—
Thine awful care alone can make us truly righteous.
Is the path to heaven a road that's plainly pointed?
The path that leads to life and glory every mortal—
Kingdom on high oh! Sovereign Lord anointed
The way to glory show the weary, foolish prodigal!
Power supreme!—great God of heaven
And earth, and all created life—
The God alike of saints and heathen,
Glory is Thine, forever all the world despite!
Forever, yes—ten millions' angels praise,
And still forever and forever bless—
Forever sing, forever chant Thy lays;
Amen, oh Lord! and give us rest!

Somerset, Pa.

For the COMPANION.

Music.

Music is divided into instrumental and vocal. Instrumental is but an imitation of vocal music; but the best instruments imitate but very imperfectly the human voice. The best music made by art is no comparison to that made by a well cultivated voice.

Music is harmonious. Sound is produced by vibrations of the molecules of the air. If the vibrations are regular they produce musical sound. Vocal music is produced by vibrations of the vocal cords. The difference between the speaking and the singing tones is due to the difference of the vocal vibrations. The rapid ones produce the singing tones.

Music has a great influence over the mind. It inspires the soldier to deeds of valor. No doubt many persons are induced by martial music to go to the battle field. National songs inspire the soul with love of home and country. Music has an influence over man in any situation. The despondent heart of the traveler in dreary lands, is cheered by the sweet notes of song. The savage delights in his war-whoop; the bacchanals in connivial songs; the patriot in national; and the christian sings praises to the Lord, to whom all things is due.

There is a great power in music. It will force the soul to bow down and worship God. It will wring adoration from the soul, and compel the heart to yield its treasures of love. Every emotion it holds subject to its imperative will. Music is a great source of pleasure which all can enjoy. All should engage in delightful song. The songs of childhood, especially our school songs, are not soon forgotten and their influence may be felt through life. The teacher should require his pupils to sing; for we believe all can sing if properly trained. He should be careful in the selection of music for the school-room.

Base and low songs should never be known, especially among those professing the christian faith. Such songs tend to engross the mind. Pure and holy music purifies the thoughts, and tends to keep our baser passions under foot. Let us then sing such songs as tend to elevate our condition; that create in us nobler thoughts; that are acceptable to the Lord. Sing of a Savior's love for the sinner. It will comfort the afflicted.

If music has so great an influence over the mind; if, as the poet says,

> "The man that hath no music in his soul,
> Is fit for treason, strategy and spoil,"

it is very important to give due attention to it; to cultivate it well. It is a faculty that is capable of the highest culture, and an all-wise Creator no doubt intended that it should be cultivated. To neglect its culture would be wrong. Not only should music be taught in school and church, but in every family should be cheerful music. In nothing else do children take such delight as in music; they should then have an opportunity to sing as much as they please.

But powerful as music is for good, it is equally so for evil. If it can be employed to elevate the soul and enkindle the purer feelings of our nature, it will excite the worst passions. The greatest care should be taken in the selection of music, especially of vocal music. It is better to have no music than in a perverted state. It is, to the sorrow of all good christians, used in an improper manner, but let us guard against its abuse. How much better would it be for society if we had never known anything of sinful songs. Let us eschew such songs and like David of old "Sing unto the Lord; play skillfully with a loud noise."

D. S. AUNGST.

Reinhold Sta. Pa.

For the *Companion*.

How to spend Sundays.

We propose to give some practical suggestions, that will interfere with no man's liberty, as to how to get rid of a dull Sunday.

By law, every citizen in the state has the privilege of not doing on sunday what he is obliged to do on other days. The very practical question meets him, What can do that will make this Sunday privilege a profit or delight? Nobody is compelled to go to meeting, or to sing psalms or to read sermons, to fill up his time Every one can pick out some new and laborious employment; and, if he knows how, can have sixteen free and happy hours on one day in seven. It is of no use to object to Sunday as a Puritan sunday; for the law makes it a free day, and forbids work, so that it shall be free.

It is a somewhat singular fact, that, with this chance of a free day, so many can find nothing better to do than to do business, and just as on other days, as if we did not all work hard enough from Monday morning to Saturday evening. It is also something of a commentary on the capacity of many people for improvement and enjoyment, that, after a little extra scribbling and dressing on Sunday morning, they don't know what to do with themselves for the rest of the day, and only consent to go to church because it is a little less stupid than to sit at home and gape at their own dullness instead of a preacher's. Some try a cigar and a novel; others, a big dinner and a nap; others, sitting around a big stove, and spitting at it. But after all these resources have failed, the only thing left is to wish for Monday and go to bed early. Happy are those who in such emergency have young ladies on whom they can call.

I wish to suggest some things which can be done to add interest to the Sunday of those who find its freedom dull.

On Sunday morning sit down alone, and think what you have done during the past week; and agitate the question whether you have done just as you really think it is best and mean to keep on doing. Have you told any lies the past week? Count them on your fingers, if you can, and seriously consider whether you always mean to be a liar. Did you get drunk the past week, or come near it? Did you help to get others drunk? Did you talk temperance and visit the cupboard and to take those new "bitters?" Did you sell any poisonous liquor for good, or any poor home wine at a fancy price under a foreign brand? Was it well? Do you always expect to do such things? and when will you stop? Have you abused your neighbor, run down your competitor in other stores, slandered other politician's reputation the past week? These things are unspeakably mean; you know they are. God be thanked I havn't done them! But somebody does them. I ask that somebody

whether he always intends to be a mean fellow.

Have you gambled or slunk into infamous dens, the past week? Nobody is obliged to tell me; but many do go to vile places every week, Sunday's included. It is a very good plan to keep on! What will twenty years of such practices make of a man?

Have you cheated any body in the last ten days? Have you decided any employer or kept back the just pay from any of your workman? Have you advertised deceptions of any kind? Does any money stick to you that belongs to anybody else? Are you going to make a cheat of yourself? What's to hinder if you are cheating now? Did you swear last week? Don't you swear more than you used to, when your mother taught you? Is there any particular benefit in it? Let us see if you can stop it in a week. Are you not smoking too many cigars—running up debts which you don't know how to pay; making a larger swell than your capital justifies—and getting ready for a smashup and a run? We hope not. But all these things happen, if any one is overdoing himself in these days, ought he not to know it and settle whether his course is best? It strikes me, that an hour on Sunday, of cool, healthy consideration of the actual status and doing of our week-day lives, would be an interesting employment, whether satisfactory or not.

Take another hour on Sunday to do somebody some good, for which you havn't the time on any other day. Write a letter to your mother, brother, or sister, whom you have forgotten for a long time. Hunt out a friend who has disappeared from your interest, and renew a cordial acquaintance. Go to see the folks who would be glad to see you, but whom you are not always glad to see. Visit the families of those who are working hard. Help to put some kind of a home feeling into everybody who is homeless. There are plenty of good acts, which are not—and on Sunday you want to do something uncommon. That is what the day is made for. I'm talking to people who find Sunday dull and the church unmeaning, and do not want to pay religion much attention. I do not want to drive you where you do not want to go. But we all ought to make of Sunday a finer day than any other, because we have the chance. Our daily toil makes us dull. Sunday ought to wake us up. Our temptations make us deceitful, hard and selfish. The daily life of men is burdened with sin and ugliness—streaked with deceit fouled with an appetite. It deserves to be improved. Sunday is improvement time. I believe that when any one begins to improve their time, he will soon see what a church Sunday will do. Friends, try my advice a little while.

C. F. Brown.

Cazenovia, Ill.

Intimacy with Christ.

It is the wisdom of life, as well as its joy, to be always feeling this great need of Jesus. A true Christian feels that he could no more live for an hour without Jesus than he could live an hour without air or under the water. There is something delightful in this sense of utter dependence upon Jesus. It is our only rest, our only liberty in the world. It is the bondage of our imperfection that we cannot be directly and actually thinking of Jesus all day and night, yet it is astonishing how near we may come to this. Our very sleep at last becomes subject to the thought of Jesus, and saturated with it. It is part of the gladness of growing older, not only that we are thereby drawing nearer to our first sight of him, but that we feel our dependence upon him more and more. We have learned more about him. We have had a longer and more varied experience of him. Our love for him has become more of a passion, which, by a little effort, promises at some not very distant day to be dominant and supreme. The love of Jesus never can be ungrowing. In our physical life, as we grow older, we become more sensible to cold and wind, to change of place, and to alternations of the weather. So as we grow older in our spiritual life, we become more sensitive to the presence of Jesus, to the necessity of him, and to his indispensable sweetness. A constantly increasing sensible love of our dearest Lord is the safest mark of our growth in holiness and the most tranquilizing prophecy of our, final perseverance.—*Faber.*

Education is a better safeguard of liberty than a standing army. If we retrench the wages of the schoolmaster, we must raise those of the recruiting sergeant.—*Edward Everett.*

From the *Church Advocate*.

Cheap Sales.

There is something appalling in human slavery. It has been called by an eminent writer, "the sum of all villainies." There is implanted in the hearts of all men an opposition to slavery. No race will willingly submit to being sold as bondmen. In all ages of the world's history the enslaved have opposed their condition, and insurrections and desertions are common to the history of bondmen. If the question were submitted to us whether we would choose slavery or death, I doubt not but that we would say, "Give me death, rather than slavery." Men love liberty as they love life; hence, it is not strange that they oppose every measure looking to their enslavement. But while it is not strange that men dislike physical slavery, it is strange, that they have no dread of spiritual slavery. They do not only not object to being sold, but they sell themselves—and for naught! This was a charge brought against the people in olden times. It is a charge brought against many persons now. God says of many, "Ye have sold yourselves for naught." I will notice for what some people sell themselves.

1. Some sell themselves for *money*. Men have done this in all ages. Men are doing this now. Men will do this in the future. Strange as this may appear, man—noble man, God-like man, the noblest work of God, the master-piece of creation—sells himself for money. Judas sold himself for money, and a small sum of money too. For thirty pieces of silver he fell from his apostleship; and for just such a price men have been selling themselves ever since. I have known men who as long as they were poor were pious, but as soon as riches increased they set their hearts on them and fell from grace. And now let us see how cheaply that man sells himself who does so for money. Suppose the case of a young man who concentrates in early life to getting rich. He devotes all his time to making money. He is abundantly successful. He lives to old age. When he comes to close up life he casts up his estate and finds he is worth a ton of gold. He is then worth just that much of earth—for gold is earth. If I were to say he is worth a ton of limestone, or marble, or clay, you would be ready to say at once that he sold himself cheaply; and yet if he sold himself for a ton of gold he sold himself just as cheaply; for a ton of gold in itself is worth no more than a ton of any other part of earth. And that man who sells himself for money will realize some time that he sold himself very cheaply indeed

2. Some person sell themselves for the *fashions of life*. How many young persons are there now in the world who were once converted to God, who bade fair for a crown of life, but who fell by the way on account of some useless, foolish fashion! There is no price the devil uses so successfully for the purchase of souls as the fashions of the day. The devil gets volunteers by the thousands for whom he offers no other bounty than the world's foolish and often burdensome fashions. This number is not only counted by those who were once hopefully converted and have fallen from grace, but by the thousands who are kept from becoming Christians on this account. What multitudes all over the land would have become Christians long ago, but for some foolish fashion that they were unwilling to give up! How many persons are there who attend our revival meetings whose hearts are broken up, who can not conceal their convictions, but who are unwilling to yield because of their love of fashion! The struggle is between religion and fashion; and at last they fall on the side of fashion, and settle down in hardness of heart. The fashions of life are damning more souls than we have any idea of. I heard once of a young lady who embraced religion, whose mother was very gay and irreligious. She was opposed very much in religion by her mother, who, failing by eternity, resolved on this plan: "I wil plunge her in the whirl of fashion." She purchased a dress for her, had it made in the most fashionable manner, and, against her will, made her wear it. She sent her out in gay society; and in a very short time, as could be expected, she gave up her profession of religion. She soon took sick, and when told by her physician that she must die she requested her mother to bring that dress. It was brought. and, with a look of despair, she pointed to it and said, "Mother, that is the price of my soul." Cheap sale, indeed; and yet thousands of persons are doing this same thing every day. For ribbons and feathers and jewelry and style, men and women are selling their souls. And if not now, they will realize some time that they sold themselves for naught.

3. Some persons sell themselves for *fame*. Ambition is their God. They have none other. They want none other. A great name haunts them in their sleep, and in their waking hours. If they could but send their fame into all lands, then they would be content. And it is remarkable to what degree an ambitious man will go. He knows no bonds. The world is full of heroes in this respect. And yet how really worthless fame is! The passage from the tailor's bench to the presidential chair is short,—and it is about the same distance back again. How transient fame is! To-day the world may applaud; to-morrow it may deride. The multitude sung sweet words of approbation in the Savior's ears. "Hosannah! blessed is he who cometh in the name of the Lord! Hosanna in the highest!" In a few days the same multitude shouted these bitter words, "Away with him. Crucify him!" When Paul was shipwrecked on Malta, and the serpent fastened on his hand, the inhabitants called him a murderer. In a very short time they called him a god. And that man who sells himself for that which is so transient, sells himself for naught.

4. Some porsons sell themselves for *pleasure*. They give loose reins to all their appetites. They discard the idea of self-denial. Their motto is, "Eat and drink; for to-morrow we die." The question with them is, "How or where can I enjoy myself the most?" They never think of results. Where will this course end, or that course, is no question with them. They take no thought for to-morrow. They are men of the present. The drunkard is such a man. The sensualist is such a man. The glutton is such a man. Surely such persons sell themselves cheaply enough. There is this objection to such a course, that even here it recoils and brings disgust and hatred; and then it is bartering eternal bliss for momentary pleasure—it is selling eternity for time.

5. Some persons sell themselves for *friendship*—the friendship of the world. They formed worldly associations which they are unwilling to break. There is no telling how many

persons are standing aloof from religion because of some worldly connection. When Pilate would have released the Savior, he was deterred by his fear of what the result might be among his friends; and when many persons would become religious they are deterred by the same motives. When that young man was almost persuaded to be a Christian, the thought came, "What will my companins think of such a course?" and that consideration kept him from becoming religious.

In a word, no matter at what price a man sells himself, he will be cheated. Persons who sell themselves will realize that they have sold themslves for naught.

S. A. MOWERS

For the *Companion*.

Lawful Interest---Infallibility.

REPLY TO BROTHER E. J. MEYERS.

The Church of Rome believe in the infallibility of the Pope: his decisions are final. We, the brethren, as a Church, do not believe in the infallibility of any of our brethren; neither do we believe in the infallibility of the churches: we are in no danger in this respect. But notwithstanding all this, we yet believe that there is danger. We may not believe in the infallibility of the Pope or in that of the church, but we may get so far as to believe ourselves infallible: we may think that, just because God has gifted us in some way more than some of our brethren, we therefore must be their judges—that they must entertain the same ideas as we—that whenever we choose to answer a question that comes before the church with a *no*, without giving our reason for our decision, others have no right to say anything against it. Brethren, be careful. Although we may be able to rule whole churches, still we ought not to esteem ourselves too highly, or we may fall some day. We have come to an age when we want a reason for all decisions, from the exalted as well as from the humble, from the rich as well as from the poor; and we, who give our views on subjects before us, should remember this, and should not, if others entertain different ideas, denounce them as making untruthful and unwarranted allegations, misrepresentations,&c., &c. Let us all remember that we claim to be brethren. Now whether this comes under our heading I allow the reader of the C. F. C. to judge.

In regard to lawful interest, I will only say here, that I am very well pleased so far with our side of the question; not that I delight in the triumph over any of my brethren, but that what we have written on the subject is in harmony with the Spirit of the gospel. As far as I am concerned, this much I can say, that I have not written anything with the purpose of hurting the feelings of any of our faithful brethren. It is true, I might as others, have written to gratify the minds of some personal friend, but I believe rather in right than in might.

Now to brother Meyers's scrutinizing reply, I will only say, I feel very sorry that brethren do not agree on such a question; and were it not that brother Meyers's article is before the readers of the COMPANION, I should not say another word on the subject through the medium of the pen; as it is, I will answer.

Brother M. tells that he did not think he would have to say anything in proof or in defence of what he had said on the query. Be this as it may, I was told by different brethren that he entertained different ideas on the subject and would watch me closely. And other reasons I have to believe that brother M. was on the war path; consequently he ought not to think hard of me when I have my own opinion.

I say again, the query was asked for the benefit of the poor brethren, and not for the rich, and if brother M. wants an answer in their favor, then let him first ask a question; as the query is, so let the answer be. I have a good reason to believe, if I had not given my views on the subject brother M. would never have answered. But perhaps this is a presumption again.

It is not poverty which compels rich brethren to pay more than lawful interest; if they choose to speculate on money, we cannot help it they have to pay more.

It is claimed, by some, that what two parties agree on is lawful. But the law does not say so. The law of our state makes 6 per cent. lawful interest. A contract for a higher rate is not binding.

"How brother H. got the idea, I do not know." Brother M. should remember that he expressed himself to brethren on the subject; and if necessary, I will tell him to whom he did express himself.

"All the balance of his article was uncalled for." Yes, we hear sometimes what we don't call for, and more than we like to hear.

"How do you know this to be the case?" "Art thou a master in Israel and knowest not this?" But we will prove our allegation: "By their works ye shall know them." I have made it my business of late to talk to our brethren here at home; and find that I am correct in what I said. But more than this, whom do we send as delegates to our Annual Meeting? Do we not try to send the most sincere brethren? Does not brother Meyers, as well as I, know that all the elders are and should be among the most pious and sincere brethren? If we doubt their religious sincerity, why do we send them to decide those questions for the Church? But I know brother M. (if even he has no claim to the "pattern of dress or cut of hair"), will agree with me when I say that, if we want to find pious and sincere brethren, we will find them among the elders of the church. And what do these brethren say to us on the subject? Let brother M. read their decisions, and he will no longer say that I made an allegation without proof. But should he doubt their piety and sincerity, then I can not help it: I have good faith in their integrity.

"I, for one, do not believe that we have a brother in the brotherhood who will take all he can get unlawfully." I wish it were so. I would rejoice to have it proclaimed to all that such were the case. Wonder whether brother M. really believes so. Our money borrowing people can testify to the contrary. Brother Meyers's faith is certainly a dead one; it has no works. I could cite to a number of brethren to prove what I said on this point.

But we give the world cause to blackmail the Church of Jesus, by writing such articles. I doubt this. It is Satan and his angels who tremble when their works and machineries are exposed. We have not been sworn into any secret society, that we must keep secret all evil deeds which come to our notice. Perhaps some think so. Already we hear some whisper, that the writers of

such articles shou'd be punished. They do not remember that they are the men. Brethren, you who claim to be governed by God's word only, you who profess obedience to it, you who would judge others and at the same time disobey the spirit of the gospel and the plain decisions of the Annual Council of the church, stop, consider before you strike; do not think yourselves infallible,

In conclusion I will only add, that, although brother M. has made use of some bitter language, I still feel nothing but love toward all. Hope the time may come when we will be brethren not only in name but in reality. Let us observe the golden rule, "What you would that others should do to you, do ye even so to them," so that, when our pilgrimage is ended here below, we may be acknowledged as brethren in Christ, is my sincere prayer.

M. HADY.

For the Companion.

Watching and Waiting

One of the fatal consequences of not watching, is distinctly stated, "If therefore thou shalt not watch, I will come upon thee as a thief in the night, and thou shalt not know what hour I will come." The consequence of not watching, will be ignorance of time. What will be the consequence of watching? The inference is unavoidable that it will be a knowledge of the time. In answer to the agonizing prayer of the Son of God, "Glorify thy name," there came a voice from heaven, saying, "I have both glorified it, and will glorify it again." The disciples understood the words from heaven, while the people who stood by, said it thundered So will the waiting, watching disciples of Christ understand the voice of God when he shall speak from on high. But the unbelieving world will not understand his voice. "The wicked shall do wickedly; and none of the wicked shall understand: but the wise shall understand." In comparing Noah's days and ours, the Lord continues: "In the days before the flood, they were eating and drinking, marrying and given in marriage, until the day that Noah entered the ark; they knew not until the flood came upon them. So shall also the coming of the Son of man be." A picture of the present condition of the mass of mankind is here drawn. How dark the features! The people of the last generation will be as those before the flood. While the ark was being prepared, Noah preached and warned them of the flood; and they mocked him. He built the ark; they scoffed and jeered him. But he was a preacher of righteousness; his works were calculated to give knowledge. Every righteous sermon and blow struck in building the ark, condemned a careless, scoffing world. As the time drew nearer the people were more careless, more hardened, more bold and imprudent, and their condemnation more certain. Noah and his family were alone; and could one family know more than all the world? The ark was a matter of ridicule; and Noah was regarded as a willful bigot. But the Lord called Noah into the ark, and by the hand of providence, the beasts were lead into the ark, and the Lord closed the ark. This was regarded by the people as something wonderful; but it was soon explained away by the wise ones, so as to calm their fears. The day finally arrived. The Sun arose as usual, the heavens were clear. Now where is Noah's flood? was heard from a thousand impious tongues. It was a day of unusual feasting and sports. The farmer was caring for his stocks and lands, and the mechanic was pursuing his work. On the very day some were joined in marriage; and while all were looking to long years of happiness and prosperity: suddenly the heavens gathered blackness; fear filled every heart; then the windows of heaven opened; and the great deep was broken up: here and there came gushing up rivers of water. The valleys were fast filling up and thousands of human beings were swept away; some fled to the highest points of land; but the waters soon overtook them. There was no resting place for Noah's dove; the whole earth was flooded. All were still in death. Horrible death! made still more horrible, by being in consequence of slighted mercy. But where was Noah? Ah! safe in the ark, borne upon the waters, safe from the flood; for God had shut him in, until all the wicked were destroyed.

By most people the evidences given of the coming of Christ are considered insufficient to base faith upon. But mark, the tesimony and acts of one man condemned the people destroyed by the flood. The evidences taken were sufficient; otherwise the world would not have been condemned. But much more convincing evidences come pouring in upon us, that the day of the coming of Christ is near. And at the right time and in the right manner to fulfil certain prophecies. Wherever we look we see prophecies being fulfilled; while the knowledge of God, and the spirit of holiness are departing. Spiritual wickednes covers the land like a flood.

I. L. BARNHART.

Cazenovia, Ill.

For the *Companion*.

Home.

How much is comprehended in this little word—home! How much that is lovely, pure, and good! How much that is cheering to the soul! How much that is beautiful and sublime! Oh, the sublimity of this little word—home, can not be fully comprehended by the finite mind. As it surpasseth all knowledge in this world, we shall only be made to realize its grandeur when the ransomed of God shall meet at home in the eternal felicity, to raise their voices in clarion tones of praise to the infinitely Holy, and bask forever in the loving smiles of a dear Savior, where we shall again re-unite with kindred spirits that have long ago crossed the chilly waters of death, and are now amid the unceasing hallelujahs, in the celestial climes above.

"I want to be an angel,
And with the angel's stand,
A crown upon my forehead,
A harp within my hand,
There, right before my Savior,
So glorious and so bright,
I'd wake the sweetest music,
And praise him day and night."

Bnt there are two kinds of homes; viz., terrestial and celestial. The terrestial, if rightly appreciated, may give us a faint conception of the celestial. Oh! methinks what joy there is in a home where the influence of parental love is felt, and the incense of their hearts is raised to God in silent praise and thanksgiving.

"Wherever we may roam
There is no place like home."

Of all places the parental home is dearest. Well may we say, a home kindled with love and devotion is the paradise of earth.

There is beauty all around,
Where there's love a home ;
There is joy in every sound,
When there's love at home.

Kindly heaven smiles above,
When there's love at home ;
All the earth is filled with love,
When there's love at home."

Oh, then, my friendly reader, make home a happy one, and give your heart to God while young ; and then, when life's dreary hours are o'er, we will meet at home, sweet home.

Your young sister,
FANNIE E. SCHROCK.

Somerset, Pa.

German Baptist Church Annual Council.

FIVE THOUSAND PEOPLE AT SMITHVILLE STATION.

The following was clipped from the *Wayne County Democrat*, of Wooster, Ohio :

The Annual Meeting of the German Baptist Church of the United States commenced its session on last Monday, May 20th, on the farm of Cyrus Hoover, near Smithville station, on the P. Ft. W. & C. R. W., six miles north-east of Wooster.

The country seat of Mr. Hoover is one of the finest of Wayne county—a county noted for its pleasant places, and in which the many beautiful and well cultivated farms, and fine residences give ample evidence of the industry, thrift and consequent wealth of its farming community.

The grounds are splendid in every respect, the scenery from every point a landscape picture ; the white mansion of Mr Hoover prominent, overlooking broad meadows' and forests all green in their spring time, and beautiful to look upon.

Twenty acres of land are devoted to the use of the Council. The Council Chamber is 120 by 80 feet, joined to the boarding tent, both making a mammoth structure of lumber and canvas, eighty feet wide and two hundred and twenty in length, costing about $600, the expenditure for everything estimated at $3,000.

While rain was much needed, it was unfortunate that the heavy rain storm at 2 o'clock Sunday morning tore down a portion of the canvas-covering of the Council Chamber and Boarding tent, to repair which the organization of the Council was changed from Monday to Tuesday. (We regard this as an error, as Tuesday was the day appointed for the Council Æ).

Delegations from all portions of the country commenced arriving on Friday, augmenting from day to day, until yesterday (Tuesday) it is estimated that five thousand of the German Baptists are assembled at Smithville Station. Thus far there are delegates from the following States : Indiana, Ohio, Illinois, Iowa, Maryland, Virginia, West Virginia, Tennessee, Missouri, Kansas, New Jersey, Minnesota, Michigan, &c. Six hundred preachers are present, representing their church from every district in the Union.

Among the prominent Elders present on Monday, before organization, were, Henry Davy, Miami, O. ; C G. Lint, Dale City, Pa. ; B. F. Moomaw, Va. ; D. P. Saylor, Maryland ; Jacob Garver, O. ; Henry Kurtz, Columbiana, O. ; James Quinter, editor of the *Gospel Visitor*, Dayton, O. ; E. K. Buechly, Iowa ; George Irvin, Golden Corners, O. ; Joseph Rittenhouse, Blackcreek, O. ; J. B. Shoemaker, O. ; R. H. Miller, Ind. ; D .B. Sturges, Ind. ; John Metzger, Ill., and many others.

The church of the German Baptists, or as they are more familiarly known, "Dunkards" (Tunkers) was organized in Germany in the year 1708. Their creed is, that the New Testament is the Will of God, and that no one can have the promise of Salvation without observing *all its requirements ;* that among these are Faith, Repentance, Prayer, Baptism by *trine* immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-Conformity to the World, and a full resignation to the whole will of God as he has revealed it through his Son. They are non-combatants, opposed to war ; seldom vote on political questions ; pay their preachers no salary ; regard religious fervor, such as the "mourner's bench," as one of the most unholy innovations of the Christian religion ; and have beside other peculiarities of Faith, which they consider nothing without Works. As a people they are very thrifty, economical, industrious and the best, wealthiest and mildest of citizens.

The canvas was repaired on Monday afternoon. The Council organized at 10 A. M., Tuesday, and elected Henry D. Davy, Moderator ; D. P. Saylor, Assistant Moderator ; James Quinter, Recording Clerk and John Wise, Assistant.

The Council being organized, the minutes of the previous Annual Meeting at Maryville, Berks county, Pa., were read and approved, after which some time was taken up in receiving and taking action upon various reports of Delegates. Forty-two members were appointed a Standing Committee. (This is too high by perhaps fifteen Æ).

There was considerable discussion, and able argument upon several points of dispute.

FIRST.—"Has the Church a right to pass resolutions and make decisions, and enforce them without authority of the Bible?" Decided in the negative,

The next question was, "The Church shall not expel a member without Gospel authority." approved.

Another prominent point of discussion was, "What shall be done with a Brother who gets his life insured, and insists that there is no wrong in doing so, and refuses to withdraw from the Church." Laid on the table, after animated discussion.

As a public gathering, all things have been favorable. The crowd on Tuesday was about seven thousand, four thousand of whom ate dinner in the Church's tent, hundreds of others dining at the booths of Messrs. Reaser and Wagner.

The P. Ft. W. & C. R. W., has made ample provision for transportation, and Mr, E. W. Reaser the Railroad Agent, at the Station, by his uniform courtesy is making hosts of friends. He has a large eating-house —75 by 20 feet—on the grounds near the Council Chamber, where all of the best edibles are served. Mr. George Wagner also has an eating-house near, where are served up the most refreshing meals.

The Council will probably adjourn to-morrow (Thursday).

PERSONAL.—One of the prominent delegates to the German Baptist Council is Elder H. R. Holsinger, Publisher of "The Christian Family Companion," Dale City, Somerset Co., Pa., the Church organ in the United States. We were pleased to make his acquaintance.

Christian Family Companion.

DALE CITY, PA., June 4, 1872.

Proceedings of the Annual Meeting, of 1872, held, on the Premises of Cyrus Hoover, near Smithville Station, Wayne Co., Ohio.

On account of the council of Bishops on Monday, most of the members who expected to attend the Annual Meeting, arrived at the place of meeting, and in the vicinity, on Saturday, Sunday, and Monday morning, so that the attendance on Monday was nearly as large as at any other time.

On Tuesday morning, at nine o'clock, the council was opened. We did not arrive on the ground in time to witness the opening exercises, and consequently did not get the names of the Standing Committee. We could name many of them, but as many of them will be named in the lists of delegates, we will omit them here.

H. D. Davy was chosen Moderator, and D. P. Saylor, Assistant Moderator; James Quinter, Clerk, and John Wise, Reading Clerk.

All things were announced in readiness for business. We expected to hear the decisions of the Episcopal Council announced, and submitted to the Meeting. But we were disappointed, for instead thereof was called the

NORTHERN DISTRICT OF INDIANA.

D. B. Sturgis, Jacob Berkey } Delegates.

QUERY 1. Has the church a right to pass resolutions and decisions, and enforce them, to the expulsion of members, from the body, without thus saith the positive law of the Lord?

ANS. The church shall not expel any member without positive law of the Lord. Agreed to.

The answers first given, are the answers of the District Meeting through which the query was presented. Or if the District Meeting had failed to offer an answer, it will be one framed by the Standing Committee. In either case, we will say whether or not this meeting sanctioned the answer.

QUERY 2. What shall be done with a brother who gets his life insured, and insists that there is no wrong in doing so, and refuses to withdraw his insurance?

ANS. Bear with him until Annual Meeting decides. Joseph Arnold, from Va., said: If he gets his life insured he gives evidence that he has more confidence in man than in God.

According to this answer it became a question whether this meeting would coincide the matter. It was moved that the Standing Committee take the Query and frame an answer.

Others moved that the answer be amended. Others moved to table it, and so with three motions, all seconded, before the meeting, different things were talked over. Some thought we had answers covering the case. Art. 3, 1864 was read. Art. 45, 1865, also read. By this reading it was hoped to ascertain whether we really have a decision upon the Life Insurance question.

David Roop, defined the difference between Life and Fire Insurance showing it to consist only in names, and depending upon circumstances. One man has spent his life in accumulating property, while another's life is yet before him, upon which he asks an insurance.

Many other small issues were raised, and after some fruitless discussions the matter was returned to the Delegates of District Meeting which had sent it.

QUERY 3. Will this District Meeting ask the Annual Meeting to admit all Elders who attend Annual Meeting to equal privileges on the Standing Committe?

Given to the Standing Committee to wait for similar requests.

MIDDLE DISTRICT OF INDIANA.

Jacob Metzger, Delegate.

QUERY 4. For a reconsideration of Art. 20, minutes of 1870, and a petition to grant the request of said query.

ANS. That this District Meeting grant the request. The query and answer referred to were read, as follows:

Since the A. M. has at different times decided against the excessive use of tobacco, see minutes of 1864, Art. 19, but the object desired has not yet been realized we, therefore, ask the District Meeting to suppress its use altogether except for medical or mechanical purposes, and to deal with such as use it according to Matth 18, as we consider to deal with members for wearing fashionable garments, minutes of 1863, Art. 3, and minutes of 1866, Art. 27, The District Meeting favored the request and sent it to the A. M.

ANSWER. This A. M. renews its disapprobation of the use of tobacco, and especially at the time, and in the place of divine worship, and believes it should be classed with other vain and useless things.

Brother A. Leedy Jr. favored classing tobacco using among offences to which Matth. 18 is applicable; went on to show the reasons for so thinking. Jacob Steel and Elias Steel favored tobacco. J. R. Hanawalt, spoke of the evil influence of the habit upon the rising generation. He wished to have more restriction upon the matter.

ANS. It was agreed to readopt the former answer (see minutes.)

QUERY 5. Are members justifiable in refusing to commune with Bishops of other churches who tolerate pride in their churches when the Annual Meeting makes it their duty to enforce plainness?

ANS. Yes.

It was not clearly understood. John Shively explained. At a lovefeast some sisters of an adjoining branch, who were conformed to the world, were refused to be communed with, while the elder was allowed to commune with them. Now the qustion has arisen had the church a right to

do so. D. P. Sayler did not like the answer. The query had its eye upon some one elder, who would be refused the communion, while other elders from a distance, who tolerated the same things, would not only be allowed to commune, but be called upon to officiate.

To this Jos. Leedy gave assent, but he did also not favor the answer, because it was too rash towards the young.

The following answer was then proposed:

ANS. Not unless it is understood that the elder refused to have been admonished, and labored with to have their members conform to the order of the church.

Adjourned first day noon, by singing the verse,

"Hoard up his sacred word,
And feed thereon and grow,
Go on and seek to know the Lord
And practice what you know."

AFTERNOON.

Opened by singing hymn 395.

QUERY 6. Has a church the right to enforce its decisions according to Matt. 18: 2.

ANS. Yes.

This answer was passed so quickly, and the next one introduced that we did not get it all.

QUERY 7. Is the gospel a perfect law to govern the church in all things necessary to salvation?

ANS. Yes it is.

QUERY. 8. Is a church allowed to assume the power to make laws, and add to the gospel, for the government of the church, and that additional law be made essential to salvation?

Tabled.

SOUTHERN DISTRICT OF INDIANA.

R. H. Miller, Delegate.

QUERY 9. What is the ancient and established order of the church, when elders are called to labor in an other arm of the Church; are they to be taken into the private council with the laboring brethren of the church, or not?

ANS. They ought to be taken into the private council.

There was no order known to the oldest members, so it was thought good to make one which would be used. It was agreed to pass it "They may be taken into the private council."

QUERY 10. Is it according to the order of the Brethren in private council, that there be a unanimous consent of the official brethren, concerning any matter, before it can come before the church?

ANS. The official members should not bring a matter before the church, if they are divided, until they have called the assistance of the Bishops of adjoining branches.

NORTHERN DISTRICT OF ILLINOIS.

Sam Lehman, Enoch Eby } Delegates.

No business.

SOUTHERN DISTRICT OF ILLINOIS.

John Metzger, Rufus Gish } Delegates.

QUERY 11. Has no answer. Must be referred to Standing Committee.

NORTHERN IOWA AND MINNESOTA DISTRICT.

E. K. Buechley, Delegate.

No business.

MIDDLE DISTRICT OF IOWA.

Christian Long, Delegate.

QUERY 12. Can the church tolerate a brother or sister in the body, that is a member of the society or order called "Grange," or Patrons of Husbandry?

ANS. Concide that no members should have anything to do with such order, it being a secret bound, and from appearance a political association, and members who have united with it, and persist in it, should be dealt with as transgressors.

C. Long explained. The order referred to pretended to have at heart the interests, more particularly, the interests of the farming community, in furnishing farming implements and machinery without agencies, &c. It was not positively certain that the society was oath-bound, though it was believed to be, and was known to be very secret. Both sexes are admitted, and women especially desired for officers and solicitors.

The above answer was adopted.

SOUTHERN DISTRICT OF IOWA.

Daniel Zook, Delegate.

No Business.

DISTRICT OF KANSAS AND NEBRASKA.

Wm. Gish, Delegate.

QUES. 14. Is it consistent with our profession and the Gospel, for Brethren to follow so-called Christendom and the world, in erecting High Schools?

ANS. We consider it not according to the Gospel. See Acts 4: 13. 2 Cor. 6: 14—18. Rom. 12: 16.

C. Long thought the schools among us and all individual enterprizes, therefore he thought there was no occasion for action in this case.

Davy thought there was no case that this query covered.

Hunsacker was very fearful of such schools.

Query 51, of 1858, with its answer was read.

Inasmuch as our fraternity has got very large, and the Brethren have from time to time devised means and ways to hold our Annual Meeting to avoid *expense, labor, and confusion.* Could we not still get on a better plan? We suggest a plan: Let the churches composing the several District Meetings convene as heretofore, and let those District Meetings have the privilege of sending one representative for every two churches composing the District Meeting, to the Annual Meeting; and let those representatives compose the Annual Meeting, which would bring the number within the limit, that our Annual Meeting could be held almost anywhere within the brotherhood. And we think matters could be disposed if more satisfactorily. We submit this to this meeting for consideration.

Tabled.

Other queries of a similar nature

were asked for, and the following were presented :

There was but one more which was in the form of an appeal, which was tabled and on account of its offensiveness, it was forbidden to be published, by adopting the following resolution, which is the cause of its non-appearance in these columns :

Resolved that the appeal from Missouri, in regard to Salem College, be not permitted to be published in the COMPANION.

The discussion on the first query was then resumed.

Quinter thought we could not go backward. It had been properly remarked, that we could not go backward on the subject of tobacco, and he thought we cannot now go backward upon this question. We had last year tried to set a guard against the evils that brethren are fearing. Now, have those who are now bringing these resolutions, examined the workings of those efforts or restrictions ? It appears to him too soon to have given it a proper trial, and therefore he moved for longer time for a fair trial.

Hanawalt said, the reason members of the church at Salem College are committed to the charge of the church there, was because it is thought that is the proper place for all such questions to be referred to, and not to Annual Meeting.

Saylor was glad that fears are entertained when real dangers exist. He remembered 20 years ago when the *Gospel Visitor* started up, many brethren feared the church would now be ruined. Now what do we think?

Quinter stated a fact. Clemantine in Alexandria was connected with a High School, and yet he wrote upon the hair, the dress, &c., stating that at that time, keeping a High School did not necessarily imply that we must become proud. This he could substantiate if necessary.

Workman thought that we have always been patronizing High Schools, and that too the schools of the world and sects, and we would certainly better send them to a school conducted by the Brethren, under the supervision of the elders of the church.

Peter Nead moved and R. H. Miller seconded, to table the papers on the subject of High Schools, and they were tabled.

Adjourned at 5 P. M. by singing "Father I stretch my hands" &c., and prayer.

SECOND DAY.

Hymn "Let thy kingdom, blessed Savior," &c., and prayer by the brethren.

The following preamble and resolution were then adopted, without discussion : Whereas complaint has been made that some members have no time to speak, while others speak several times.

Resolved that no brother shall speak more than once on any question, without permission from the meeting.

QUERY 15. Is it right according to the gospel and our practice, for one arm of the church to delegate the power of restoring back to the church, a member, who had formerly been expelled from the church ?

The answer was, that it was by sending a committee.

QUERY 16. Does this District Meeting understand the Annual Meeting to mean, that we should dispose entirely of our likenesses, when they advise us to put them away? See minutes 1869, Art., 21.

ANS. We consider that the decision of the A. M. is to destroy them.

D. P. Saylor did not so understand the decision referred to. The design was to put them away from their tables, so as not to be offensive to those who take offense at them.

R. H. Miller thought also that it was not so understood, at any rate it was not so carried out.

Former minutes were read as follows :

"Whereas it has been repeatedly decided at our Yearly Meeting that it is wrong for members of the church to have their likenesses taken, what then is to be done with members that have their likenesses taken?

ANS.—We consider it not right for members to have their likenesses taken, and if they have done so, they should be admonished to put them away."

B. F. Moomaw also so understood it, and remembered that it had been so explained, at the time the above decision was made.

The following answer was then adopted.

This Annual Meeting understands the words "put them away," to mean to put them out of public sight.

QUERY 17. What is to be done with a congregation which tolerates its members in taking illegal interest for money loaned, after the Annual Meeting has decided again and again that it is wrong to do so ?

ANS. This District Meeting considers that that church should be visited by the elders of adjoining churches, and set in order things wanting.

Passed.

QUERY 18. Is it according to gospel and the spirit of Christ, for brethren to have their property and lives insured.

ANS. We consider not according to Gospel, and advise brethren to put their trust in God. See Luke 16 : 15. 2 Cor. 6 : 14—18. Rom. 12 : 16. Heb. 10 : 35.

Tabled.

QUERY 18. A request that the Annual Meeting of 1872 annul the answer to the 23rd of query 1870, and adopt in lieu of it, the answer to article 10, 1857, including all musical instruments.

Tabled.

SECOND DISTRICT OF VIRGINIA.

Solomon Garber, Jacob Thomas } Delegates.

One query, which had no answer, and therefore fell into the hands of the Standing Committee.

District of West Virginia.

Martin Copner, Delegate.

No business.

District of Western Maryland.

David Long, Delegate.

No business.

District of Eastern Maryland.

D. P. Saylor, Delegate.

Query 19. Is it according to the gospel, and the order of the Brethren, for members of the church to teach instrumental music in public schools or elsewhere? We desire the dear brethren assembled in District Meeting to give us an answer on this subject.

Tabled.

Art. 20. In regard to members who cannot be satisfied by their congregations, and are appealing to the A. M. for committees, who are not better qualified to decide than those at home, so it was asked that the Annual Meeting give the District Meeting authority to settle such difficulties.

A motion was made to give the District Meeting the right to dispose of all such cases according to its judgment, or appoint a committee to settle said difficulties; but it was not agreed to.

Postponed, without an answer.

Eastern District of Pennsylvania.

Jacob R. Riner } Delegates.
David Garlach }

Query 21. Resolved to call the attention of Annual Meeting to answer 7, 1871, either to confirm or reject the answer formed by the Standing Committee in 1871, reading as follows:

Should not this District adopt measures to provide and supply ministerial aids for churches where there is no preacher? and, also, to fill calls, and open missions, preach the gospel, and introduce the principles of the Brethren in the many sections within said District which they have not yet reached?

Ans. This Annual Meeting approves of the suggestions in the above query, as it is very necessary that churches or bodies of Brethren in which there are no resident ministers should be assisted. And, inasmuch as there are many localities where the Gospel, as preached and practiced by the Brethren, is not known, we think the District should adopt such measures as it judges best calculated to answer its purpose.

It appears the query was overlooked until after the adjournment of last Annual Meeting, when the Committee framed the above answer and had it appended to the minutes.

A motion was made to adopt the decision of the Standing Committee of last year. Agreed to.

Query 22. Resolved to request the A. M. to give an answer to query 12, 1871, then deferred to this meeting.

Similar questions were presented from other Districts all were considered under one, though they differed from each other.

P. J. Brown spake of the old order of fire insurance and referred to its practical workings.

Adjourned. Hymn 435.

Take Notice.

We now offer the Companion to the close of the year, commencing with No. 23, for 90 cents. This will include editor's Report of the Proceedings of A. M., also the Minutes of A. M. Will not our agents and readers make a special effort to extend our circulation? We hope they will. We are very desirous to make our paper just what its name imports —a Christian Family Compnion.

Let us notice what the Companion does.

1. *It keeps the Brethren informed* with reference to the ordination of elders, the election of ministers and deacons, and the condition of the churches, and the progress of the good cause in general.

2. *It defends truth and exposes eror*, and thus unites our beloved brotherhood in the strongest ties of Christian affection as mutual workers and witnesses for the great and vital principles of our holy religion.

3. *It points out the characteristics* of genuine experience in religion, maintains a high standard of morals in the life of all believers, admonishes to holiness of heart and life, and insists on obedience to every gospel requirement.

4. It teaches the knowledge of the Lord; encourages the faithful; admonishes the erring, and labors for the good of all men.

All this and much more, you can have the balance of the year for 90 cents.

J. W. B.

Editorial Correspondence.

The editorial correspondence came too late for this number. It will appear in next week's issue. The Report of the Proceedings of the Annual Meeting will also be concluded in No. 24.

Answers to Correspondents.

John Rose: We have no Music Books to be sold on commission.

E. C. Packer: If you are satisfied, we have no reason to complain.

E. S. Miller:—We have no knowledge of having received a letter from you this month containing money. We concluded it was lost. We have now changed your address.

Samuel Baker: According to our books, after paying for your paper for this year you have still 40 cents due you.

Jonathan Kessler: Your paper is paid for to vol. 9, No. 24.

Daniel Wolf: All right. We have sent the book.

Samuel Cook: The additional No. was sent by mistake; no charge.

Noah Miller: Did you pay for vol. 8? We have no account of it.

Eliza Brant: We cannot find any trace of the money; but we have given you credit for the same and hope it will all be right.

D. N. Wingert: That is the intention; but we cannot tell how soon it can be accomplished.

MISCELLANEOUS.

Rum is Poison.

It will rob the head of sense,
It will rob the purse of pence,
It will rob the mouth of food,
And the soul of heavenly good.

It will sear the tender heart;
Make the young from good depart;
Change the honest into knaves;
Dig for sots untimely graves.

The Bible vs. Intemperance.

1. How did a drunken man anciently appear?

"Thou shalt be as he that lieth down in the midst of the sea, or as he that lieth on the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I have felt it not. When shall I awake? I will seek it yet again." Prov. 23: 34, 35.

2. What did the prophet say of those who drank early and late?

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them." Isaiah 5: 11.

3. How were the Jews commanded to treat disobedient, drunken children?

"They shall say to the elders of his city, this our son is stubborn and rebellious, he will not obey our voice, he is a glutton and a drunkard. And all the men of the city shall stone him with stones, that he die; so shalt thou put evil away from among you, and all Israel shall hear and fear." Deut. 21: 20.

4. What was required of the mother of Samson?

"Now therefore beware, I pray thee, and drink not wine nor strong drink." Judges 13: 4.

5. What did Hannah, the mother of Samuel, say of herself?

"I have drunk neither wine nor strong drink, but have poured out my soul before the Lord." 1 Sam 1: 15.

6. Are we to covet intoxicating drink?

"Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright." Prov. 23: 31.

7. What reason is given for this advice?

"At last it biteth like a serpent and stingeth like an adder. Prov 23: 32.

8. What effect did total abstinence have upon Daniel and his companions?

"Daniel purposed in his heart that he would not defile himself with the portion of the king's meat nor with the wine which he drank. Prove thy servants, I beseech thee, ten days, and let them give us pulse to eat and water to drink. And at the end of ten days their countenances appeared fatter and fairer in flesh than all the children which did eat of the portion of the king's meat." Daniel 1: 8, &c.

9. What was predicted of John the Baptist?

"He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink." Luke 1: 15.

10. Should ministers use strong drink?

"The Lord spake unto Aaron, saying, Do not drink wine or strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations." Lev. 10: 8.

11. Were the civil rulers to abstain from wine, etc.?

"It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink." Prov. 31: 4.

12. Why should magistrates be temperate men?

"Lest they drink and forget the law, and pervert the judgment of any of the afflicted. Prov. 31: 5.

13. What denunciation has the Bible of drunkard makers?

"Woe unto him that giveth his neighbor drink, that puttest thy bottle to him and makest him drunken also." Hab. 2: 15.

14. Are we to associate with drinkers?

"Be not among wine bibbers, among riotous eaters of flesh." Prov. 23: 20.

15. Are those who drink strong drinks wise?

"Wine is a mocker, strong drink is raging; and whoso is deceived thereby is not wise." Prov. 20: 1.

16. What are the results of intemperance?

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? "They that tarry long at the wine; they that go to seek mixed wine." Prov. 23: 29, 30.

17. Who come to poverty?

"The drunkard and the glutton come to poverty." Prov. 23: 21.

18. How does drunkenness affect the soul?

"Nor thieves, nor covetous persons, nor drunkards, nor revilers shall inherit the kingdom of God." 1 Cor. 6: 10.

19. Are we to practice self-denial for others?

"It is good neither to eat flesh, nor to drink wine, or anything whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14: 21.

Words.

If words could satisfy the heart,
The heart might find less care:
But words like summer clouds depart,
And leave but empty air.
The heart, a pilgrim on the earth,
Finds often when it needs.
That words are of as little worth
As just so many weeds.

A little said—and truly said—
Can deeper joy impart,
Than hosts of words that reach the head,
But never touch the heart:
The voice that wings its sunny way
A lonely home to cheer,
Has oft the fewest words to say,
But oh! those few—so dear!

Make a Beginning.

Remember, in all things, that if you do not begin, you will never come to an end. The first weed pulled up in the garden, the first seed in the ground, the first shilling put in the savings bank, and the first mile traveled on a journey, are all important things; they make a beginning, and thereby a hope, a promise, a pledge, an assurance that you are in earnest with what you have undertaken. How many a poor, idle, erring, hesitating outcast is now creeping and crawling through the world who might have held up his head and prospered, if instead of putting off his resolutions of industry and amendment, he had only made a beginning!

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Dear Brother: I was made happy a few days ago by meeting with my old friend the COMPANION. It has been a long time since we met; we had a pleasant time in listening to all it had to say to us; some very profitable things it told us. I do not know what caused it to pay me a visit, unless it was by me ordering a few almanacs and thereby found out where I lived. I have met a good number of my old friends, brethren and sisters in the Lord, some I did not see for ten or twenty years, but we met again, once more on earth. How pleasant it is to meet our old friends again, and enjoy their company. The COMPANION and I parted, as friends, in the year 1870. I moved near Forest City, Mo., the COMPANION moved to Dale City, Pa. Farther apart than we ever was before, not knowing whether we would ever meet again in this world or not. But we have met again as good friends as when we parted. Come along, and as soon as I get able, I will pay your way out here to Forest City, Mo., and all the expenses of all your cost. We have been out here, in Holt county, Mo., 12 months. We hope through the blessings of God, we have been instrumental in doing some good for the cause of our Master, and the good of some precious souls. We have now fully organized a church here in Holt county, called the church of Bethel, with forty-three members, three speakers. The speakers are A. J. Correll, John Miller and Joseph Glick. Three deacons, Isaac Ziegler, Joel Glick and Isaac Wampler. All in union, peace and love. We are trying to obey our Savior's new commandments, to see that we love one another, and to have that peace which he gives to his disciples; not as the world giveth, but the peace of Jesus; and as long as this remains with us, there will be no undergrounded petition to the Annual Meeting. It shall never have its origin in Bethel church, of Holt county, Mo. May God save us from all such dark doings. O Lord help us all to get rid of such a spirit. If our grievances are truly so great, why not bring up the petition in the right spirit and light? We are commanded to walk in the light, as he is in the light, and if the light is in us, how can we be guilty of such dark doings? Christ tells us that the light that is in us is darkness; how great is that darkness? I am fearful that some want to be kept in the dark, and why do we want to be in the dark? Is it because we love darkness better than light? Are our deeds or designs evil? O Lord, help us to come to the light, that our deeds and designs may be reproved and manifested. O God, give us more love for our brethren. Give us humble hearts, and right spirits. Less envy, self esteem, self righteousness, and less self will. Let us be more subject one to the other as we are commanded. I have never met with such grievances among the Brotherhood as is described in the petition, and therefore cannot tell from whence it came. But I am certain it was gotten up by a wrong spirit, or they would not keep themselves in the dark. If these things are true; why not seek redress in a brotherly like way? There is no use in taking a sneaking, undermining and underhanded way. I do believe it is abomination in the sight of the Lord for us to do so. But I have got off the subject which I had intended to write before I saw the petition in the COMPANION. It struck, or grieved me so much to see such things at work among us. I could not help but give it a passing notice; and as I will not be present at the Annual Meeting to see it presented, I just thought I would give my views about that way of doing. I hope that God will help us to love one another out of a pure heart fervently, is my earnest prayer.

Yours in the bond of Christian love.

A. J. CORRELL.

Forest City, Mo.

From the Manor Church, Pa.

Brethren Holsinger and Beer: The brethren and sisters composing the above named arm of the church, met at their big-meeting house, April 14th, for divine service, it being the day of their regular appointments; and also by special arrangements to attend to some church business. After the brethren and sisters had duly assembled, the 130th hymn was sung, after which, exhortation and prayer to the commencement of the service, was made by our much esteemed Elder Samuel Lidy—reading of the word by Elder David Ober, who spoke from the same; followed by Daniel Brallier—exhortation and prayer to the close of the service by Joseph Holsopple. Then the business was attended to, which was, to choose three deacons to fill the places of three of our worthy ones that had moved into other arms of the church. The result was, Levi Brallier, Hezekiah Berkeypile and Samuel Crisswell, three worthy brethren, were elected to the office above named. May God bless the brethren who were chosen to that responsible position, and may they serve with full purpose of heart, both their blessed Master, and their church. We have now, (as reported before), seven deacons. The church is still in a prosperous condition, under the supervision of Elders Samuel Lidy and David Ober, with a goodly supply of other ministerial aid. Fearing that I am not interesting I close abruptly.

Your brother in Christ,

G. W. BURKHART.

Nolo, Pa.

Meetings at Bristolville, Ohio.

Brethren of Companion: You will please publish the following table of appointments agreed upon at N. E. Ohio District meeting, for the brethren of Bristolville, Trumbull county, Ohio, to be filled during the present year as follows:

David Byers, June 1st, 1872.
J. K. Swihart, June 22nd, 1872.
Josiah Keim, July, 20th, 1872.
Lewis Glass, Aug. 17th, 1872.
P. J. Brown, Sept. 14th, 1872.
J. H. Kurtz, Oct. 12th, 1872
Samuel Garver, Nov. 9th, 1872.
Wm. Sadler, Dec. 7th, 1872.
George Flack, Jan. 4th, 1873.
W. A. Murray, Feb. 1st, 1873.
D. M. Witmer, March 1st, 1873.
G. Ervin, March 29th, 1873.
J. A. Clement, April 26th, 1873.

It will be seen that the Brethren will be expected to visit Trumbull county on Saturday, and remain over Sunday. By so doing, they can fill three appointments each trip. Warren, on the Atlantic & Great Western Rail Road, is the place to stop at; and the Bristolville brethren will be there to convey us out and return us again. It was also agreed that the churches from where the ministers go will pay the R. R., fare. Now dear, fellow-laborers, let us all try and meet our time, if the Lord will help us to do so; and when the Lord of the harvest comes, he will reward us for our time and labor, and to him shall be the glory.

P. J. BROWN.

Congress, O.

Answer to Jonathan Kessler

Dear Brother: I read your request in COMPANION No. 19, page 301 I did not attend the Sabbath-school referred to, being in bad health; but I sent my children. My son, at whose house we are now staying, says, he remembers it well, and says, it was not conducted like the Sabbath-schools generally are now. The singing and prayer was more devotional. No Superintendant, Secretary or Treas-

urer—I take back the word Superintendant and say Teacher in the place of it. The most I remember about it is the sorrow I felt when it was closed (as it was told me) for lack of assistance, the burden all resting on you. My sister Ann Conway (now deceased) said to me, if we only had assisted brother Kessler more, that the school might have continued for the good of our children. I referred to it from a grateful feeling towards you for your praiseworthy deeds, as I considered them; and to show that our efforts for good are never lost—"a stream becomes a river." If my statement is not correct you are at liberty to make your own defence, I am much surprised that you are opposed to Sabbath-schools now.

Yours in love,

HANNAH KNOUFF.

Reply to Brother J. T. Meyers.

Brother J. T. Meyers says he is left to conjecture, as to what idea I wished to convey, by saying ministers should not preach, that in the midst of life we are in death. I mean to convey the idea, that it is an unscriptural term, and contrary to the nature of the case, to which I always heard it applied; because, as I said before, "Every one, both young and old, dies at the end of life." But brother M. begs leave to differ with me, from the fact, that he seems to think I did not know the meaning of the phrase, "In the midst." Thank you for the favor of the rendering of that phrase, by Webster. But I ask brother J. T. M. to bear with me, if I tell him, he has made a mis application, of Webster's definition, when he used it in the subject under consideration the way he did. It would look just as reasonable to me, if he would make the following applications: In the midst of death we are in life; because we may be surrounded by thousands of dead objects; or, in a certain city, we are in the midst of groves, because the groves are all around us; or, in Nebraska, we are in the midst of all other states; because we are surrounded by them. I do not believe that brother M. will be ready to accept such demonstrative points, if they were adduced to him. I shall ask the same privilege of him, before I shall preach that in the midst of life we are in death. Try it again, brother M., if you can give us a "thus saith the Lord" for it. We are only required to preach the word.

Yours in love,

JOHN FORNEY, Sr.

Falls City, Neb.

Minutes of the D. M. of the Western District Pa.

The Brethren of the different congregations composing the Western District, will know hereby that the minutes are now printed and ready for distribution, and can be had by addressing J. P. Hetric, Oakland, Armstrong Co., Pa., enclosing 40cts per dozen to pay expenses of distribution, &c. Send in your orders, brethren and get the Minutes, as they contain some important matter which you need to know.

J. P. HETRIC, *Clerk.*

Oakland, Pa.

Errata.

In No. 19, page 301, under the heading, Request to Hannah Knouff, read Jonathan Kessler, in lieu of "Jonathan Kepler." Sixth line from top, tenth line from bottom of said article, read *high schools* in place of "which schools." And the signature to the article should be

JONATHAN KESSLER.

Announcements.

LOVE-FEASTS.

Brother Henry: Please announce that the Brethren of the Shade Creek branch, Somerset county, Pa., the Lord willing, will hold their Love-feast, June 23d, commencing at 10 o'clock. The usual invitation.

HIRAM MUSSELMAN.

Brother Henry: Please say through the C. F. C. that the brethren and sisters of Grundy church, Grundy county, Iowa, will hold, the Lord willing, a Love-feast on the 29th and 30th of June next, to which the usual invitation is given.

Henry P. Strickler.

The Lord willing, we intend holding a Communion meeting in the Canton church on the 24th of June. The usual invitation is cordially extended to all.

JOSIAH KEIM.

Thorn Apple district, Ionia Co., Mich., on Sunday the 16th of June, at the house of bro. Emanuel Keim.

Walnut Level congregation, on Saturday the 15th of June, to commence at 10 o'clock.

Union City district, Ind., June 20th.

The Sandy Creek congregation, of Columbia and Stark counties, Ohio, on the 26th of June, at John Hestands, near New Georgetown.

Middle Creek congregation, Somerset county, Pa., on the 22nd of June, commencing at 4 o'clock P. M.

South Waterloo Church, Iowa, Saturday and Sunday, 15th and 16th of June, commencing at 1 o'clock P. M.

Manor branch, Indiana Co., Pa., June 21st, to commence at 10 o'clock A. M.

Warrior's Mark Huntingdon Co., Pa., 8th and 9th, of June, to commence at 2 o'clock P. M.

Dry Creek church, congregation, Linn Co. Iowa, 19 and 20th of June.

At George Dilling's Urbana, Ill., June 22d and 23d, to commence at 10 A. M. on Saturday.

Berlin congregation, Somerset Co., Pa., on Sunday, June 16th, to commence at 10 o'clock.

At Washington Wyland's house, Harlan, Shelby Co., Iowa, 15th and 16th of June.

Please announce that the Brethren of Vermillion Church, Livingston Co., Ill., propose to hold a communion (the Lord willing) on the 15th of June at the house of brother Paul Dale, 5 miles south of Cornell and 6 miles north west of Pontiac. The usual invitation is given to all.

MARRIED.

By J. L. Beal, at his residence, May 26th, Mr. JOHN WALKER and Miss ADDIE BLACK, all of Black Hawk county, Iowa.

Wm. Strayer.

By the undersigned, May 30th, at the residence of the bride's parents, Mr. ALBERT G. KEIM and Miss MOLLIE M. LICHTY, both of Salisbury, Somerset county, Pa.

J. W. Beer.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In Marshall county, Ind., April 13th, EDWIN DELINE; aged 19 years 10 months and 12 days. The subject of this notice was assisting to saw wood; and a stick, of piece rolled into the balance wheel and burst it to pieces. One of the pieces of the wheel struck him in the side and killed him instantly. Funeral services by John Wise, of Pa., and others, to a very large concourse of people, in the Brethren's new meeting-house. Text, Isaiah 40: 6—8; and 1 Pet., 1: 24 and 25. (*Visitor* please copy.

May 26th, in the Berlin district, Somerset county, Pa., sister ELIZABETH FOUST, wife of brother John A. Foust, aged 43 years 26 days. Disease, consumption. She leaves a husband and

nine children to mourn their loss; but they mourn not as those that have no hope. She tried to live up to the requirements of the Gospel. Shortly before her death, she called for the elders of the church, and was "annointed with oil in the name of the Lord;" then she said, "Now I am ready to go." The funeral occasion was improved by brethren E. Cober and G. Shrock, from Isaiah 3: 10.

Jacob Musser.

(*Visitor* please copy.

In the Berlin congregation, Somerset Co., Pa., sister LEAH COBER, aged 33 years 6 months and 26 days. Her funeral was very largely attended. The occasion was improved from James 4: 14, by brother Michael Weyand and George C. Schrock. Services concluded by singing the 511 hymn, selected and requested by her, to be sung at funeral.

E. J. Meyers.

In the Cowanshannock congregation, Armstrong Co., Pa., May 21st, one month after the death of his step-son, brother HENRY BOWSER. Disease, black erysipelas. Brother Henry was a deacon in the church, and beloved by all who knew him. Funeral occasion improved by the writer, from 2nd Cor. 4: 18

Levi Wells.

In Opossum Run branch, Montgomery Co., Ohio, near Dayton May 10th, SARAH ANN BEEGHLEY daughter of brother Elias and sister Sarah Beeghley, aged 19 years 4 months. Funeral services by Brubaker, Bowman and Holler. The disease was inflammatory rheumatism drawn to the heart.

(*Visitor* please copy.)

In the Middle Creek congregation, Somerset Co., Pa., March 12th, sister DELILAH ROADES, aged 42 years 4 months and 6 days. Funeral services by brother Tobias Meyers, from the words, "Therefore be ye also ready."

J. T. Meyers.

Somerset Pa.

In the Middle Creek congregation, Somerset Co., Pa., February 12th, JAMES E. HEMMERIGER aged 1 year 3 months and 14 days. Occasion improved by the writer, from Matt., 1: 12.

In the same congregation, on the 2nd of April, DANIEL W. SCHROCK, son of brother Uriah Schrock; aged 4 years 1 month and 14 days. Occasion improved by the writer, from 1st peter 1: 24.

In the same congregation, on the 6th of April, WILLIAM L. SCHROCK, son of brothor Uriah Schrock; aged 1 year 9 days. Occasion improved by the writer, from Luke 18: 15.

In the same congregation, on the 9 of May, ETTA K. GROS, aged 4 years 11 months and 5 days. Funeral services by the writer, from 1st Peter 1: 24.

Josiah Berkley.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

Peter Pinkerton,	1 50	Eliz. Huffman,	90
Jos. Zimmerman,	90	John G. Frantz	1 50
E. C. Packer	3 00	Simon Snider,	90
Moses Kindig,	2 25	Samuel Long,	1 50
Daniel Wolf, Jr,	1 50	John H Knepper,	1 50
Daniel Crofford,	1 50	J. S. Studebaker,	90
Abram Garber	14 50	Jonas Miller for	
Maggie L. Grater	1 50	J. L. Saylor,	1 50
Christian Mark	90	A. H. Fike,	13 25
Mrs Mary Bair,	90	Leroy Broyles,	1 00
Martin Miller,	90	J. R. Niswanger,	3 00
S B Stucky,	90	Isaiah J. Blough	1 00
John Nicholson,	8 00	Christian Blough	75
David Berkey,	1 50	B. A. Clark,	1 00
Dr. Paul Castor,	1 50	Stephen C. Ulrey,	1 00
Michael Beehtel	2 09	S. A. Walker,	5 40
D. M. Truby,	1 50	Miss Eliza Slifer,	1 50
Annie Summer,	90	Sol. G. Arnold,	1 50
George Smith	1 50	E. H. Stauffer,	1 00
Henry K. Frantz,	1 50		

Advertisements.

WE will admit a limited number of select advertisements at the following rates. One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations

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The Spring session of Salem College will open for the reception of any number of students from all parts of the country, on the 20th of March, 1872.

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General Pass. Agent, St. Louis.
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Gen. Sup't., Indianapolis.

Pittsburg and Connellsville R. R.

TIME TABLE.

Commencing on Monday, October 16th, 1871, at 2 o'clock, P. M.

EASTWARD.			WESTWARD.	
Cum Mail	Bait Exp.	STATIONS.	Cin. Exp.	Cum Mail
A. M.	P. M.		A. M.	P. M.
6 50	6 30	Pittsburg	11 00	6 10
10 21	9 07	Bradford	8 36	2 30
10 27	9 30	Connellsville	8 30	2 25
1 20	11 07	Mineral Point	6 05	11 03
1 40	12 3	Garret	5 40	11 12
157	1204	DALE CITY	535	1055
3 16	1 13	Bridgeport	4 22	9 35
4 00	1 55	Cumberland	3 40	8 50
P. M.	A. M.		M.P.	AM

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VOLUME VIII. DALE CITY, PA., TUESDAY, JUNE 11, 1872. NUMBER 24.

"I Will Never Leave Thee."

IN these words the English language fails to give the full meaning of Greek. It implies, Never, no, never; no, nor ever! This world, is is a world of leaving, parting, separation, failure, and disappointment. Think of finding something that will never leave nor fail. Grasp the promise, "I will never leave thee," and store it in your heart; you will want it one day. The hour will come when you will find nothing so comforting, or cheering, as a sense of God's companionship. Stick to that word "never." It is worth its weight in gold. Cling to it as a drowning man clings to a rope. Grasp it firmly as a soldier attacked on all sides grasps his sword. "Never." Though your heart faints and you are sick of self-failures and infirmities, even then the promise will not fail. "Never." When the cold chill of death creeps on and friends can do no more, and you are starting on that journey from which there is no return, even then Christ will not forsake you "Never."

The Most Important Subject.

Daniel Webster on one occasion was spending an evening at the house of a friend, in a large company of invited guests. It was in his younger, purer days. His course had been criticised through the press, and that evening he appeared unusually silent, serious and profound. A little group hovered near, and one jocosely remarked that Mr. Webster was "doubtless busied again with his great thoughts." Whereupon a lady asked the following rather puzzling question: "Mr. Webster, what is the most important thought you ever entertained?" All listened for the answer—the room grew still as death. and, with evident emotion, Webster replied, "The most important thought I ever had was my individual responsibility to God." So let earth's inhabitants be what they may, whether statesmen or slaves, princes or paupers, "every one of us must give an account of himself unto God."

Success don't consist in never making blunders, but in never making the same one the second time.

The Bible Talks to You.

THE Holy Scripture is very familiar: "When thou wakest, it shall talk with thee."

To talk signifies fellowship, communion, familiarity. It does not say "It shall preach to thee." Many persons have a high esteem of the book, but they look upon it as though it was some very elevated teacher, speaking to them from a lofty tribunal, while they stand far below. I will not altogether condemn that reverence, but it were far better, if they would understand the familiarity of God's word; it does not so much preach to us as talk to us.

It is not "when thou awakest it shall lecture thee," or, "it shall scold thee;" no, no, "it shall talk with thee." We sit at its feet, or rather, at the feet of Jesus, in the world, and it comes down to us; it is familiar with us, "as a man talketh to his friend."

And here let me remind you of the delightful familiarity of Scripture in this respect, that it speaks the language of men.—*Spurgeon.*

For the COMPANION.

Divisions.

"Now I beseech you, brethren, mark them which cause division, and offences contrary to the doctrine which ye have learned; and avoid them." Rom. 16:17.

Divisions are dangerous, and are forbidden in the word of God. For illustration of the subject before us, we must refer to natural circumstances. The question of slavery is what we select for our present purpose; which every true follower of Jesus Christ will denounce. The sublect of slavery caused a rebellion in America. if the subject had never been agitated, there would never have been a war upon that subject. It was first agitated by England in order to divide the unison of the states; because they furnished the rebels with vessels to destroy our commerce. And if they had succeeded in their deep schemes they would have made the U. S. an easy prey. what did the question of slavery do? It divided the Methodist church, and they stand in open hostility to each other for many years, and perhaps may never be united. The Methodists,

north and south, stand chargable in a great degree on account of the rebellion; having worked for thirty years until the subject gained admittance into our Legislative halls. The consequence was the destruction of more than one half of a million of our fellow creatures, who were ushered into the presence of a just God unprepared. This has been the result of divisions in a temporal point of view. Divisions arise by the introduction of new modes "contrary to the doctrine." So say the Apostle. Salem College is something new in the church of Jesus Christ. An institution of this kind has no foundation in the gospel of Jesus Christ. If it has, I want information upon the subject. I am in favor of education, but I am opposed to a manufactory of preachers. It has no precedent in the teachings of Jesus Christ or his Apostles. But says a friend of the institution, "For the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ." How long was the above to be continued? Answer, "Till we all come in the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ," Ephesians 4: 12, 13. If we have not come to that, we are not the church of Christ. But I contend that we have come to a time when we need not those helps. We are in the unity of the Spirit; and this unity is about to be torn asunder. Woe be unto that man, who first agitates a subject which may divide the church. "It were better that a millstone were hanged about his neck, and that he were drowned in the depth of the sea," than that he should offend one of these little ones. This is the language of Jesus Christ. Look before you leap. But what has man done, and what will man not do, for place and power? They may try to stand behind the screen, but the eye of vigilance is upon them. They occasionally hoist the vail, and peep out and say, "It is not quite time yet, we will wait until we can mould popular opinion, and then we will present a solid front."

HENRY KOONTZ.

Little Sunbeams.

I HEARD a tiny snow-bird chirping the other day, and it seemed to carry me away back to the bright, glad summer-time—and I was listening again to the songs of bird-love, that thrilled all those warm, sunny days, and to the clear sweet laughter of dimpled rills as they plashed over the stones. And then I thought how we all might bring a sunbeam from the warm, golden summer of our lives, and fling it where it would cast a bright gleam over some tired heart's dark mid-winter, making it happy, just as that tiny bird sent a thrill of gladness all over my heart.

There are weary souls whose gushing rills of joy are all ice-bound by sorrow and neglect. Can we not send some warm, balmy breeze of kindness to melt all the snows away? Only a smile, or a loving word, and God will bless you, and the watching angels will be glad.

Living for Eternity.

How thrilling the thought that some poor soul may be made an heir of eternal life through our instrumentality. On the other hand, how dreadful the thought that some one may fail of Heaven because of our failing to live for eternity. "We live in deeds not in years." With the shores of the beautiful city of our God so near, what a powerful incentive to a holy life! Is not the prize worth striving for with all our redeemed powers? Blessed living for endless life in the kingdom of God! Immortality and eternal life are just before us. Shall we not be willing to sacrifice all worldly gain for the rich reward that awaits the overcomer?

"The sands of time are sinking,
The dawn of Heaven breaks;
The summer morn I've sighed for,
The fair, sweet morn awakes.
Dark, dark, has been the midnight,
But dayspring is at hand,
And glory—glory dwelleth
In Immanuel's land."

L. E. MILNE

Council Bluffs, May 13.

The Infidel and the Work of God.

One Sunday evening, a young man was walking along the streets to some scene of pleasure, when he was accosted by a person who stopped him and thrust a small bit of paper into his hand. The young man took it and read by the light of the nearest lamp the words, "Though your sins be as scarlet, they shall be as white as snow." A sneer passed over his handsome

face as he read, and throwing the paper from him, he hastened on.

"Though your sins be as scarlet, they shall be as white as snow," doesn't apply to me, at any rate; for I am an infidel, and do not believe anything of the kind." Thought he, "Though your sins be as scarlet, they shall be as white as sonw." Hang the thing, I can't get rid of it. 'Though your sins be as scarlet, they shll be as white as snow.' Sins? Conscience? Yes; but I acknowledge neither a future, nor a God, and therefore am not responsible. What do I care to have my sins made white, seeing that I owe no duties beyond those necessary to natural human existense. 'Though your sins be as scarlet, they shall be as white as snow.' "I am an infidel" (stamping his foot). "I don't believe in the Bible, the God of the Bible, the future, nor anything beyond the still, dark grave. So here's for a short life, and a merry one. * * 'Though your sins be as scarlet, they shall be as white as snow.' Confound it! * * 'Though your sins be as scarlet, they shall be as white as snow.' Confound it, I wish I could get it out of my head. . . 'Though your sins be as scarlet, they shall be as white as snow.' It is very forcible. Very poetical. Certainly that Bible is a wonderful work. Given, for the sake of argument, that it is true, and that a God exists, I can easily understand religious people who believe in a future, either of joy or of suffering, clinging to such sentences with a tenacity proportioned to their belief. 'Though your sins be as scarlet, they shall be as white as snow.' Admirable writing. Terse, forcible language. I wonder who wrote it? God, I suppose. God?—why, there is no God. I forgot myself. If I could only remember principles, and how logical and well founded the arguments are which support them, I should be all right. * * * * 'Though your sins be as scarlet, they shall be as white as snow.' confound the thing. Will nothing put a stop to this? There is a church; I may as well turn in and see what they have to say."

He entered and was shown quietly into the pew by the door. A solemn silence reigned. The preacher had read the text from the pulpit, and paused a moment, before repeating it. Then, in a gentle voice, he pronounced the words: "Come, now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

The vestry of that church was open for a short time after service for the reception of those whom the message of the Lord had touched. That evening there was one who prayed with tears, 'Jesus, though my sins be dyed deeper than the deepest scarlet, do thou make them whiter than the purest snow."

Spirit is now a very fashionable word; to act with with spirit, to seek with spirit, means only to act rashly ond speak indiscreetly. An able man shows his spirit by gentle words and resolute actions; he is neither hot nor timid.—*Chesterfield.*

Although men are accused for not knowing their own weakness, yet perhaps, as few know their own strength. It is in men as in soils, where sometimes there is a vein of gold, which the owner knows not of.—*Swift.*

Soliloquy.

BY SUDIE M. THOMAS.

"He riseth from supper, and laid aside his garments, and took a towel and girded himself. After that he poureth water in a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." John 13: 4, 5.

"Write," saith the Holy Spirit, "what I unto thee say."
Thus, imploringly I hear it pleading day by day;
It matters not how often I may repudiate,
There comes the admonition, "Write what I may dictate."

Oft have I heard Thee calling; yea, even unto me,
"Write; thou surely knowest what I have said to thee:
Do unto one another as I have done to you;
Follow my example, for nothing else will do.

"The wise, the great, the noble, may all expatiate;
But, little children, fear not; although the way is strait;
And if thou lackest any, my Spirit I will send,
To comfort, guard and guide thee, and all thy ways defend.

"But if ye fail to ask it, Suppose comes creeping in;
And ere you know, or fear him, he causes you to sin.
Then like the would-be faithful, you very often stray,
Because for your convenience you fail me to obey."

Self makes a great proviso; and Nature sanctions all.
But need we strangely wonder? It was so from the fall.
To err is like us—human; forgiveness is divine.
Pity, dear Lord, our darkness; for we would all be thine.

Thine when the glorious trumpet shall sound, "Awake! Awake!
Come forth, ye faithful few, your Master's joys partake.
"No jot or tittle passeth"—the words of Christ are true:
"Oh, have ye done to one another as I've done to you?"

O Lord, forbid, we pray, forbid, that we be sentenced chaff,
Because 'gainst us the record stands—"Duty done but half."
Grant that we each be girded, and wash and wipe as He.
For if we know and do these things, then happy we shall be.

Nobody's Child.

Alone in the dreary, pitiless street,
With my torn old dress and bare, cold feet,
All day I have wandered to and fro,
Hungry and shivering, and nowhere to go,
The night's coming on in darkness and dread,
And the chill sleet beating upon my bare head;
Oh! why does the wind blow upon me so wild?
Is it because I am nobody's child?

Just over the way there's a flood of light,
And warmth and beauty, and all things bright;
Beautiful children, in robes so fair,
Are carolling songs in their rapture there.
I wonder if they, in their blissful glee,
Would pity a poor little beggar like me,
Wandering alone in the merciless street.
Naked and shivering, and nothing to eat!

Oh! what I shall do when the night comes down,
In its terrible blackness all over the town!
Shall I lay me down 'neath the angry sky,
On the cold, hard pavement, alone to die,
When the beautiful children their prayers have said,
And their mammas have tucked them up snugly in bed?
For no dear mother on ME ever smiled—
Why is it, I wonder, I'm nobody's child?

No father, no mother, no sister, not one
In all the world loves me, e'en the little dogs run,
When I wander too near them; 'tis wondrous to see,
How everything shrinks from a beggar like me!
Perhaps 'tis a dream, but sometimes when I lie
Gazing far up in the dark blue sky
Watching for hours, some large bright star,
I fancy the beautiful gates are ajar.

And a host of white-robed, nameless things
Comes fluttering o'er me on gilded wings:
A hand that is strangely soft and fair
Caresses gently my tangled hair,
And a voice like the carol of some wild bird—
The sweetest voice that was ever heard—
Calls me many a dear pet name,
Till my heart and spirit are all aflame.

They tell me of such unbounded love,
And bid me come up to their home above;
And then with such pitiful, sad surprise,
They look at me with their sweet, tender eyes,
And it seems to me, out of the dreary night,
I am going up to that world of light;
And away from the hunger and storm so wild,
I am sure I shall then be somebody's child.

—*American Homes.*

Selected by MARY STEHLEY.

Think of Me.

WHEN pleasure's cup is sparkling high,
When friends around thee throng;
When hearts are light with playful mirth,
And lighter wakes the song;
When, counting o'er thy many joys,
Recalled by memory,
If 'twill not dim thy pleasure then,
Oh! give one thought to me.

At dawn, when first Aurora's light
Reflects o'er hill and dale,
And gilds the dew-washed lily's head
That slept within the vale;
When first the lark shall plume his wing,
And soar from bondage free,
To warble forth his merry notes,
Then give one thought to me.

And when the shades of evening are
Fast falling into night—
An hour that well seems made for thought,
And quiet is delight;
At midnight's deep and solemn hour,
When on thy bended knee,
Thy hands upraised to Heaven in prayer,
Oh then, *then* think of me!

If I could claim the richest gem
That now lies in the sea,
I'd rather far, than have that pearl,
Have one kind thought from thee:
If all the joys of this bright world
Were now spread out to me,
And I were told to make a choice—
I'd ask one thought from thee.

Selected by Emily Jane Beeman.

My Desire.

Let not despair nor fell revenge
Be to my bosom known.
Oh, give me tears for other's woes,
And patience for my own.

Feed me, O Lord, with needful food;
I ask not wealth nor fame,
But give me eyes to view thy works,
A heart to praise thy name.

Oh, may my days obscurely pass,
Without remorse or care;
And let me for my parting hour
From day to day prepare.

How a Good Deacon dropt the use of Tobacco.

The following is an extract from *Trask's Anti-Tobacco Journal.* If you think proper to give it a place in the C. F. C., you can do so; if not, no harm done.

I hold, that the use of tobacco is one of the principal stepping-stones towards the use of intoxicating drinks; and, in view of this evil tendency, its utter filthiness and unnecessary expense, we think professors of the Christian Religion, are lowering very much their standard of the pure and holy religion of Jesus, by persisting in this unseemly indulgence. Especially should all teachers of the word of God, whether in the pulpit, or in the Sabbath-school, have their mouths and breath undefiled by such an abomination, and bear a testimony against the evil by word and example.

JOHN HARLEY.

Pottstown, Pa.

"I chewed twenty years or more, but the Bible, and the good Spirit of God taught me otherwise.—It was on this wise: In my family devotions, I was reading the passage in Paul, 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God," and I was arrested, my quid and saliva troubled me, my conscience troubled me, I felt that I was doing wrong, and suddenly turning to my wife, I exclaimed:

Wife! how am I glorifying God by chewing tobacco? Impossible! Impossible!

Now, call me an enthusiast, a fanatic, or what you please, I maintain that the Spirit of God then and there convicted me of sin, in this filthy indulgence, as really as He convicted Saul of Tarsus of sin, on the plains of Damascus. Then and there I renounced the sin, and "taste not, touch not, handle not," has been an article in my creed ever since, and shall be till I die. I experienced a physical regeneration, I got my freedom, and was made a happier man in soul and body.

Without boasting of relinquishing a vile habit, a habit of which every victim should be ashamed, and which

had cost me, in money, wasted time and all, from year to year, enough to give fifty copies of the Word of God to the destitute, or perhaps enough to educate an orphan child.

Could I be heard, I would say to all my dear Brethren, drop the nauseous abomination, and especially to those who are honored with the deaconship, would I say, Brethren, "Be ye clean, ye that bear the vessels of the Lord!"

Drop it, and I predict for you a more clear and calm mind and amiable temper—more of self-respect—more of christian freedom and joy—and a far more delightful communion with the Father, Son and Spirit.

What Intemperance Does.

Intemperance cuts down youth in its vigor, manhood in its strength, and age in its weakness. It breaks the father's heart, bereaves the loving mother, extinguishes the natural affection, erases conjugal love, blots out filial attachment, blights parental hope, and brings down mournful age in sorrow to the grave. It produces weakness, not strength; sickness, not health; death, not life. It makes wives, widows; children, orphans; fathers, fiends; and all of them paupers and beggars. It feeds epidemics, imports pestilence and embraces consumption. It covers the land with idleness, poverty, disease and crime. It fills your jails and supplies your alms-houses and demands your asylums. It engenders controversies, fosters quarrels and cherishes riots. It crowds your penitentiaries and furnishes the victims for your scaffolds. It is the life-blood of the gambler, the aliment of the counterfeiter, the prop of the hangman, and the support of the midnight incendiary. It countenances the liar, respects the thief, and esteems the blasphemer. It violates obligation, reverences fraud, and honors infamy. It defames benevolence, hates love, scorns virtue, slanders innocence. It incites the mother to butcher her helpless offspring, helps the husband massacre his wife, and aids the child to grind the parricidal ax. It burns upon man and consumes woman, defeats life, curses God and despises Heaven. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness. With the malevolence of a fiend it calmly surveys its desolation, and insatiated with havoc, poisons felicity, kills peace, ruins morals, blights confidence and slays reputation, then curses the world and laughs at its ruin. It is the sum of all villainies and curses; the devil's best friend.

For the Companion.

Love of God, Benevolence—Pure Universal, Eternal Benevolence.

Look at the works of nature. See not only the fitness of things, but see how all bears the impress of love and kindness. Look at the necessities of man, and how abundantly they are met; look at the frame work of his body, how constituted for enjoyment; look at the senses, what sources of pleasure; look at the vital parts, how they are protected from injury. Look at man, as gifted with rationality: this gives him superiority over all the brute creation. This enables him to rise higher than the eagle, to move more swiftly than the race-horse, to emulgate the courage and the power of the lion. Behold the dignified inhabitant of the body, the eternal, undying soul; its capacities of knowledge, reflection, and spiritual enjoyment. Then behold the world and its profusion of comforts, for the dignity and happiness of man. The earth is covered with a soft and verdant carpet, the expanse of the sky is of a most beautiful blue; the salubrious air is impregnated with the balm of life; thousands of rivers send forth their living streams; the fields yield their roots and grain, and trees spread their richly-laden boughs to the hand of man, with an abundance of food and necessary raiment; the earth yields from its own bowels the materials of a comfortable heart; the great orb of day sheds his golden beams, illumines the landscape, and makes all nature to rejoice; the darkness of night administers to man's repose, while balmy sleep, as nature's great restorative, prepares for the coming day; the atmosphere is purified by the power of God, of its baneful exhalings and the lightning causes it to dispense its contagious influence abroad; the sea, by its saltness and nation retains its healthful purity, instead of becoming a stagnant lake, which would destroy the world by its pestilential vapors. This my friends proves that God is love.

The benevolence of God is engraven in all his works. This is true The dignity and dominion with which he invested man, made him ruler over all the other creatures, and but a little lower than the angels; the moral garb in which he clothed him. His own image, every moral excellency, he was endowed with, knew how to honor God, and to remain happy. Truly, God is love. Adam's crime was voluntary it was a compound of an evil.

No merit, but to deserve death. Here then is the love of God manifest in triumph over the claim of justice and unworthiness of man. Truly, his love did triumph. Truly, sin must be punished; holiness, be exalted; truth, vindicated, and yet love must be victorious. "God so loved the world," &c. God yields his Son to poverty, to reproach, to agony, to death. God revealed himself as he had never done before: "God manifested in the flesh," &c. "God is love."

The gospel will restore man to the favor of God, image of God, family of God, and the enjoyment of God. Consider the riches, the glory. Who can tell what God has laid up for them that love him? Regions of immortality, the temple of life, the joys of eternity—everything proclaims that "God is love." sun and stars—these also manifest the love of God. I hear no other sound in the groves of paradise, in the walks of Eden, until the cloud has settled over the head of our progenitors. I see it in all that Jesus was, and said and did; his life taught it; his death ratified it, and his resurrection, and all his words in earth and heaven plead it.

"All hail the power of Jesus' name!
Let angels prostrate fall,
Bring forth the royal diadem
And crown him Lord of all."

JOHN NICHOLSON.

Shanesville, Ohio.

If you know anything that will make a brother's heart glad, run quick and tell it; but if it is something that will make him sigh, bottle it up.

We are all sculptors and painters, and our material is our flesh and blood and bones. Any nobleness begins at once to refine a man's features, any meanness or sensuality to imbrute them.

If you want to find out a man's real disposition, take him when he is wet and hungry. If he is amiable then, dry him and fill him up, and you have got an angel.

For the *Companion*.

This World is not our Home.

O when shall we leave this world of sorrow? This world is not our home. No, by no means. We do not wish to stay here always; for no lasting pleasure, peace, or comfort that be obtained from it. The pleasures it affords are only for a season, and they soon fade away. Yes, the sinful pleasure which the wicked enjoy to-day, they may not enjoy to-morrow, and perhaps no more forever; for we do not know what to-morrow may bring forth: perhaps death, and then the pleasures that earth can afford will have disappeared and fled from us. We cannot take them with us into eternity: we will have to leave them behind. Then it would be well for us to turn our backs to the world now, and set our faces zionward, and "run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith;" believing "that he is, and that he is a rewarder of them that diligently seek him." But some will say, "I cannot leave the pleasures of this world; for my youthful friends and companions will not love me any more, and they will point the finger of scorn at me, and say, Why is it that one so young should forsake the pleasures which the young so well enjoy? O dear young friends, I was young myself, and I enjoyed myself as well as any of you; but alas! how soon it faded away, and trouble and trials came, and I will never enjoy those earthly pleasures any more. But let me tell you what I know by experience. The pleasures that you now enjoy are fast hastening away: the sweetest pleasures are only for a few days in this world. But this world is not our home. Heaven is the Christian's home. How sweet the words—"A home in heaven." What if our associates do laugh and deride? How much more did our heavenly Master endure for our souls? And what does he say? "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you". My dear young friends, why is it so hard for us to give up this world, with its sinful pleasures? We cannot stay here long; and when we die our souls will wing their way to the bar of God; and if we are not prepared we will sink down into everlasting misery and woe. Let us try to be faithful in the discharge of our duties. If all the world should serve the Lord, what a happy world we would then have. Then wickedness would cease, and evil would be practiced no more. If only all whom I love, would take this step, then would my heart leap with joy, to think that we would all get home to heaven together. My dear father we laid in the cold grave but lately, but let us try to get where we can see his face and quietly with him rest. We have many trials to undergo here, while traveling through this wilderness, but oh! let us strive to meet where pleasures unceasingly flow—where hunger and thirst are driven away. Let us try to be faithful; and when the time comes for us to leave this unfriendly world we shall go to meet all the saints on high. How sweet and comforting is this thought!

LOVINA SHIDLER.

Tiffin, Ohio.

Secretism in Africa.

The following is selected from Livingston's Key to Masonry:

"Mason's boast of the antiquity and universality of their principles; and we readily admit, that they are as ancient and as universal as devil-worship. I have the following particulars from Rev. D. H. Flickinger, who was Missionary in Africa, and has for some fourteen years been Missionary Secretary of the United Brethren Church, and still fills that office. The particulars are also published in his book entitled Sketches of Men and things in Western Africa. 'This secret order is variously called Purrow-Bush society, Devil-Bush society, and the place where they hold their meetings is called the Devil's Belly. Here Satan is supposed to have at least a temporary residence as a favorite stopping place. By the way the Devil's Belly comes very near to the name which the old dutch woman gave to the Masonic lodge in Marine City, and which I have mentioned elsewhere, — 'The Devil's Kitchen.'

A certain initiatory ceremony is observed, and the name of the applicant is altered when admitted into the society. Just so with Masonry; when the candidate is admitted, the master says, 'Dear brother, I give you a new name which is, Caution!

This mystic order, besides regulating the worship of the people and the value of currency, infuses into the minds of the common sentiments detrimental to the spread of Christianity. To my certain knowledge the Purrow Society prevented the Mendi missionaries from opening a mission station at Wela. After showing that all other parties favored the movement, he says, 'But this society put Purrow-law upon the place, the substance of which is, that no one must do anything there, either directly or indirectly, unless they do it by strong; that is, by resisting and overcoming those who put the Purrow-laws there. That devil-worshippers should oppose Christianity, the worship of the true God, is no more than might be expected: indeed, it would be absurd to suppose that Masonry will not oppose Christianity; for it, too, is devil-worship. If any one should deny that Masonry opposes Christianity, I will simply ask, Does it not exclude the name of Christ? Does it not oppose every church which it cannot control? If not, why do ministers become Masons, simply that they may obtain or retain the patronage of certain churches? Many other pertinent questions might be asked but those who will honestly answer these will not deny that Masonry opposes Christianity. Its opposition to Christianity is just as real as is that of the kindred society in Africa. Here, or in Africa, if Christianity obtains a place it is 'by strong.'

This society engenders pride and selfishness. When one joins the Purrow, he looks down to the society. Here Mr. F. gives striking instances of this fact. This, too, is Masonry exactly.

Women are not allowed to belong to the society, or to be on the ground where it meets. Here again Masonry is one with the African Purrow.

I am not able to speak of all the doings of this society; but this I know, it is a secret society, and among its distinguishing peculiarities are opposition to every system of religion and government contrary to its own, and the promotion of idolatry and Amuletism among the people. Here again Masonry and the African Purrow are one. We are satisfied that none who know Masonry will deny this. Its opposition, as above specified, we have clearly shown, as also its idolatry and its efforts for the promotion thereof; and as to its amults, there is no end to them: they are openly exposed on the persons of preachers and pirates, in short, on the persons of men of all classes of society: indeed, we are plainly told that it is not safe to be without them.

Christian Family Companion.

DALE CITY, PA., June 11, 1872.

Proceedings of the Annual Meeting of 1872, Held on the Premises of Cyrus Hoover, near Smithville Station, Wayne County, Ohio.

AFTERNOON.

About the time of calling the meeting to order, it began to rain very hard and continued for a half hour or more before business could be resumed. The 47th hymn was then sung, and the meeting organized. The Insurance question was announced as being before the house, and under discussion.

The District Meeting did not think the principle of insurance to be wrong. The following answer was proposed:

Ans. This Annual Meeting can not authorize Insurance companies, as church organizations, neither will it forbid societies by brethren for protection against loss by fire, as individual enterprize.

We have no notes of what was done finally upon this question, but we think it was tabled.

DISTRICT OF TENNESSEE.

Abram Molsbee delegate.

No business.

FIRST DITRICT OF VIRGINIA.

B. F. Moomaw,)
Abraham Neff,) Delegates.

Query 23. Can brethren in the ministry who have fallen into the gross crime mentioned by Paul in 1st Cor., 5, ever be restored to their office? and if they can in what way shall it be done?

Ans. of S. C.

We think they may under some circumstances, and the church having to act in the case should judge whether such circumstances exist. But we think it should be by the unanimous consent of the church.

P. R. Wrightsman opposed ministers ever being restored to their office again, who have fallen by those gross crimes, though they may be restored to their membership.

Quinter thought there might be cases where it might be restored, under peculiar circumstances.

It was added thereto, "in the presence of at least three elders," but there are some cases so grievous that we cannot receive them into their office again.

Adopted.

MIDDLE DISTRICT PENNSYLVANIA.

J. W. Brunaugh,)
J. R. Hanawalt,) Delegates.

Query 24. Will not this District Meeting urge a change in holding our Annual Meeting as the present system is very unsatisfactory?

Ans. A reconsidering of Query 4 of last Annual Meeting is desired.

The above was granted as an answer to the above request.

C. Long represented his District Meeting which thought the Annual Meeting should be brought into a smaller compass, and that expense and tumult should be prevented.

A similar request was handed in by the Middle District of Iowa.

R. H. Miller thought the plan introduced did not propose to lessen the burden of Annual Meeting. He was not scared by the burdens, but thanked God for the Annual Meeting, burden and all. He wanted no curtailing in the attendance.

John Metzger wanted no change, because he did not wish to change so much.

Holsinger was not in favor of a change. He favored the present method because of its intrinsic worth. He believed the influence of meeting one another once a year was worth as much to the cause as the Council Meeting.

Decision of last Annual Meeting adopted.

Query 25. Will this District Meeting ask the Annual Meeting to admit all elders who attend Annual Meeting to equal privileges on the Standing Committee and to all the council of the meeting?

Ans. Yes we ask the Annual Meeting to make this addition to the order of holding the Annual Meeting, and allow all elders to have the same privileges.

Tabled.

Adjourned by singing hymn 432, and prayer.

THURSDAY FORENOON, 8:30.

Opened by singing the 28th hymn, and prayer. Very cloudy with mists. R. P. Miller lined hymn and offered exhortation.

Davy remarked that in all probability a matter will be presented that may create some excitement, or enthusiasm. Wanted that moderation should be exercised, and personalities avoided. There was the world around us, who should take knowledge that we have the spirit of Christ.

Query 26. The Still Water church, west of Dayton, Ohio, April 24, 1872, does most earnestly petition our Annual Southern District Council Meeting of Ohio, to petition our general conference meeting to make no change whatever in the practice of feet washing or to grant the privilege to any of the churches to change their practice from the double to the single mode, and also to forbid the farther agitation of the question.

The above petition had also passed the episcopal council, by 88 against 14, as it stood in the house.

Brother John Cadwalader, favored the single mode. He gave his arguments which were logical. He did not expect to have the Brethren to change, but he claimed the privilege of practicing according to the word of God.

Thomas Major favored the single mode, and showed that they have occasion to practice it. It was the case of one colored sister in the congregation.

Lewis Kimmel, was in favor of the single mode, but was willing to submit to the decision. He moved

that there be no change by the Annual Meeting, but that we allow all the congregations to select their own mode.

David Garlach was on neither side. He had taken a vote upon the question and found them almost unanimous in favor of the single mode, but were all willing to forbear.

J. S. Flory favored liberality, and that this meeting grant this privilege, and presented strong arguments in favor of it in order to maintain love and union.

Jacob K. Riner reported, that both practices have existed for perhaps one hundred and twenty-five years, and now the answer before us requests one of those practices to be cut off. He favored that this Annual Meeting allow the congregations the liberty to make any change, when it can be done in love and union. He would not stop the agitation by endeavoring to stop the current, but by turning the stream into another channel.

Sayler stated that both the practices were in use 150 years ago. He gave his experience while at Philadelphia, saying that he was much annoyed by the agitation of the question. He wanted that agitation to cease. He was in favor of suppressing agitation.

James R. Lane was in favor of granting the liberty to each congregation.

Adjourned, by singing hymn 102.

AFTERNOON.

Re-opened by singing last verse of hymn 101.

Davy remarked that the habits of some of the members in cheering and assenting or dissenting with speakers, is borrowed from the political world. Other remarks in regard to lording it, &c.

The subject of feet-washing was resumed.

The following amendment was offered.

Ans. This meeting deeply regrets the state of feeling upon this question, and although we would much prefer to have one practice in the performance of the ordinance of Feet-washing, and this meeting will not establish more than one practice ; but individual congregations will not be restricted, as long as they proceed in love and union, taking God's word as their supreme law, but recommend our dear brethren and sisters not to lose the spirit of the ordinance.

One man, D. P. Sayler, only objected to it, whereupon the following substitute to the amendment was proposed : Whereas a difference in the practice of feet-washing has obtained among the brethren ; and whereas both modes can be traced back to the earliest age of the church in America ; and whereas it is very generally admitted by the dear brethren that both modes meet the command of our Lord ; and whereas what is called the double mode has been almost unanimously practiced among the Brethren ; and whereas we think there is not sufficient cause for an occurrence so serious in its character as that of the dividing of the body or church of Christ ; therefore,

Resolved, that this Annual Meeting can make or sanction no change in the practice of feet-washing, but urges most strongly upon all the elders and ministers of the church to labor faithfully in the spirit of love characteristic of the Gospel of Christ, and of our early fathers, to promote peace and union in the churches, and the more so in view of the language of the apostle : "Now I beseech you, brethren, mark them which cause divison and offences contrary to the doctrine which ye have learned ; and avoid them." Rom. 16 : 17 and also that they labor judiciously to stop the farther agitation of the subject.

This could not pass.

A Resolution was passed, which reads as follows : "Make no change whatever in the mode and practice of feet-washing, and stop the farther agitation of the subject." This passed by a large majority, but by no means unanimously, nor nearly so.

Qtery 27. In regard to using the Brethren's Hymn Book, some using it some not, causing inconvenience, therefore it was resolved :

That the Annual Meeting give the new Books its sanction, and liberty to all the members of the churches to use them.

Adopted.

Query 28. As there is a difference in regard to the proper time of putting the bread and wine on the table at our Communion Meeting, could not the District Meeting unite in one order ?

Ans. We think the bread and wine should be on the table with the supper at the time of feet-washing.

Tabled.

Ans. Resolved that the request of John Dennis and his brother, of the state of Maine, in regard to a ministering brother being sent to them to preach the gospel and the order of the Brethren should not be slighted, but prayerfully considered by the Annual Meeting, and measures adopted to carry the same into effect.

Ans We think the minutes of Annual Meeting of 1860, and 1868, give the churches ample liberty to make arrangements to meet the case above alluded to ; we therefore refer the subject to the District Meeting from which it came.

Agreed to.

WESTERN DISTRICT OF PENNSYLVANIA.

J. Wise, }
C. G. Lint, } Delegates.

Query 29. We desire the Annual Meeting to correct the Minutes of last year, Article 5, so as to read : "Is it right for a brother to swear his life against a man for any cause, instead of against a brother."

Referred to Annual Meeting.

Agreed to make the correction.

Query 30 Will this District Meeting and especially ministering brethren, to engage in the Banking business ?

Ans. Not advisable for brethren to engage in such business. See Matth., 6 : 13.

Adopted.

Query 31 (Art. 8 of Min of W. Pa.)

Same article was read, and the following answer proposed by the Leading Council : We readopt the answer to the Minutes alluded to and consider that any brother when suffering himself to be elected to and serve in such an office as that alluded to, cannot be retained as a member of the church.

Readopted.

Query 32. (Art. 2. On the Minutes of the District Meeting).

Tabled.

SOUTH WESTERN OHIO.

H. Davy, S. Garver, } Delegates.

Query 33. Which is the most in accordance with the gospel and example of Jesus and his disciples, to close our love-feasts in the evening with singing, or prayer ?

Whereas it seems to be the common order of our brethren to sing first and close with prayer, we think there is no sufficient reason for making any change.

The solemn amen was proposed.

This meeting thinks that singing last is in accordance with scripture.

Adopted.

NORTH EASTERN OHIO.

Jacob Garber, Conrad Caylor, } Delegates.

No business.

NORTH WESTERN OHIO.

John Brown, Daniel Brower } Delegates.

Query 34. One query, having no answer and the Standing Committee having no more session it was defered for next year. It referred to having a baptismal font, where it is very inconvenient to running water.

COMMITTEES.

No. 1. To the Shanesville branch, O. J. P. Ebersole, S. Mohler, D. Brower.

No. 2. Donnellsville, Ohio, J. Wise, John Metzger, J. Hendrics, H. Hamilton, R. H. Miller.

No. 3. Beaverdam, Md., Moses Miller, Daniel Keller, Jacob Price.

No. 4. Bevear Creek, Md., D. P. Sayler, J. Price, J. F. Rohrer.

No 5. Spring River Valley, and Cedar Creek, Mo., Wm. Gish, C. Holler, Isaac Hershey, John Hershey, and E. Eby.

No. 6. Salem Ohio, Samuel Mohler, Isaac Miller, Samuel Garber.

No. 7. North Branch Ind., H. D. Davy, John Wise, and J. Mc.Cartey

No. 8. Chiques Creek, and Indian Creek, Pa., D. P. Sayler, J. R. Hanawalt, J. G. Glock, D. Keller, and S. Lehman.

To. 9. Chippewa, Ohio, J. Garber, J. Rittenhouse, and C. Caylor.

No 10 St. Joseph branch, Ind., Bloomingdale, Mich., Elkhart Valley, Solomon's Creek, Antioch, and Salimony, Ind.

D. P. Sayler, J. Wise, H. D. Davy, C. Long, B. F. Moomaw, J. Quinter, and Daniel Brower.

No. 11. Hurricane, Bond Co., Ill., J. Henricks, D. Wolf, and D. Neher.

No. 12. Silver Creek, Ill., John Metzger, E. Eby and Samuel Lehman.

No. 13. Owl Creek and Deleware Ohio, Samuel Mohler, J. Quinter, D. Long, A. Flory, and D. Brower.

No. 14. Fall Creek, Ohio, H. D. Davy, J. Quinter, and J. France.

Art. 1. The request for the next Annual Meeting for 1873, at Dale City, Somerset Co., Pa.

Art. 2. For the Annual Meeting for 1874, in Southern Ill., and of the Southern District Meeting of Ill.

In regard to making arrangements for R. R. privileges.

The following were appointed :

John Beachly, G. Witwer, and J. Calvers, for all roads west of Pittsburgh, and H. R. Holsinger, for all rail roads in Pa., and P. W. & B. R. R.

At 4½ adjourned by singing hymn 684, and solemn prayer.

General remarks, &c. will follow, in a few weeks.

H. R. H.

Editorial Correspondence.

Chicago, Ills. }
May 30, 1872 }

Many of our readers will no doubt be somewhat surprised to see our editorial headed at this place. This surprise might have been spared them had they been kept properly posted with our plans for the future. They should have been told long ago that from the Annual Meeting we intended to take a tour through the Northwest, in search of health. It was not done, because there was much uncertainty connected with our plans until we had set out upon the journey. Another reason for it may be given. Had we announced our intentions we fear we would have had more labor to perform than would have been conducive to health. As it is now we hope to pass along more "free and easy."

Our last closed with our arrival at the place of Annual Meeting, and an outside view of the Episcopal council. We have but little farther to say of said council. We might have learned nearly all its doings, for some of its members were very communicative ; but we had very little interest in it, and think our readers have less yet. We consider it to have been a miserable failure, from beginning to end. It did not amount to a thing. Their answer did not receive a respectable notice by the general council. We hope it will be the last effort at episcopacy that we shall be called upon to record, in the history of the Church.

Our accommodations during the meeting were very good. We were permitted to sit with the Standing Committee, immediately opposite the moderators. In this, however, we do not regard ourselves as the recipient of any special favor, for an old impostor who passed himself off for a reporter for the press, was also favored with a seat at the table, to the exclusion of at least one old brother. What a change in a short time. A few years ago we had employed a young

man of ability and good character, who was under our immediate control, and his entire report would have been our property, but he could not be permitted to labor for us, and we were compelled to discharge him at a loss of about fifty dollars; now an entire stranger, representing himself as a reporter, with the general impression that he is connected with the Chicago Daily *Tribune*, is not only permitted to take a report, but freely allowed to sit at the table, and necessary accommodations offered him!

At nights we were accommodated, at the houses of brethren E. L. Yoder, and Jonathan Kurtz, and received such attention as kind families bestow upon their friends.

On Friday morning we took the westward train, and joined many of our brethren and sisters on their journey homeward. We stopped off at Bourbon, Ind., to visit our Annie, and the other young folks from Dale City, in attendance at Salem College. O, how glad they were to meet their papas, (Dr. Beachly and ourself) and we were as glad as they; especially to find them in good health and spirits. We were kindly entertained at the house of brother Keylon Heckman.

In the evening we made the acquaintance of the professors, and found them, in appearance, gentleman of the first class, which is sustained by the vouchers of those who know them better. We also interviewed the building, and to make a long story short, we will say it is fully good enough for the accommodation of students for the next three years; is comfortable and convenient. A boarding-house, in connection with it, is badly needed. At some time we may write a chapter on Salem College, for the present we will only say to its friends, that it needs their united effort to make it a success. Brother K. Heckman, the present Secretary is moving away, and it will be very necessary to have some brother to move there to take his place, and become the leading spirit of the institution.

On Saturday, in order to afford our children a little recreation, we employed a livery hack, and set out for the neighborhood of Warsaw, said to be about sixteen miles, but which we found to be about twenty-six, taking us until noon to drive it. Here we were almost strangers, knowing none of the resident members, except the Elder, brother GEORGE CRIPE. However we felt at home when we saw old brother Umstead, and brother Davis Younce. There were also other ministers present whom we had seen before. We had a good meeting, and all seemed to enjoy it well, perhaps none more so than ourself. This congregation is young, but gives indications of prosperity. It has a large number of young members.

On Sunday we had to set out upon the return trip in order to reach Bourbon in time for evening meeting. In the evening we preached in the United Brethren Meeting-house. Had a large congregation. That is all we can say for them, or ourself. Lodged with brother Heckman's.

On Monday we dined at brother Gans's, and had a pleasant hour in their society. At two o'clock we took cars for this place where we arrived at about six. Dr. Fahrney and sister Christie Camerer met us at the depot, and conducted us to their house, where we were cheerfully entertained. We found sister Fahrney much improved in health to the condition in which we had found her on our former visit. The family were all in good health. We have been enjoying their hospitality for several days and seeing the sights of the city, of which more anon. H.

Pious Youth Department.

Our readers have no doubt observed, that, since No. 22, we have had no *Pious Youth Department* in the *Companion*. Why is this? Perhaps we are as well prepared to answer as any. It is because our contributors to that department have failed. Why this is, they are better able to tell than we are. Come brethren, sisters—all who are interested in this department—and help us along. Why should it die a second death? Quite a number of our readers seemed concerned about it, and they no doubt were; but it appears that that their interest is declining—their zeal waning. Let us have a revival soon.

THIS IS WHY

This paper was delayed a full week because our boiler and engine gave out, and we were obliged to send them to Cumberland for repairs. All is right now, and our readers may expect their papers regularly.

Contributors Read This.

We want as soon as they can be furnished, at least fifty good articles on important, vital subjects. Shall we have them? It is for you to decide. Look at this matter from the standpoint of duty.

The Editor.

The editor is still absent on his western tour. At last accounts he was at Polo, Ogle Co., Ill., where he expected to remain till about the 10th inst. Then he expects to make his way to Iowa.

He seems to enjoy himself; and we hope this trip may be an advantage to him in various ways, especially that he may regain his health. In the next issue we expect to give his general remarks on the Annual Meeting.

Answers to Correspondents.

E. L. DAVIS:—You can get Fleetwood's Life of Christ by addressing *Franklin Publishing Company*, Philadelphia, Pa. The price is $1 75.

SUBSCRIBER. If you wish to have your address changed, you *must* give the address to which your paper is now sent, as well as that to which you wish to have it sent.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Thoughts Suggested on our Return from Annual Meeting.

Dear Readers:—Though I met many of you and parted again without becoming personally acquainted, we hope there have been impressions made upon our minds that will cause us to hold each other dear, and unite us more fully in the bonds of Christian love and affection. True there was a difference of sentiment; but thanks be to God we differed in love In demonstration of this fact, think for a moment for the pain it cost to part as Christians only can—by shedding tears of sorrow. Oh! for the time that we shall meet to part no more. The few thoughts that I here hastily pen came to memory, whilst I was being carried so rapidly along on my return way, while my brethren and sisters were singing with such inspired zeal, "Homeward bound," I wondered if when we again arrived at our borrowed homes; again to engage in the daily routine of business, whether we would endure as good soldiers of the cross, or whether we would suffer ourselves to be led into temptation. Oh! ye young who stand up for Jesus, watch and pray. The world is full of sin. See the tares of evil springing up. The enemy of souls is very artful, and if possible will lead you astray. The intoxicating bowl is held up. The card-table has the image of sin upon it. The ball-room has music and dancing. The abomniable whore hath made the ungodly drunk with her fornication, and is leading a licentious world down the awful precipice of a burning hell. But for the sake of the precious Jesus and your own never dying soul keep yourselves pure. "Let not sin reign in your mortal bodies" "Abstain from all appearances of evil." "See that ye love God with a pure heart fervently," and your God and Father will be with you in all the trying hours of temptation. Your hungry souls for the past week have been fed upon the manna that cometh down from Heaven. You have been drinking at the great fountain head of salvation. But "take heed to the things which ye have heard, least at any time you should let them slip." Give Satan not the least advantage. Trifle not with sin. Fight manfully, fight as good soldiers of the cross, and if you never again meet in the great Annual Council of God's dear people, may you all meet with the young writer around the great white throne, is my prayer.

F. M. SNYDER

Casting out Devils.

"And if I by beelzebub cast out devils by whom do your children cast them out? Therefore they shall be your judges." Matth. 12: 27.

Now the points in the pasage cannot be whether or not Christ cast out devils by Beelzebub. For he, in his arguments with the Pharrisees, has abundantly shown the inconsistency of such a conclusion. But the mystery seems to be, Who were the children who cast out devils? And by whom did those children cast out devils? First then let us find the children, see Matthew. 10: 1, "And when he had called unto him his twelve disciples, he gave them power against unclean spirits to cast them out &c. Also 6th verse, "Go rather to the lost sheep of Israel" 8th verse "Heal the sick, cleanse the lepers, raise the dead, cast out devils:" Now we will turn to Luke 9: 1, Then Jesus gave the twelve, "Power and authority over all devils;" see next Luke 10: 17 "And the seventy returned with joy, saying, Lord, even the devils are subject unto us through thy name." Now from the foregoing quotations, we see the Savior had his twelve apostles, also the seventy disciples, being in all eighty two, sent out before this conversation took place between him and the Pahrisees, all impowered to cast out devils. Now Luke says sons instead of children. The new translation of Mathew, also says sons. Then were those eighty two all truly sons of the children of Israel? Not a stranger amongst them. Neither were they sent to a strange people to cast out devils; but to the lost sheep of the house of Israel. Perhaps some of those blasphemeous Pharisees had virtuous sons amongst those eighty-two; anyhow, some of the very fathers of the eighty-two were present, and heard the Savior's remarks on that occasion, as they were all thought to be young men; so that, no doubt, their parents were mostly alive at that time Hence, we say the eighty-two were their children. See again, Luke 10: 17, "Even the devils are subject unto us through thy name." Many more quotations might be made to prove that they did use the very name of Christ in casting out devils; but that will not be disputed. See the perplexed condition. This displeased the Pharisees. He casting out devils by Beelzebub and 82 casting out devils in the name of Jesus Christ, the Son of God! "Therefore," says the Savior, they shall be your judges." Let them ask either of the eighty-two by whom they cast out devils, and would not their condemnation have been equally as appalling asby the Savior himself?

Then in conclasion see Matthew 19: 28, addressing the apostles, he says, "Ye shall sit upon twelve thrones, judging the twelve tribes of Israel." See also Luke, 22: 30, "Truly then, as the Savior said to them, "They shall be your judges." Hence the conclusion summed up is, that those authorized by Christ to cast out devils were the children or sons alluded to. 2nd that they did cast out devils through Jesus Christ the son of God. And 3rd that those eighty-two who cast out devils in the name of Jesus, were their judges, and especially the apostles who will sit upon twelve thrones judging the twelve tribes of disobedient Israel.

A. G. BLACK.

Macomb, Ills.

Queries.

I would like your, or some other brother's, views on Rom. 8: 30; 9: 15—18. D. S. McDANNEL.

Brother Holsinger: Will you, or some other brother or sister, give an explanation in the COMPANION on the 16th verse of the 11th chapter of 1st Corrinthians?

J. D. MYERS.

Correction.

In No. 21, page 334, in obituaries, "David Bolton" should be Daniel Bolton; and instead of Isaac Crosswhite, Jesse Crosswhite.

S. G. ARNOLD.

Printer's Mistakes.

"It must go short." There is no such language in that extract of Beissel's letter. "*I must go short,*" I must take the short way, or, if you please, I must be very brief.

O. SNOWBERGER.

Dear Brethren Editors: I have long since thought a word from this arm of the church, Fairview congregation, Appanoose Co., Iowa, might not be amiss. The ark of the Lord is still moving. In February last, brother David Sink was with us, and preached twice each day for over a week. The meetings were pretty well attended, notwithstanding the intense cold weather, and, without a doubt, many hearts were warmed and encouraged to persevere, and others warned to flee from the wrath to come. One soul was made willing to enter the liquid grave. As the ice was 21 inches thick, and with some difficulty removed, and she was buried with Christ in baptism.

On the 25th day of April, Abraham Replogle received a letter requesting two or more of the laboring brethren to come to Putnam county, Missouri, to hold meeting, on Saturday evening and Sunday the 4th Lord's day of April at the house of one James Cooksey. His wife had been afflicted for a long time, and she became much concerned about her future welfare; but never had made religion a subject of study until within a few years. Her husband was a member of the Missionary Baptists in Ohio, until the late war, when pastors and deacons got to quarreling, and the members were scattered. This family came West, and settled near a family of our members that were taking the *Gospel Visitor*. They would borrow and read them, and last year subscribed for it, and compared its teachings with the Bible, and were persuaded that these things were so. Yet they never had heard the brethren preach. This woman being very feeble and thinking she must soon leave her husband and family of seven small children, besought the Lord by supplication and prayer, that she might be spared till she could attend to the rite of adoption; and her prayers, with her husbands were heard, and she sent for James H. Corder, a brother in the ministry, and demanded baptism. He, feeling unauthorized to perform the solemn rite, she requested him to sing and pray with her, and write to us, and have us come on the beforementioned time. Though her vital strength was reduced so that she was confined to her bed for some two months, only able to sit long enough to have her bed made, her faith was strong in the Lord, and willing to submit to his will, even to die in two minutes after receiving baptism. So at the appointed time brother Martin Replogle and I started, after a very heavy rain, some thirty miles, and did not reach the place till Sunday after twelve o'clock in consequence of the heavy, falling rains. But as soon as we reached the place we found them anxious to have a meeting. They started runners and soon had the house filled with anxious hearers. In the meantime I talked with the sick woman, and such faith I never found; "no, not in Israel." She soon renewed her request, saying she felt as though she was a christian at heart, but that it was yet needful to be buried with Christ. I asked her if she felt herself able; and she said, By the help of the Lord he did. The hour for preaching having come. brother Martin opened the exercises with appropriate remarks. I spoke according to ability of the conversion of Cornelius and the household; after which I visited the applicant, and it still was her mind to be immersed that day. She made a public confession of her faith. She was then placed in an arm rockingchair and carried to a small, flowing stream near by, and brother Martin and I carried her into the stream, her husband following to the brink of the water, praying aloud. I baptized her according to the commission, while the congregation was in tears. She then said she was satisfied, and requested preaching that evening at candle lighting. Brother Martin then spoke on Practical Christianity. We lodged with a widowed sister, Eve Idleman. In the morning returned to the young sister's and found her much better—able to sit up, and said she felt better than she ever did, and that it was her desire to get well, the Lord willing. By her request we left another appointment, in two weeks, at four o'clock P. M. Myself, Abraham Replogle, and Wm. E. Stickler attended, and found the sister up and doing considerable of her household work, and abounding with thanks to God and us that came to her in her special time of need.

JOSEPH ZOOK.

Unionville, Iowa.

Casting out Devils.

REPLY TO BROTHER JOHN HAMMER.

Dear Brother: I beg leave to differ with you in love. Your explanation on Matth. 12: 27, differs a little from the general tenor of the Scriptures; according to my judgment, at least. You say, "Casting out devils was not an uncommon thing in the days of our Savior—not only by him and his disciples, but also by others that were not followers of Christ." This would imply that casting out devils was only a labyrinth; and that any one could do it, without the power of God. Mark 9: 38, and Matth. 7: 22, will not substantiate the above reasoning.

Mark 9: 38, reads, "Master we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us." But our Savior said to John, "Forbid him not; for there is no man which will do a miracle in my name, that can lightly speak evil of me." From our Savior's reasoning, as above, we infer, that the one spoken of in Mark 9: 38, was a follower of Christ in a spiritual sense, but did not attend on the Savior liberally, as did John. So he was a follower of Christ, and he did cast out devils with a professed reliance on the power of God.

We think Matth. 7: 22 does not tell us that any one except Christ's followers can or ever did cast out devils and do many miracles. If you read the 23rd verse you will find that none of these hypocrites did so.

Further you say, the seven vagabond Jews did cast out devils for sport. Certainly you have failed to read 15th and 16th verses of Acts 19th, or you could see that they did not cast out evil spirits for sport, or for the glory of God; for they were rebuked sharply for their mockery. I should have referred you to Numbers 11: 26—30. This has a bearing on Mark 9: 38, 40. We think no one can perform miracles that is not a genuine follower of Christ. We find that it takes prayer and fasting to fit one for the work. I have written these imperfect thoughts from pure motives, and hope our brother will receive them in the same spirit; and if I am in error tell me so, and I will gladly receive instructions.

GEO. W. BURKHART.

Nolo, Pa.

Our Late Annual Meeting.

Our late Annual Meeting, with the associations connected with it, was

one of much interest and pleasure to me. The weather being mostly pleasant, made the traveling agreeable. The occasional showers during the meeting, made it a little disagreeable for the time being, but was otherwise an advantage in keeping down the dust that would have accumulated had it been altogether dry.

Arriving at the place of meeting on Saturday, and looking around at the arrangements and preservations, I very soon discovered that the brethren in charge were fully competant to their trust; and as the meeting progressed, I found no cause to change my mind, but my first impressions were more and more confirmed by the very active and efficient performance of duty in each department.

Saturday night I accompained brother D. P. Sayler to Smithville, where he preached in the Winebrenarian meeting-house, to a large and attentive congregation. At the close of the meeting it was announced that he would resume his labors on the following morning, and that I would be with the people at the Lutheran meeting-house. The morning came; we were conveyed back to town by brother J. B. Shoemaker, with whom we had shared the hospitalities of the night. The congregation was not very large, but very attentive. The minister in charge being present, introduced himself after meeting, and expressed his approbation of our labors.

Returning to the place of meeting after the services were over, I found the brethren assembling from every direction, among whom were some of the companions of my childhood, my youth, and earliest Christian associations, with whom, in the calm of early life, I slept, prayed, studied at school, and worshipped; but with whom I had not met for many long years. While in some respects they soon appeared familiar, they, like myself, had changed the black and auburn hair, the brilliant eye, the dimpled cheek, the teeth of pearl, the active limbs, for the rigid form, wrinkled brow, the snowy locks, and care-worn appearance in general of the autumn of life; thus bringing to mind the solemn reflection that we are all rapidly passing away. By and by Monday morning came; and, at the appointed hour, the elders present repaired to the meeting-house, according to arrangement, to consider what was best to be done concerning the difference of opinion and practice existing among the Brethren in the mode of feet-washing, and the importance of bringing about a harmony upon this subject. The meeting being opened in the usual manner, the question was submitted, for discussion. It was freely discussed on both sides, and was marked with considerable earnestness and animation, yet the kindest feelings appeared to prevail throughout. Finally a solution of the question, rather favoring the practice of the general brotherhood, was submitted to the popular vote of the house, and was sustained by a majority of the Elders (or Bishops,) present, as I now remember, as eighty-nine is to seventeen. This however was somewhat modified and compromised, without taking the vote in the final decision before the united assemblage of the meeting; and, upon the whole, though there were no public concessions made, I think that I am justified in saying that something is gained in this, that the extreme elements are to some extent neutralized, and that the Brethren are impressed with the fact, that there is more vitality in union and love, than in the mere mode of performing the ordinance—much more value in the kernel than there is in the shell—and that we can all associate together in washing and being washed, a slight difference in the manner of washing notwithstanding; and that, there being no principle involved, it is our privilege to consult convenience and expedience; and thus, may we not hope that a step is gained toward a more perfect oneness, upon this point among, or in, the entire brotherhood.

In the general council which continued the three entire days, many questions of more or less magnitude were presented; and while in the discussions, among the variety of minds, we noticed the inclination to take extreme ground, and press those extremes; but happily there was sufficient element of moderation, forming a nucleus around which those extremes exhausted their violence, converging and concentrating upon a proper medium, and so, in the final conclusions, general satisfaction was indicated.

The meeting closing on Thursday evening, in company with our associates in travel, at 9 o'clock P. M., we departed homeward-bound, arriving at Pittsburg at 3 o'clock A. M. We rested until seven o'clock; then were again on our way. On this line, as fortune ordained, we met with the President of the Road, and also some of the inferior officers, with whom brother C. G. Lint was personally acquainted. With them brother Lint, by indefatigable effort, succeeded in getting the assurance that the fare returning on that road would be refunded to the brethren.

At 12 o'clock, A. M., we arived at Dale City where we stopped off by request of brother Lint, to be with them at their love-feast, on Saturday and Sunday. Were conducted to the house of Dr. Beachly, where we were refreshed and comforted by the apparent, disinterested hospitality of the beloved sister and her household, in the absence of her husband with whom we met at Annual Meeting, and who cordially invited us to visit his house, he intending, in company with others, to take a tour farther west, in hopes of regaining declining health. May the good Lord smile upon him, and cause him to realize his fondest hopes.

In the afternoon of the day alluded to, we visited the "Companion Office," where we found in the Sanctum brother Beer, sister Mary S. Buechly, and others, to whom we were introduced. They being much engaged, we soon left, and prospecting a little around, presently evening came, and we repaired to the Brethren's Meeting-house for preaching, according to the appointment. The hour arrived, and quite a respectable congregation were assembled considering the shortness of the notice. Saturday morning, after a comfortable nights rest at the house of brother Daniel Buechley, by whom, and the young sister, Lydia, his daughter, we received unremitted attention, we were conveyed to the place where the Love-feast was to be. At the proper time the members and others assembled in numbers. Supposed to be present, between five and six hundred members. While here, I was led, by circumstances, to solemn reflections, contemplating the reminiscences of the past, marking the progress of events, and the decline and mortality of humanity. Nearly a quarter of a century ago, I, then a youth in age and a babe in Christ, in company with six ministering brethren, passed through this country on our way to A. M. Had a meeting at what

was then called Meyer's Mills, in a small school-house, a few families of brethren residing in the vicinity, a small church under the care of old brother Cover and others. We then traveled on horseback, and on this tour I, for the first time, near Cumberland, Md., heard the shrill notes of the railroad whistle. Now, at this then humble place, Meyer's Mills, is Dale City, a flourishing town, with its stores, hotels, meeting-houses, institutions of learning, printing-press, &c., all exhibiting the marks of progress; and the enterprising and energetic character of its citizens. And now, instead of trudging slowly and tediously along on horse-back, as in days of yore, we are comfortably seated in the costly and splendidly constructed car, which, attached to the locomotive, rushes madly on, serpent like, through hills and valleys; now on the mountain slope, then in the lonely valley, and anon plunging beneath the lofty hills, throwing around us the gloom of midnight darkness; then again instantly introducing us to the light of meridian day. And lastly, when viewing the progress of events, instead of the humble school-house, we find the spacious meeting-houses (not house), well furnished with every needful accommodation, not needful to particularize; and instead of the few scattering members, assembled in the little school-house, these large meeting-houses are filled to overflowing. But at this point permit me to say, for our mutual benefit, that we cannot close our eyes to the fact that, in this age of progress, there is a tendency among all of us to depart from the simplicity, self-denial, and cross-bearing attitude that characterized the church in ancient days; and we have need to be admonished upon this point, that we do not suffer the standard of our blessed Christianity to be lowered, but that we endeavor to pass it into the hands of future generations no less pure than we received it from the hands of those who preceded us.

Of the company that traveled through this section, of which I spoke, which was in the year 1848, one other brother, Elder George Shaver of Shenandoah Co., Va., and myself, are all that are left upon the stage of action, the rest having gone to their reward: some taken according to a course of nature, and others by violence. At the close of the love-feast, it was announced that we would preach at candle-light in the city. The hour came; the house was literally crowded, and to us the meeting was pleasant; the people endearing themselves to us by their good order and interested attention; and I hope that our labors, though humble, were blessed. The meeting closing, we accepted an invitation to spend the night with our widowed sister, Sally Buechly. Here we enjoyed a good nights rest. Next morning, being at leisure, we formed a very agreeable acquaintance with this entire family, which appeared to us to be the very embodiment of kindness. In the course of the forenoon we again visited the COMPANION office, found the Editor's assistants more at leisure; formed a more extended and to us very agreeable acquaintance. Returned to sister Buechley's to dinner; after which we took our leave from the family, whose memory will be for time to come fixed indelibly upon our mind. Accompained by the elder son, Gabriel, who ought to be a brother, we took up our march to the depot. The cars soon arrived, and we dashed away, and were soon to them lost in the distance. Passing Cumberland: here taking the train on the B. & O. R. R., we arrived at Washington city at eleven o'clock P. M. The agents on this road would not recognize our privilege of free return; but all admitted that it only failed for proper attention. I hope the A. M. will, in the future, if they make appointments at all, be careful to appoint suitable brethren to make their arrangements.

From Washington city home all was right, and we returned free; and I desire here to say in behalf of the O. & A. R. R. and the Va. & Tenn. R. R., and their agents, that they are every way gentlemanly and accommodating, and deserving the patronage and influence of our fraternity.

Leaving Washington city, we soon arrived at the point where, during the night, a freight train run over a cow, was thrown from the track. Another such a wreck I never saw. The whole train literally smashed and piled up, crushing two of the operatives and seriously injuring the third. A temporary track had to be laid to enable us to get along. We here again were led to think of the uncertainty of human life, and thank God that we were still safe amid the many surrounding dangers.

Passing on we arrived at the place we call our earthly home, thirty-four hours after leaving Dale City, found all well and everything flourishing—the fields of clover in crimson red, and the luxurient crops of wheat beautifully waving before the golden tinge indicating the near approach of harvest; for all of which we thank God, who is the giver of all. Oh, for grace, to enable us to serve him in truth, with the whole heart, considering the great things he has done for us!

B. F. MOOMAW.

Bonsacks, Va. May 31st, 1872.

Announcements.

Brother Holsinger:—Will you please announce through the COMPANION the following appointments for meetings in Minnesota.

At brother Joseph Oggs, 10 miles south-west of Preston, Fillmore county, commencing Saturday, June 22nd, to continue four days. Brethren and friends from a distance, wishing to attend, will stop at Lime Springs station, and call on W. Hipe.

Also in Winona county, commencing Thursday, June the 27th, to continue over Sunday, a love-feast. Stop at Lewiston, W. St. P. R. R.

Then with the brethren in Rice county; commencing Saturday, July 6th, to continue over Sunday--perhaps a love-feast. Those who wish to attend from a distance will notify Samuel Oblinger, Watervile, Le Sueur Co., Minn., who will meet them at Farabault, Mc.Gregor and St. P. R. R.

Brethren and friends are heartily invited to attend those meetings; especially, our ministering brethren will not forget us, as we stand very much in need of help up here in the north-west. Come up, brethren, to the help of the Lord; the Lord works through means.

C. F. Wirt.

LOVE-FEASTS.

The Brethren of the Falls City congregation, will hold a Loveteast, near Falls City, Neb., June 15th and 16th. The usual invitation is extended. By order of the church.

Eld. S. C. STUMP.

Thorn Apple district, Ionia Co., Mich., on Sunday the 16th of June, at the house of bro. Emanuel Keim.

Walnut Level congregation, on Saturday the 15th of June, to commence at 10 o'clock.

Union City district, Ind., June 20th.

The Sandy Creek congregation, of Columbia and Stark counties, Ohio, on the 26th of June, at John Hestands, near New Georgetown.

Middle Creek congregation, Somerset county, Pa., on the 22nd of June, commencing at 4 o'clock P. M.

Please announce that the Brethren of Vermillion Church, Livingston Co., Ill., propose to hold a co-operation (the Lord willing) on the 15th of June at the house of brother Paul Bahr, 5 miles south of Cornell and 6 miles south west of Pontiac. The usual invitation is given to all.

South Waterloo Church, Iowa, Saturday and Sunday, 15th and 16th of June, commencing at 10 o'clock A. M.

Marsh Branch, Indiana Co., Pa., June 21st, to commence at 10 o'clock A. M.

Warrior's Mark Huntingdon Co., Pa., 8th and 9th of June, to commence at 2 o'clock P. M.

Dry Creek church, congregation, Linn Co. Iowa, 19 and 20th of June.

At George Dilling's Urbana, Ill., June 22d and 23d, to commence at 10 A. M. on Saturday.

Berlin congregation, Somerset Co., Pa., on Sunday, June 16th, to commence at 10 o'clock.

At Washington Wyland's house, Harlan, Shelby Co., Iowa, 15th and 16th of June.

DIED.

We cannot publish poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the church of the brethren, Winona Co., Minn., brother JAMES THACHERY, aged 54 years and 13 days. Disease, dropsy in the chest. He leaves a widow, sister, and 6 children to mourn his loss. his sufferings were great, but he bore them with christian patience until the Lord removed him from this world of suffering. He died in the full hope of a blessed immortality. Funeral services by D. Whetstone and the writer.

C. E. Wirt

In the Big Swatara congregation Dauphin county, Pa. March 12, sister CATHARINE SMITH, wife of brother David Smith, minister; aged 54 years 8 months and 2 days. Disease, Pneumonia. Died after an illness of one week. Funeral services by brethern William Hertzler, Jacob Kieffer, David Etter, from Isaiah 51: 1, to a large concourse of people.

J. H. Witmer.

March the 17th, in the bounds of the Berlin congregation, Somerset county, Pa., MARY E. FISHER, daughter of friend David Fisher; aged one year 10 months and 17 days. Funeral services by the writer.

In the same place, April 8th, our old and respectful friend SAMUEL YODER; aged 65 years 8 months and 6 days. The deceased belonged to the Omish faith, and was followed to the grave by a large body of friends and neighbors. By special request of the deceased, I was called to preach his funeral, which, accordingly, I tried to do, from Job, 19: 25—26.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

G. R. Kleine	7 00	Isaac Metzger	1 50
J. H. Bargard	1 50	A. Jas Kuhn	2 50
Henry Zuck	2 05	J. L. Pugh	1 00
H. A. Bluman	1 50	S. Plantz	1 00
Col. J. Smith	75	Jacob Pendorff	1 25
Jos. Weaver	1 00	Abram Bowman	1 00
S. F. Moomaw	50	J. F. Tillen	1 50
Daniel B. Heiby	1 40	C. Forney	9 75

Advertisements.

Each additional insertion of same advertisement at the following rates. One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations

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Ample accommodations, and thorough instructions will be given all students who connect themselves with this College. Good board can be obtained in the best of families, at $2.50 to $3.00 per week; or students can board themselves, separately or in clubs, at from $1 25 to $1 50 per week, as large numbers are doing with the consent of the faculty. As extensive boarding house is to be erected by a brother early in the season, to accommodate all children of the brethren, who desire it. Parents and Guardians can rely on the location of the College at Bourbon, as being a *permanent arrangement*, and that the health of the locality is *unsurpassed*, by any place in the county.

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Pittsburg and Connellsville R. R.

TIME TABLE.

Commencing on Monday, October 30th, 1871, at 2 o'clock, P. M.

EASTWARD.			WESTWARD.	
Cum Mail	Balt Exp.	STATIONS.	Cin. Exp.	Cum Mail
A. M.	P. M.		A. M.	P. M.
6 50	6 30	Pittsburg	11 00	6 15
10 21	9 07	Bradford	8 36	2 30
10 27	9 30	Connellsville	8 30	2 25
1 20	11 07	Mineral Point	6 05	11 04
1 40	12 3	Garret	5 49	11 12
157	1204	DALE CITY	535	1055
3 16	1 13	Bridgeport	4 22	9 55
4 20	1 55	Cumberland	3 49	8 50
P. M.	A. M.		M. P.	A. M

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Cause of Sorrow.

BY J. W. BEER.

O mother, dear mother, why look you so sad.
When other kind mothers seem cheerful and glad?
Say what is your trouble? What weighs on your heart.
That causes those tear-drops, so bitter, to start?

My daughter, kind daughter, I love you so well.
Or never, no never, my grief would I tell.
My husband, your father, to-night is away.
While here with my children alone I must stay.

The night is so chilly, the fire is so low,
While 'round our rude cabin the winds fiercely blow.
My dear little children are hungry and cold,
And soon our mean pittance, I learn, must be sold.

Your Father, my husband, once loving and kind,
Has gone to the grog-shop to ruin his mind.
To squander his money, to barter his time,
To waste his fine talents, by yielding to crime.

He beggars his children, nor cares for his wife.
He leaves us to suffer and struggle for life;
Your brother is starving—the dear little boy—
And soon our deep sorrow shall have no alloy.

Your father is sinking, and by his own hand
Is hasting himself tow'rd the dark, cheerless land,
Where drunkards and gamblers in torment must dwell,
And drink from the dregs of the nethermost hell.

I plead with him often—he knows it is wrong.
I prayed for his safety and hoped for him long;
But pleading was useless, and pray'rs rose in vain,
My hopes are all blasted; I weep in my pain.

I've heard the sad story while tears fill your eyes
Once more let our prayers like incense arise;
Perhaps in our anguish our Father may hear.
Perchance through this darkness some light may appear.

For the COMPANION.

Christian Union

That they all may be one, as thou father, art in me, and I in thee that they also may be one in us; that the world may believe that thou hast sent me. John 17: 21.

This prayer was offered by the Lord Jesus Christ a short time before his crucifixion. And the import of that prayer was for the unity of the church both in faith and practice. How will sectarians reconcile this prayer with their ever changing systems of theology learned in the schools of divinity? Impossible for them to reconcile that prayer with their practice. Either Christ's prayer was not the will of God, or the practice of their theology is wrong. I maintain that Christ's prayer was the will of God, and their system of theology is wrong; because it is a system built on the wisdom of men, and that is foolishness with God. The import of Christ's prayer was for the indivisibility of the church; that there should be no schism in the church. Next we will inquire whether the diciples understood his prayer, and the import of that prayer. We will call up brother Paul's testimony one who was called by Christ. Brother Paul, what do you understand about the Lord's prayer as written in the 17th chapter of John? Here comes the testimony; "I neither recieved it from man, neither was I taught it, but by the Revelation of Jesus Christ." This is infallible testimony. The first you will find in Galatians 1: 12. Now we will offer his second testimony in regard to his faith in reference to the indivisibility of the church of Christ. Brother Paul, what do you understand about the unity of the church? The church must be a unit in faith and practice God is faithful, by whom ye were called unto the fellowship of his son Jesus Christ our Lord. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." 1st Cor. 1: 9—10. How beautifully this harmonizes with the prayer of our blessed Lord. Do sectarians believe in the prayer of our Savior? Paul believed that prayer of vital importance, consequently he urged a closer union in the church of Corinth. This union was to convince the world that God sent his Son for that express purpose. Where do we find our great men who want to be the light of the world? we see them arrayed in hostile combat with each other in all controversy, and never can come in union with Jesus Christ, and the true church. And after they are through with their discussions,

the people are left just where they were before. But it is something for the infidel. It is food for his ungodly soul. He says, "Let those Christians, so called, agree among themselves what religion is, and then let them teach us." There is reason in this and enough to shame our controversalists. They have become ashamed of Jesus and the simplicity of the gospel. They say we must have classical preachers. As a certain writer recently said, "We can make use of those who who are not classically learned," but he did not say in what way. Their money perhaps for the use of supporting those who will not work.

HENRY KOONTZ.

For the *Companion*.

The Sunny Side.

"Joy and sorrow divide the world between them." We have our seasons of joy, and we have likewise, our moments of sadness. Sometimes our best and dearest friends seemingly leave us under a cloud of disappointment, and then we are likely to experience a degree of sadness. This, however, is natural, and of frequent occurrence while the state of society continues as it is. He who is far wiser than we, has declared that offences must come. It certainly is wisdom in us, then, not always to expect sunshine, and then our seasons of gloom and disappointment will prove less oppressive.

The side on which the sun shines is the sunny side, and since the sun ever shines, there is always a sunny side. The darkest day has its bright moments, and though we see no gleams of sunshine, it is none the less true that it shines above us. How often do we see a gloomy day followed by a pleasent sunset, and the sweet song of birds in twilight. Nature teaches us instructive lessons, and it is from the field of nature that we draw our richest thought. During a cloudy day we are on the dark side, and if we see no further than the mist and gloom around us, our feelings will be dull and oppressive; but if we look above, look higher, where sunshine paints the upper clouds, our spirits will be buoyant and cheerful, or at least, less inclined to sadness.

So it is in respect to our intercourse with others. At times, all is joy and sunshine, and we cannot think that our hearts will ever be chilled by unkindness, or sickened by neglect. But reverses will come and friends may forsake us, leaving the thousand streams of our affections to flow back in disappointment to our hearts. Yet even then there is a bright side to this gloomy picture. Every one has his cares and perplexities in life, and it is certainly right that we make due allowance for many things that we see in others. In order to see the bright side at such times we should place ourselves in the position of those whom we thus narrowly look upon, view their cares, anxieties and perplexities, and appreciate the deep solicitude which they entertain respecting their future prosperity and happiness. None are exempt from the ills and frailties of life; consequently the faults and blemishes of others should be seen and considered through our own.

"Oh, the human heart!
None, none but God can penetrate its mask
And truly understand its life of lives;
The soul-communings that are whispered there;
The anguish and the woe; the hopes in bud
And those all spoiled by blight; the wasted love
And untold struggles that are traced upon
The sacred tablets of its hidden cells!"

If we would be happy, if we desire to keep on the sunny side, the sunshine of happiness must rise in our own hearts. It must brighten the mind, enliven the eye, animate every lineament and expression, and quicken every impulse in carrying sunshine to the hearts of others. Industry, coupled with a lively disposition and good nature, paints sunbeams everywhere. Action is required to remove the rust of gloom and melancholy. Let us then have more action, more life, more cheerfulness, in short, more of everything that will carry sunshine and cheer wherever we go.

DANIEL HAYS.

A Word Fitly Spoken.

"A word fitly spoken is like apples of gold in pictures of silver." This is a beautiful figure, and teaches an important lesson. A word fitly spoken is a word in season—the right word at the right time.

In no one thing should Christians be more careful than in the matter of speaking to others on religious subjects. A few hints upon this point may not be amiss:

1. *The right time must be improved.* Some people pay no attention to this, and consequently their words do more harm than good. This holds particularly in the case of young persons. There are always times and seasons when the

young are peculiarly susceptible of good influences and impressions. At such times, everything which may be necessary can be said. To neglect this precaution is to throw away golden opportunities of usefulness.

2. *The right place must be selected.* With many all places are the same. They pay no attention to delicacy or propriety. They say at the table or in the drawing-room what should be reserved for the utmost privacy. Words spoken out of place are worse than thrown away; they do a positive harm. The young are often disgusted by being talked to or preached at in a promiscuous company. Both delicacy and taste are offended, and the person who does it loses all influence for good. How strange that religious conversation must, with some, always be of a preaching character, and as public as possible!

3. *The right word must be spoken.* No two persons should be spoken to in the same way. This involves much care in knowing and understanding the persons whom we would benefit in conversation.

There are always approaches to every human heart. These can easily be discovered when we really try to find them. With this knowledge we shall the better know what words to employ. When the heart speaks it will be fit words, "apples of gold in pictures of silver."

The Restitution (Acts 3: 21).

It is the restitution of all things to their rightful owners: the kingdom shall be the Lord's. The earth possessed by the Son of God and righteous men, will no more be cursed by the usurpation of Satan, or the reign of death and destruction. The heavens will shine with resplendent glory—no more obscured by the dark cloud of God's anger. The thunders of God's law on Sinai against sin will never reverberate through the wide expanse of the new heavens, and man will never more hide himself from the presence of his Maker or temble at the footsteps of the Almighty: for 'love is the fulfilling of the law,' and perfect love casts out all fear. Therefore we love his appearing, and look for his coming in like manner as men of Galilee saw him go into heaven; (Acts 1: 11)."

The Sincere Man.

A sincere man, like a sincere work, bears the stamp of nobility upon his countenance, no matter how rugged and uncouth the features may be. Sincerity classifies the whole soul, so that the light of Heaven can shine plainly into it. It includes earnestness, not so much because it enables us to see, and therefore urges us to obey, the human need for activity. Of all things, sincerity is the most antagonistic to falsehood, because falsehood is the meanest and most ignoble of vices—the vice indeed which seems to envelop all other vices, for even cowardice is but falsehood to human instinct, and sin in all guises but falsehood to nature, and cowardice in the face of moral austerity.

For the Companion.

Transformation.

And be ye not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God. For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly according as God has dealt to every man the measure of faith," Rom. 12: 2, 3.

Dear brethren and sisters, how often do we come short of the above quotations! Did we not pledge ourselves to abstain from that which is evil, and to follow him, with meekness and humility? But I fear we too often violate these laws, by conforming to the world, taking part in worldly matters, such as fair's, festival's &c. The scripture says: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." Not only part of the cross must be taken, but the whole of it. We must deny ourselves and follow Christ, so that we come behind in no gift; waiting for the coming of our Lord Jesus Christ. Who shall also confirm you to the end that ye may be blameless. Having therefore these promises, dearly beloved, let us watch, and pray, that we take no part in anything that does not become a God fearing people. Let us try to serve God in an upright and honest way the remainder of our days on earth; then we have promise of meeting at his right hand, in heaven, where pain, sorrow, sin, and death can not enter, but where all is love.

Your unworthy brother,

DANIEL WAGOMAN

He who sedulously attends, pointedly asks, calmly speaks, coolly answers, and ceases when he has no more to say, is in possesion of some of the best requisites of man.—*Lavater.*

From the RELIGIOUS TELESCOPE

Christ's Joy in Our Salvation

Perverted wisdom is apt to attribute any special tenderness of feeling to weakness, and find in the stoical indifference of selfishness the evidence of strength. The philanthropist, with a throbbing heart and tearful eye, is weak; the grim warrior, or the abstracted philosopher, is strong. Such is not, however, the heavenly pattern. Christ was moved with compassion; he groaned at the very sight of grief; he wept with those who wept; and for the joy set before him in the prize of our salvation, he willingly bore the cross and despised the shame.

We often imagine those who are weeping and sorrowful, the most miserable of all men. It is true. The most miserable of all are those who are so selfish that they can not sincerely sorrow nor weep over anything that does not involve their own special interest. The heart that is tender is as much alive to all that is lovely and truly happifying as it is to that which occasions grief. God's grace flavors such sorrow that it carries a sweetness that almost neutralizes the bitterness of its woe. The spirit of indifference and selfishness is almost the essence of satanic happiness.

One of the great beauties of the personal revelation of Christ clothed in humanity is the manifestation of the lively sensibility of Deity toward the sufferings and happiness of our race. Christ not only manifested the broadest philanthropy, and the most profound view of the unspeakable importance of our eternal salvation, but also the tenderest regard for our present happiness. His missions of healing, his words of comfort, his tears, his revelations of the divine character in his dealings, all go to show the most exquisite tenderness toward the human family in their temporal, and even in their griefs and sufferings.

It is not departing from true principles to recognize Christ's sympathy. What is it that most endears Joseph to us? Is it not his exquisite tenderness toward his father and brothers even toward the cruelly-erring ones whom a score of separating years could not estrange from his heart in the slightest degree? What so ennobles high-souled Abraham as his tenderness toward his son Ishmael, and his nephew Lot? What so entwines our affections around the memory of Moses and David as the disinterested devotion of the one to his people, and the love of the other toward his rivals to the throne, Saul and Jonathan, and his inconsolable grief over the erring, sining Absalom? what so endears Jeremiah, and Paul, and Titus, to us as the exquisite sympathy manifested for the sorrows, grief, and afflictions of others? Is it not a similar tenderness of heart which embalms the memory of Howard, the philanthropist, Wilberforce, the statesman, and Lincoln, the great liberator?

It is this tenderness which clothes the genius of Homer with its exquisite loveliness, and draws the affections of a race to Milton, Burns, Cowper, and Whittier.

It is the sympathy of Christ which clothes the wisdom and omnipotence of Deity with a charm that draws the hearts of millions toward him. It seems almost inexplicable to finite intelligence that Christ should have such joy in the salvation of sinners, as that evinced by his acts and by his words. It seems strange that one of estate so high, and glory ineffable, as was his anterior to his incarnation, should find in a fallen, sinning race anything that should so move his joy, in prospect of their deliverance, as to swallow up all will for release from the unspeakable agonies of Gethsemane and Calvary. It seems most unaccountable that beings so fallen should, in any sense, be regarded as his latent jewels. His struggle in Gethsemane, his sufferings on Calvary his manner of conducting the gospel campaign for man's salvation, all attest his value of the souls of men. And "if while we were yet sinners" he gave himself so freely for us, "how much more, being saved by his blood," shall he not freely give us all things.

The triumph of the Lamb will not be a joyless one. In it will be the ingredients of our deliverance from eternal death, our reconciliation and adoption, and our assimilation to God,—our communion, our elevation, our beatification, our glorification, the intermingling of the pure and unceasing love of the redeemed with that of their Redeemer. Of all the happy families that of God will be infinitely loveliest happiest and the most glorious. Greater than the joy of all the saints and angels will be that of our Elder Brother.

For the Companion.

Neglect not Public Worship.

"Not forsaking the assembling of yourselves together as the manner of some is, and so much the more as ye see the day approaching." Heb. 10 : 25.

We would infer from the above language, that Paul would have us to bear in mind the great importance of attending the house of God. that we might be built up in the most holy faith. It seems there were some in the days of the apostles that refrained from the house of worship. So it is down to the present day. But says one, "I believe if I stay at home to-day and read my Bible, it will do me just as much good as to go to church." If we were all to come to that conclusion, I fear we would have but little preaching. It would be calculated to discourage our ministers. But let us not forsake the assembling of ourselves together, unless sickness or very unfavorable weather prevent. We should go and encourage one another so much the more as we see the day approaching. I am persuaded to believe that, when we begin to stay at home, there is a coldness growing within our hearts; and the more we stay away, the colder we get, and we become disobedient, and if not careful will find ourselves grasping baek after the fascinating allurements of the world, which are calculated to destroy our happiness in the future world.

"Well but," says one, "it is impossible for me to go to church to-day; I have got this or that to do, and I think they they can get along without me, so I wont go." But says Christ, "Your Father knoweth that ye have need of these things. But seek ye first the kingdom of God, and all these things shall be added unto you." So this should be first, foremost—above everything else. Then let us hereafter, go if possible, and instruct and also encourage our brothers and sisters in the Lord.

We all have a work to perform. All of us are historians; not to write the history of empires or of nations, but to write the consoling thoughts of our blessed Savior on the imperishable minds of our fellow-creatures. If so, that history will remain indelible throughout eternity. If we spend our time in so doing, we shall meet it again, and read it with eternal joy in coming ages. We are taught, that we should be helpers together. We should not expect our ministering brethren to do all.

Each of us has a talent. We should improve it to the best of our ability. We should be very careful that we improve them in the right way. If we improve them by seeking after the facinating things of this world, I fear our end would be as the unprofitable servant: we would be cast into outer darkness where there is weeping and gnashing of teeth. But we should improve them by searching after those things that will pertain to ou r

future happiness. The talents given to those servants recorded in Matthew 25: 14, were a type and shadow, of the talents now stamped within our hearts for our improvement while here on earth. Christ the giver of those talents, has now gone to the bright realms of eternal bliss, and is now interceding for you and me. But he has promised to come again in the clouds of heaven, encircled with angels of bright glory to receive those that have made their peace with God, and have been faithful, and to take vengeance on those that know not God. God bless and protect us all until our life's end.

C. BARNHART.

Cassandria, Ill.

For the Companion.

Peter the Rock.

A REPLY.

In COMPANION Vol. 7, No. 47, I find the article referred to, written by Christian Good, Mineral Point, Pa. In explaining W. G. Lint's query on Matthew 16: 18 says, "I believe Christ meant Peter to be the rock;" and he quotes certain scriptures as reasons for his faith. How many of our Brethren understand the above scriptures as brother Good does I know not. I want to say to you, dear brother, with a feeling of love and respect for you and our common interest, after examining your arguments, I cannot accept your conclusions as correct on the above text.

Peter was a man like other men, subject to temptation and wrong conclusions, and entirely too weak to risk the church redeemed by the blood of the Son of God, upon as her sustaining power. If he was right and could not be wrong, Christ would not need to have said, "Get thee behind me Satan." and Paul would not have needed to withstand him to the face for eating with the Gentiles at one time and separating himself from them at another.

The Church of Christ is composed of believing members, (1st Cor., 12: 27—28); Peter was a believing member, and therefore a part of the church. To say the church is built on Peter, is equal to saying the church is built on a part of the church.

You say Peter is called Cephas, which means a stone. That is true but it has no reference to a particular stone neither to this rock. This same apostle calls all believers lively stones, who are built up a spiritual house, &c., 1st Peter 2: 5. From this scripture we must conclude, that the building of the church is represented by the building of a house. You admit in building a house we need more than one foundation stone. Christ, the chief corner stone, was laid when he was ordained to be the Savior of the world. But one stone is not the church, any more than one member is the body. He needed other stones to carry on the work of building up the church, "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" Eph., 4: 11—12. These, then, were foundation stones with Christ, upon which the entire structure was to be erected. This is the length and breadth of the building. And although they were the foundation, and therefore, a part of the building, they were also the builders. Christ says, "Upon this rock I will build my church;" And Paul says, "As a wise master-builder, I have laid the foundation; for other foundation can no man lay than that is laid, which is Jesus Christ;" 1 Cor., 3; 10—11. Through their labors the church was built, and is still building, whether by Christ or his ambassadors. So we preach, and ye believe. Every time they received a believer into the church, they added a stone to the building; and every believer thus added becomes a lively stone in the spiritual house, and a co-laborer with Christ and the apostles in bringing in other stones, and laying the foundation in other places, until it covers the earth as the water covers the sea. "And this gospel of the kingdom shall be preached in all the world, for a witness to all nations; and then shall the end come." But not the end of the church or kingdom of Christ, but the end of the world and of preaching and receiving stones for the building. The church is then finished, and ready as a bride adorned for her husband, and will reign with Christ in eternal life. All this great building rests upon the foundation of the apostles and prophets. Jesus Christ himself being the chief corner-stone.

But you do not seem to conceive the difference between the foundation and that on which the foundation is laid. The foundation of our houses is the first part that is made, and may be of wood, brick, or some other material, upon which the remainder of the house is built. But that on which the foundation is laid is the earth, and is no part of the building. Every house must have a foundation, and that foundain to be laid on an immovable substance, or it will not stand. To make this more clear, read Luke 6: 47, 48, "Whosoever cometh to me, and heareth my sayings and doeth them, I will show you to whom he is like; "He is like a man which built a house and digged deep and laid the foundation on a rock." Here we see the foundation is laid, and is a part of the house. But the rock on which the foundation is laid, is deep down, and is no part of it.

It seems plain, then, to my mind, that as Christ and Peter, with the other apostles and prophets, are the foundation of the church, and therefore a part of the church, neither of them meant to bethat rock against which the gates of hell shall not prevail. By the gates of hell we understand death, or destruction. By the term hell we understand the seat or habitation of the opposing power against God, and Christ, and the church in all ages. By the term prevail we understand to overcome. As the church is to stand forever, the rock on which she is built must be unmovable by any power. But we know that Christ and Peter and the church, have all been under the influence of death; therefore they cannot be this rock.

To learn what Christ meant, we will now examine the scriptures again. "I say also unto thee, that thou art Peter." From these words we understand that Christ had been conversing about something else that is connected with this sentence. By examining we found that the Savior had asked his disciples, "Whom do men say that I, the Son of man, am? and they said, some say that thou art John the Baptist, some Elias, and others Jeremiah, or one of the prophets. But whom say ye that I am? And Simon Peter answered and said, thou are the Christ, the Son of the living God." This positive declaration of Peter was founded on the rock, and Peter was laid on it, upon the the confession he made. When Christ said, "Thou art Peter," he acknowledged him a believer in Christ, (and upon this confession all believers are not received), because men had reasoned with and convinced Peter that he was the Son of God; "flesh and blood has not revealed it

unto thee." If his knowledge of Christ had expended on flesh and blood, he could not have been so positive; for some reasoned one way and some another, and hence the answer, "Some say thou art John the baptist; and some, Elias, &c. Their faith rested on their own power of reasoning; and therefore some would believe one thing and some another, But Peter's faith rested on the revelation of the Father. He knew that Christ was the Son of God, because God said so when the voice came from heaven and said, "This is my beloved Son in whom I am well pleased: hear ye him." With this revelation before him, the apostle could not be mistaken when he heard that voice. Neither were the shepherds mistaken when they went to Bethlehem to seek the Lord. Their faith rested on what God revealed to them by the angel, and they found it all true. Simeon was not mistaken when he took up the child and blessed him, and said, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation," because God had revealed to him by the Holy Ghost, that he should not see death till he had seen the Lord's Christ. John the baptist knew that he was the Son of God, and that he would baptize with the Holy Spirit; because the father had revealed it to him. And he saw and bare record that this is the Son of God. By the revelation of God through the Spirit, Peter knew that God was no respecter of persons, when he spoke the word of the Lord to Cornelius and his house, and they believed and received the Holy Spirit. And he took that as the ground for his defence before the Jews in saying, "What was I that I could withstand God." Paul says he received his authority for preaching the gospel by the revelation of God through the spirit; and by that revelation he made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit, that the gentiles should be fellow heirs and of the same body, and partakers of his promise in Christ by the Gospel. Eph., 3: 3—6. And again, "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of the world knew; for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not en, nor ear heard, neither have entered into the heart of man, what God has prepared for them that love him. But God hath revealed them to us by his Spirit; for the Spirit searcheth all things; yea, the deep things of God;" 1st Cor., 2: 7—10. I could refer to many other scriptures to prove that the revelation of God through his Spirit is the great moving and sustaining power of the church, and the only substance that has ever been brought to the knowledge of man that is immovable. The word of God cannot be moved, it is yea and amen. By it we know that the Savior was born into the world, and that he pleased God when he was baptized of John, because the Holy Spirit descended upon him and the voice said, "This is my beloved Son in whom I am well plesaed." By this we know that Christ had the authority to give us a law, and that we must obey that law. By it we know that if we transgress that law, we bring upon ourselves the wrath and displeasure of God; For Christ spoke not of himself: his Father had given him a commandment what he should do, and what he should teach: "The words which I speak, are not mine, but the Father which sent me." "I will pray the Father to send you the comforter and he shall lead you into all truth, and reprove the world of sin, of righteousness and of a judgment." Whether the Father reveals his Son to us directly, by himself or his Spirit, through Christ or the apostles or the prophets, that revealed word will stand when heaven and earth shall pass away: it is the groundwork of all we believe—the substance of all that we hope, and the fulness of the love of God. Every promise made to the children of men of a Savior of the world, and of a better resurrection, and of eternal life, is based on what God has revealed to us. May we all build upon that rock, that, when the rains descend, and the flood comes, and the winds blow upon our house, it my stand; and that after death we may have a home in heaven, is my prayer. In conclusion I will say, dear brother, I hope our reply will cause no offence to you or any of our brethren. I have written from a conviction of the truth. If I have formed wrong conclusions, I am thankful to you or any brother for more light on the subject, as we want to know the truth only.

SAMUEL M. FORNEY.

Parkersburg, Ill.

Selected For the *Companion*.

The Contrast.

There cannot be a greater contrast than between a pious and a profane youth. A wicked young man is one of the most deplorable sight in the world. He is continually engaged in the service of satan and his angels—the tormentor of his family, and the curse of society. He destroys the prime of his life in his ungodly pursuits, rushes into tepmtation, and is a slave to corruption. He earnestly delights in sin, glories in his shame, and is led captive by the devil and his will. Reader, if this be thy state, how truly affecting is it! Saints pray for you; the Savior weeps for you; angels pity you; and Jehovah himself is concerned about your latter end: "As I live saith, the Lord God, I see no pleasure in the death of the wicked," Ezek., 33: 11. "O that they were wise, that they understood this, that they would consider their latter end," Deut. 32: 29. If you seek Him, he will be found of you; if you forsake Him, He will cast you off forever. Young man you are now warned and admonished: but if you are resolved to disregard every entreaty and pursue your guilty pleasures, if you love misery and are determined to perish, then, "rejoice young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes, but know thou, that for all these things God will bring thee into judgment," Eccles. 11: 9. A pious youth is one of the most delightful sights under heaven. He is employed in the work of God and the angels; he is remembering his Creator in the days of his youth, and devoting the morning of his life to the Father of his mercies. By divine grace he is enabled to strive against sin, resist satan, "flee youthful lusts," contend with corruptions, and conquer temptations when exposed to them; but he avoids the tempters path, and overcomes a corrupted and corrupting world. The pious youth is a comfort to his family and his friends, and is a blessing to society. He is training up for useful life, a happy death, and a blessed eternity. His amiable example is worthy of imitation by all

around him. He is ever respected and honored, if not in public he surely is in private. If words fall from his lips they are believed; for he is a truthful young man, and his words can be relied upon. In a word he is the admiration of saints, the joy of angels, and the delight of God himself. The Lord taketh pleasure in them that fear him, and in them that hope in his mercy. His ways are ways of pleasantness, and all his paths are peace in this world. He has hope in his death and an incorruptable inheritance when time shall be no more. "Let me die the death of the righteous, and let my last end be like his." Let the wicked man forsake his ways; let him pay for the pardon of his sins; for the blood of Jesus Christ cleanseth us from all sin, (1 John, 1: 7). Thus, you see the great contrast that lies between "The pious and the profane youth." Choose the former for your tittle, and rest assured that you will inevitably be saved from a lake of irretrievable woe; to meet with just men made perfect, around the dazzling throne of Jehovah.

M. H MEYERS.

Sipesville, Pa.

Never—a Curiosity.

Never, *never*, NEVER, NEVER.
Does it move along forever?
Never ends not—never, *never*.
No it surely means for ever.
When the heart would hope for pleasure,
But the time can't yield to measure,
Then the heart-hope's ours never.
Never gained, but lost forever.

Happiness that finds us never,
Surely finds us not forever.
Cruel *word* that thus doth sever
Happiness both now and ever.
Never found? No, never, *never*.
Always lost? O yes, forever!
Mocking term, I'll use it never,
When its' scourge must last forever.

Sinful thoughts I'll harbor never,
Crime is welcome never, *never*:
Ev'ry evil it may sever
Cut it loose and banish ever.
But the good, the pure shall never
By its ruthless hand know sever.
That I seek -desire forever,
And its breath must blast it never.

Once I said that I would never,—
If another *wills* to sever.
Will that one pronounce the never:
And thus chain me down forever?
No, the kind heart thought it never
And the lips shall speak it never.
Never! Never! Never! Never.
Am I free? Free! Free! NEVER!

For the Companion

The Day of Judgment.

The great tremendous day's approaching,
The awful scene is drawing nigh;
Which was foretold by ancient prophets,
Decreed from all eternity.

But O my soul, reflect and wonder:
That awful scene is drawing near;
When you shall see that great transaction,
When Christ in judgment shall appear.

See nature stand all in amazement,
To hear the last loud trumpet sound:
Arise ye dead and come to judgment,
Ye nations of this world around.

Loud thunder rumbling thro' the concave,
Bright forked lightning parts the skies,
The heavens shaking—the earth quaking,
The gloomy skies attracts mine eyes.

The orbit lamps all vail'd in sack-cloth,
No more their shining courses run;
The wheel of time stop'd in a moment,
Eternal things are now begun.

Huge, massy rocks and tow'ring mountains,
Over their trembling bases roar;
The raging ocean all in commotion,
Is hovering round her frighted shore.

Green, turfy grave-yards and tombs of marble,
Give up their dead both great and small;
See the whole world, both saint and sinner,
Are coming to the judgment seat.

See Jesus on a throne of justice,
Come thundering down the parted sky;
With countless armies of shining angels,
With hallelujah—shouts of joy.

Bright shining streams from his awful presence,
His face ten thousand suns outshine;
Behold him coming in power and glory,
To meet him, all his saints combined.

Go forth ye heralds with speed like lightning,
Call in saints from distant lands,
Those that my blood from hell has redeemed,
Whose names in life's fair book do stand.

O come ye blessed of my Father,
The purchase of my dying blood
Receive the crown of life and glory,
Which are laid up for you above.

For your dear souls which have continued
With me and my temptation here
I have prepared for you a kingdom,
To reign with me for ever more.

There's flowing fountains of living water,
No sickness, pain, sorrow, nor death to fear;
No sorrow, sighing, no tears nor weeping,
Shall ever have admittance there.

But now will sinners stand and tremble
When Justice calls them to the Bar
Those who reject his offered mercy,
Their everlasting doom to hear.

See Justice now with indignation,
Calling aloud for sinners' blood:
Those that have slighted offered mercy,
And crucified the Son of God.

Depart from me! ye cursed sinners,
My face you never more shall see;
Be banished from my peaceful presence,
To endless woe and misery.

Each guilty soul then struck with horror,
And anguish trembling in his breasts;
Forever doom'd to endless sorrow,
And never more to hope for rest.

Come sinners here's a faithful warning,
Return to Jesus whilst you may:
For he is ready to receive you,
Or else you must depart.

WM. W. BULA.

Salem, Ill.

Smoked to Death.

A youth of sixteen fell dead with a cigar in his mouth. What caused his death? The coroner's inquest said: "It was a mysterious act of God." The minister at the funeral, consoled the friends by saying much the same thing.

Physicians said it was heart disease, and said nothing about the cause of his death. A sensible woman, knowing the boy's habits, said: "Tobacco killed him." It deranged the action of the heart; it ceased to beat, and the victim fell. The woman was right. —*New the Sundayschool Advocate.*

Pious Youth Department.

Little Lifters.

"BEAR YE ONE ANOTHER'S BURDENS."

Did you know, my darling children,
There was work for you to do,
As you tread Life's flowery pathway,
'Neath skies of brightest blue?
Your tiny hands so feeble,
May powerless appear,
But often lighten burdens,
The strongest scarce can bear.

You are all "Little Lifters,"
Who with loving zeal will try
To help the weak and weary,
And dry the tearful eye;
And though you lift but little,
Faint not, but lift again,
The hardest rock is worn
By the constant dripping rain.

And when you sing to baby,
Till he gently falls asleep:
Or comfort little sister
Till her blue eyes cease to weep;
Or tie up Johnnie's shoe strings,
And brush his tangled hair;
You are lifting mother's burdens,
And shielding her from care.

And when father, tired and weary,
Comes home to rest at night,
Draw up for him the easy chair
And make the fire burn bright.
Though small the deeds of kindness,
And low the words of love,
The recording Angel writes them
In glowing lines above.

Then love and help each other,
For to you this charge is given.
And in lifting other's burdens,
You lift your soul to heaven.

Frank Leslie's Paper.

The Little Fishes.

Two little fishes were swimming one day
In a cool, pleasant river, not far away.
Said Scaly to Finny, "Oh there's a nice fly!
I wish I could catch him; I'll just go and try."
"Stop! Stop!" replied Finny, there's danger, I fear;
I see a long line, and a man watching there:
Don't venture, dear Scaly; be guided by me,
Or else you'll be caught as sure as can be."
But Scaly was heedless; the fly looked so nice,
That soon he forgot Finny's kind advice.
He snatched at the fly, when as quickly as thought,
Came a jerk! and, oh, dear! little Scaly was caught!
Now wasn't he foolish? And yet how I wish
Little children were never like that little fish
But when sin entices how often we see
That they yield to temptation as quickly as he.

But they who thus foolishly choose what is wrong
Are sure to repent of their choice before long.
For like little Scaly, they find, though too late,
That a sharp hook is hid in the nice looking bait.

Apples of Gold.

The Power of a kind word.

A little boy named Willie H. used to pass by a lady's house every day, as he drove a neighbor's cow to pasture and back again. He was a very bad boy. He used swear dreadfully, and was very rude. The lady who lived in this house always called her children into the house, if they were playing on the pavement when Willie was going by. She didn't want them to hear the terrible oaths that he swore. One day this lady thought she would try and do some good for this poor, neglected boy. And I want you to notice what she did; how little it cost her, and yet how much good it did.

As he was driving the cow past, one morning, she called him kindly to her and said:—

"Willie, my boy, do you go to school?

A gruff "No" was the only reply.

"Can you read?"

"Not much; and I don't want to."

The lady pitied the boy. He had no nstruction and no encourgment at home. His parents were not only poor, but very wicked. He had no one to help him to do right.

"Will you stop here a minute on your way back, Willie? said the lady: "there is something I want to give you."

Willie nodded his head with a look of wonder. He was not used to have anything given to him but kicks and knocks, and cross words. To be spoken to kindly, and have a present made him, was something new.

As soon as he was gone, the lady got a nice new Testament, and wrote his name in it. He called on his way back, and got his Testament. The kindness of the lady and the interest she seemed to take in him had a good effect upon him. He promised the lady that he would try to spell out and read at least one verse every day in his Testament. He promised her to come to the Sunday-School next Sunday. And he kept his promise.

A year passed away. And after that a great change had taken place in Willie H. He was always in his place at church. It was pleasant to see him sit there, as if he were afraid to lose a single word that was s i!. And as often as the Sabbath came round, Willie would be seen with his little Testament in his hand, and his clothes brushed clean, on his way to Sabbath-School. His lesson was always well learned; and the rough, ragged, swearing boy, who was a plague to the village a year before had become one of the best boys in the neighborhood.

Now how very little it cost that good lady to speak a kind word to the rude, swearing cow-boy, and give him a copy of the New Testament! And if Willie grows up to be a good man, a Sunday-school teacher, and a member of the church, and lives a life of usefulness, who can tell how much good will result from this one kind act of that Christian lady?

Too Young.

"Auntie, am I too young to die?" asked little five-year-old Ettie, as she came into the pleasant sitting-room, one afternoon.

"No, darling," answered Aunt Hattie. "But what made you ask that question?"

"Why, I told Cousin Harry that I was trying to live for Jesus, as Mr. Johnson told us at Sunday school, and he said I was too young to think about such things; am I, Aunt Hattie?"

"No, dear, you are not too young to do something for Jesus. He died for you, and you must live for him, and the younger you begin, the easier it will be."

"O, I am so glad that Jesus loves to have little children do something for Him, and I always will as long as I live."

"But why do you ask me about dying, darling?"

"Because, when Harry said I was too young to love Jesus, I thought I must be too young to die and go to Him; but if little children like me can die, we can live for Jesus; and I love to think of Him, it makes me love everybody, and I think I feel so happy."

Ettie was right; it *does* make us happy to think of Jesus and love and serve Him.—*Child's Paper.*

Never use unworthy means to obtain that which is desired.

Christian Family Companion

DALE CITY, PA., June 25, 1872.

Editorial Correspondence.

At our last writing we were at the house of brother Daniel M. Miller. After spending a night and part of a day very pleasantly in the family, brother Miller took us to brother Joseph Fike's, where we spent the remainder of the day and night. Here we were again joined by our traveling companions, Dr. Beachly and little Emma. We had a very pleasant season.

On Wednesday visited brother Samuel Fike's, and dined with them, who in turn accompained us to the house of brother Flickinger, where the company took supper. Here also lives old brother (perhaps Jonathan) Peck, the father-in-law, who is not in the best of health. Thence to the house of sister Polly Lichty, where we lodged. We had made the acquaintance of sister Annie, one of the daughters, at Dale City, last Winter. It is refreshing to meet an acquaintance when traveling among strangers far away from home But we dare hardly call the good people among whom we have been visiting strangers, for are they not all from the same county that we now live in, and do they not know all our neighbors, and some of them much better than we know them ? Besides, they read our paper, and, although some of them had never seen us before, they knew us just as soon as somebody told them who we were. And we ought to know them, for have they not been subscribers to the COMPANION for several years. Of course we did not know them as soon as we heard their names. One thing we do know about them, viz : that a kinder people we could not wish.

On Thursday (6) we attended a Council Meeting, in the Milledgeville branch. It was very rainy, in consequence of which there was not a full attendance. A number of matters were disposed of, apparently, to the satisfaction of all concerned. Brother Miller again took us home with him, and next morning, Elder Martin Meyers, brother Miller and ourself, set out for the West Branch Meeting-house, Ogle county, to attend a Love-feast. The weather being very damp, brother Beachly did not venture out, and hence we are again separated.

We reached the place of meeting in good time, by 10 o'clock. This western wagon travel is almost as great a surprise as rail-road travel was twenty years ago. Besides our company of ministers there were present that we can now remember, Eld. Daniel Fry, Paul Wetzel, Isaac Meyers, (brother of Grabill) Samuel Lehman, Jun., David Miller, brother Kimmell, and most likely some others from adjoining branches. The attendance in the forenoon was rather small. In the evening the house was full. The interest and attention was good. One person was baptized. An election was held for speaker, resulting in the choice of brother John Early. Brother Emmanuel Newcomer was advanced to second degree.

There was preaching on Saturday forenoon, but we could not be present, having other matters to attend to. We have been told that Elder Martin Meyers and others held forth the word.

On Saturday night (9th) we lodged at Uncle David Holsinger's, who now live with their daughter, sister Elizabeth, widow of Emmanuel Miller, deceased some three or four years ago. We always feel at home at Uncle David's. Of him we first learned of the death of Uncle John Holsinger, which occured, after a short illness, on the 28th ultimo. He was seventy years of age, since the eighteenth of March last. He was for a number of years the Elder of the Yellow Creek congregation, Pa., having succeeded his father, John Holsinger. He is now succeeded by Elder Jacob Miller, who was ordained a few years ago.

Thus they go in rapid succession. Only two more uncle Holsinger's left, David and Alexander. The former lacks only four years and a few days of the allotted three score and ten.

On Sunday at 10, A. M. we attended meeting at the West Branch meeting-house. Brother Jacob Hauger preached from the words "Understandest thou what thou readest ?" In the afternoon we again went to Uncle David's and met four of his children with parts of their families. We never expect to meet in the same way again, never in this world. Well, never mind : all the good shall meet above ; if we are good or will become good—which is our privilege—then we shall meet again.

This morning (Monday) we are still at the same place. This afternoon we expect to take the cars for Lena, to attend a Love-feast commencing to-morrow at one o'clock. Thence to another at Milledgeville, on Thursday 13th. On Friday afternoon we expect to take cars at Sterling, for Waterloo, Iowa. Any of our friends wishing to write to us, may address us at Waterloo, Iowa, up to the first of July. If everything goes well at home, and our visits continue to be so agreeable, we may not return for several months. We are now informed that the climate of Colorado would likely be very beneficial to us. We should not be surprised if we would never get within breathing distance of a health giving climate. We suspect it will be like the ague, always forty miles off. We are about as well as when we left home. H

June, 10.

CEDAR RAPIDS, IOWA }
June 15th, 1872. }

Most of our western readers will wonder at seeing our communication being headed at this place, knowing

that we would meet with no fraternal entertainment. Hence we shall first relieve that curiosity by imparting a bit of information.

This section of country has been visited by a great storm and freshet, tearing down and sweeping away bridges, fences, crops, and everything movable in its way. Every hillside bears witness to the quantity of water which fell, being worn into gullies, many of them of considerable depth. Especially are traces of the flood visible on rail-road embankments, against which the elements played with terrible havoc, washing away the track, digging out the culverts, stopping rail-road transportation altogether for several days. The Chicago & North Western R. R. has so far repaired its road, temporarily, as to pass trains over the line, although at fearful risks. While passing over a trestle some seven miles east of this place, the timbers gave away, or settled, several inches creaking and cracking frightfully. Instantly all the passengers were upon their feet. But we were delivered safely upon *terra.* When we arrived at this place last night at about eleven o'clock, we were told that there were ten breaks between Cedar Rapids and Waterloo, and that we could not leave before nine o'clock this morning. Now we are told at one this afternoon, and some say we may possibly be detained until Monday. Oh, dear, what a disappointment! We had expected ere this time (11 A. M) to be with the brethren and sisters, at the Love-feast at Waterloo, enjoying ourselves with kindred spirits; and instead thereof we are obliged to lie at the hotel. We have however comfortable quarters. After finishing this correspondence, we mean to look around, and possibly may find acquaintances or brethren.

Our last report closed at Uncle David's. On the 10th, uncle took us to Haldane where we took the cars at about two in the afternoon. Arrived at Lena shortly after four. Here we were met by brother Allen Boyer, our agent at that place, and a minister in the Wadam's Grove congregation. He conveyed us to his home, some three miles in the country and kindly cared for us during the night. Next morning he took us to Lena, to visit the *Star* office, and we formed a very pleasant acquaintance with the editor and his foreman. Their office is a model of neatness. We also had the pleasure of examining one of Dr. McFabrich's Addressing Machines, the most perfect machine we have ever seen for that purpose. Persons wishing farther particulars can address our office.

Thence to the meeting-house in Wadam's Grove to attend the Love-feast. Preaching began at one o'clock. There was a respectable attendance in daytime, and quite large at night. Order and attention very good. Here we again met our venerable old colleague, Elder John Umstead, who made himself useful in the ministry. Brethren M. Meyers, and D. M. Miller, from Milledgeville, Henry Martin from Cherry Grove, Daniel Fry from Hickory Grove, and others from adjoining branches were also behind the table. All the participants appeared to enjoy the feast.

We lodged at brother Paul Wetzel's, in company with other brethren and sisters whose acquaintance we were pleased to make.

On Wednesday afternoon, after having attended an interesting forenoon meeting at the same place, we took a seat with brother and sister Wetzel and their son Peter, in their carriage, and in the evening, after a very pleasant ride, we put up at the house of brother Michael Kimmel, a minister in the Milledgeville branch, where we lodged for the night.

Thursday, 13th, met with the Brethren at Dutchtown, at 10 A. M., being the commencement of their communion meeting. Forenoon attendance small; afternoon, respectable; and evening, large and attentive. Here was the largest number of communicants we ever witnessed in the west. The singing by the sisters was charming. It was admirable to hear so vast an assemblage preserve such perfect unison. We were made to anticipate the songs of the heavenly choirs. About the same ministers were present as at the Wadam's Grove meeting, excepting brother Umstead and Martin, and adding brethren Eby, Wetzel, Isaac Meyers, Michael, David, and John Emmert, David Miller, Samuel Lehman, Jr., and others whose names we cannot recall, as we write from memory. The meeting was pronounced a blessed one by many. We lodged with brother Joseph Fike's.

Friday, 14. Attended forenoon meeting until shortly after eleven o'clock, when it became necessary for us to leave the house in order to prepare for the forth-coming journey. Our exit occasioned considerable confusion, although we think we tried to depart quietly. We shall ever try to avoid a similar occurrence. Had we known the fate before us, even that would not have occurred. We would have much preferred to have remained and taken a more affectionate leave of our kind friends, of whom we had many at the meeting. Should we have occupied more than our proper portion of time during the above feasts, our fellow yoke-men will please pardon. They know how it was. We never enjoyed a series of meeting better than those four feasts in Illinois. Perhaps zeal for the Masters house had swallowed us up. It is so encouraging, so inspiring, to see such large, orderly bodies of faithful followers of the blessed Savior, in such a new country. Hope our fellow laborers will take fresh courage with us, and double their dilligence in laboring to advance. Our labor is not in vain. Indeed, it is not!

At 11:20 brethren Joseph and Samuel Fike, with two conveyances, took

aboard brother David Lichty, sister Samuel Fike, brother Beachly, little Emma and ourself, for Sterling, about 18 miles distant, which we reached in time for the 3:15 train, and the rest has been told. With thanks to all our Illinois friends for many favors, we close this lengthy report.

We are all well, and the report is that we leave at 1:35 P. M., an hour from date H. R. H.

Feet-washing a Religious Observation.

Editor A. P. J. In the February number of the Journal, in answer to question: "Are Christians required to wash each others feet in order to carry out the doctrine taught in the Bible?" You answer, "Yes, if one feels that his safety depends upon it. But when one is able to wash his own feet why trouble another to do it?" which answer we do not regard as consistent with your general manner of discussing of such subjects. You would have a man wash his feet "*every day*," and not if he feels that his health and comfort depend on it. As a teacher, you know that comfort does depend upon cleanliness although your arguments would scarcely be appreciated by those classes of human beings who, like the pig feel very good in the mud, scripturally, "love darkness rather than light." But we have understood you to teach that a man cannot violate any of the laws of nature without suffering the penalty, even if he does feel disposed to do so, which we believe. The same is true of the divine law also. The Christian law directs its subjects to believe and to be baptized. Would you also teach that Christians are required to believe and be baptized, in order to carry out the doctrine taught in the Bible, only if they feel that their safety depends upon it? They can also baptize themselves (whether by immerson or sprinkling); then why trouble another to do it? The command of Jesus is not "keep clean feet," but "*wash one another's feet.*"

When you write your work on Theology in the light of Phrenology, we will expect to learn—for we shall certainly read it, D. V.—valuable lessons upon keeping the head, feet, and entire body clean, without the ordinances of Christianity, but the conscience of the enlightened reader of revelation must be purified "by obeying the truth." (1 Pet. i. 22). "If ye know these things, happy are ye if ye do them." (John xiii. 17.)

H. R. Holsinger.

[If our good friend supposes that our playful remark was intended to bring a valued and obligatry religious form of his into disrepute, we greatly regret it. We have always regarded the act of Christ in washing his disciple's feet, not as an act to be followed literally, but as an act typical of a spirit of kindness and service—and, as washing the feet in Christ's time was considered one of the most menial of services, Peter was amazed when the Master proposed to wash his feet, and he earnestly protested. "Thou shalt never wash my feet:" but when he found that there was to be somehow a virtue in it, he said, "Lord, not my feet only, but also my hands and my head."

To the ambitious he said, "He that would be great among you, let him be your (servant) minister." There are many things which teach a lesson of service and self sacrifice for others, and it is the duty of each man and of each age of men to minister kindly to the wants of others, in any form which may be required whether looking after orphans or taking care of the sick. There is a great deal of feet-washing or beneficent and self-sacrificing service required, and it matters little what its symbol is, whether it be washing feet or feeding the hungry or teaching the ignorant.] —*Phrenological Journal.*

See Here.

The editor has been absent since the 16th of May, and may perhaps not be home before the first of August. This gives us considerable additional labor. Our boiler and engine gave out, tud we had to send them to Cumberland for repairs, which detained us more than a week. These circumstances embarrass us somewhat; but we hope to succeed better hereafter. We can manage to get along without the editor; when our machinery needs it, we can have it repaired; when our stock of materials is exhausted, we can have it replenished; but we cannot do these things without money. There is still some due us, and we ought to have it all inside of two weeks, but don't like to ask for it. We shall wait a little longer, hoping that all who know themselves to be indebted to us will send us the amount without waiting to be dunned.

J. W. B.

The Editor.

By latest from the editor he was at Waterloo, Iowa, still enjoying himself, and improving in health. The same may be said of Brother U. M. Beachly, M. D., who is his travelling companion. They talk of going still farther west.

Answers to Correspondents.

Michael Tresh: We have now entered your name on our list from No. 23. You now owe us $3. 69.

Eld. George Cripe: You owe us nothing excepting for the balance of the year from No. 23.

Michael Beshoar: Your money is acknowledged in No. 21. We can not tell why he did not get the paper.

John Brindle: The mistake was on our side. We have given you credit.

B. Cavan: Your letter was received and we entered your name on our book at the time. You should have been getting the paper ever since.

James F. Lillen: Would you please give us your address, as we do not know where to credit your money.

Nancy Burris: All right.

Solomon Longanecker: We are out of Nos. 20 and 22.

Noah Early: We have given you credit for I. Coffman's subscription and we now owe you $1.00.

Evan Nearhoof: You owe us a balance of $2. 62. You need not pay for E. Vaughn.

Isaac Dickel: Would you please inform us what No's. are missing, perhaps we could supply.

P. S. Meyers: We have no knowledge of having received a letter containing money from you; we suppose it was lost. We have sent the Certificates.

A. F. Thomas: The debate was never published.

Christ Bomberger: We have no knowledge of it. We have put your name on our list now from No. 25. Is that right?

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

PHILADELPHIA, June 14th.

Brother Holsinger : Broad Street above Ridge avenue is the most attractive thoroughfare in this city. The many dwellings of superb grandeur, with large side yards attached, adorned with the most beautiful domestics and exatics of the floral kingdom, make it truly such. On a bright moonlight evening, such as we have lately had, the scene is grand beyond description. The broad side-walks lined with double rows of stately maples, are promenaded with thousands of the young, the gay, the proud. Two or three squares only to the north-west lie the green meadows and woodlands of the country ; the sounds of which may be heard in the chirp and croak of the insect and reptile world, and its ambrosial perfumes inhaled, wafted by the western breeze from blossoming fields of grass and grain.

Your correspondent, having enjoyed this inspiring panorama of life and beauty for a while, turned his thoughts inward, and found that meditation is possible even in the midst of the rush and bustle of a flowing tide of our fellow-beings. Some of his reflections will here be reproduced for the benefit of those of your readers who may think them worth perusing.

They, who inhabit the magnificent mansions, which adorn this street, must of necessity be wealthy ; but do riches and grandeur, as a consequence confer happiness ? certainly not. Many, who live in splendor, and possess superfluous thousands, have hearts desolate and forlorn ; that long and ache for the love and contentment, which often nestle in the humble cottages of the poor. The sot or sensualist frequently heaps up treasure, which proves a curse to him and his ; and, he and they go from a palace down to "the narrow house appointed for all the living" amid strife, unhappiness and despair ; while, in the dwellings of poverty and privation, that peace may exist, which the Savior pronounced upon his disciples, and "flow as a river" into the hearts of the occupants ; causing such reciprocal affection and heavenly enjoyment, that words of heartfelt endearment are constantly exchanged ; and they reflect with resignation, and even with glad satisfaction, that *only* a thin partition of earth probably will separate their sleeping bodies after death ; and exult with joy unspeakable, that their souls will be reunited in a mansion of glory, where love and happiness will be in eternal fruition. It is said man possesses an instinct to worship, by which, when unacquainted with the true God, he is impelled to bow down to "stocks and stones." Might we not, with good reason, suppose that an urging cause of the same nature exists, when we see such a general anxiety among mankind to dwell in habitations of magnificence and splendor ? and is it not as much a prostitution of instinct to spend wealth and energy in procuring fine houses, which can be inhabited only during this short life, while neglecting to secure eternal mansions in the skies ; as it is to worship idols and images instead of Jehovah ?

At our late Love-feast, we had a very refreshing time. There was much tenderness of feeling manifest among the communicants ; and it was indeed "a feast of fat things" to the soul's of God's people. Elder John Fox and his companion participated ; but the old brother declined to officiate on account of the feebleness and infirmities of age. Brethren Jacob K. Reiner and Davis Younce did the most of the preaching. By the way brother Younce, at the request of the brethren of Germantown, came on from Indiana and held a series of meetings, at the conclusion of which five were added to the church by baptism, and one more since; while there are still others who are about ready to turn in with the overtures of peace and saluation. So the mother church at Germantown has put on her garments and girded herself for action ; and, we hope is about to shine in her pristine glory.

"The Church of God" (Winebrenarian) have a small congregation in this city, who worship in a convenient meeting-house at the corner of Germantown avenue and Berks street. They lately held an "ordinance meeting," on which occasion they practiced feet-washing and held the communion, without the passover supper, as they designate the meal which Christ ate with his disciples, the night before he suffered. There were four or five of their preachers present, and the services commenced at 8 o'clock in the evening, by a sermon upon the ordinance of feet-washing, from the words, "Teaching them to observe all things whatsoever I have commanded you." The principle points of the discourse were, that there are three "Commemorative, monumental" ordinances enjoined upon the Church of Christ, baptism, the Lord's supper and washing the saint's feet : that if the first two are binding the last is equally so, upon the same authority ; and that a blessing always accompanies obedience, in fulfillment of the promise, "If ye know these things, happy are ye if ye do them." In conclusion the speaker asserted that Church history proves there always have been a people, the Waldenses among the rest, who, from apostolic times down to the present day have practised "washing the saint's feet ;" and that in our times there are not a few who observe the same rite. The "Winebrenarians" practice the single mode, use an apron for a towel, and exchange the salutation ; in fact, observe feet-washing, just as the Brethren do.

A brother has requested me to inform him whether I could procure him a copy of the German translation of the New Testament by Leander Van Erz. By your permission, I would say to all who wish a copy, that if they will send me $1. 25, with their address plainly written, I will forward them one by mail, postage paid. My address is No. 1527 Park avenue, Philadelphia, Pa.

SILAS THOMAS.

Neglect not Meeting.

Brother Holsinger.—On account of rain I did not go to meeting to day. And being alone, I was engaged in reading God's sacred word of truth and perusing the columns of the COMPANION, which tells us of enough to do, gives many wholesome instructions. Yet there seems to be something lacking. What is it? Why, there was meeting to-day, and I was not there : and one more sermon I did not hear. It made me feel as though I would not stay away from meeting again, if it should rain a little, or the weather be rough. Why? Because there is the place to have our spiritual strength renewed; there is the place to hear the word of God preached : in short it is our duty to be there. The

Savior told the apostles to go and teach all nations, to go and preach his word. So we are taught, and it is scripture too. "Faith cometh by hearing and how can we hear without a preacher, and how can they preach except they be sent?"

Brethren and Sisters remember the scripture above written. "How can we hear without a preacher?" Why have preachers? Because it is our duty to go and hear them preach the gospel. Let us not think because we have learned the way to Jesus we can stay at home and read our Bibles, and sing spiritual hymns, and pray, and that is all that is required of us. The apostle did not see it so. What does he say to the believers in Christ? He earnestly entreats them to not forsake the assembling of themselves together as the manner of some is, but to exhort one another; and so much the more as they saw the day approaching. Hebrews 10: 25. We are also taught in the same letter 3: 13, "But exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulness of sin." In reading this chapter, we find there is danger of us living too negligent in this matter. The longer we stay away from meeting, the less we care about going to meeting; our hearts grow cold, and colder, till at last we care not whether we go to meeting or not. We, like the prodigal son, may get so far from our Father's house that we can see no difference between them and the world. When we get so far, there is danger of us losing our souls. We know not when this little thread of life will be cut off. If our souls are lost all is lost. And whose fault is it? It is our own. Jesus has made ample provision for all of us. If we are willing to take hold and help to keep the wheel a rolling everything will go right, the Lord has said he would be with us in six troubles, and in the seventh he would not forsake us. So we see Jesus is willing to do his part, always has and always will. He is always willing to impart his blessing on all his needy creatures that are under the heaven but he expect something of us, and what is it? The Savior was always about his Fathers business, for which he was sent and it is his disire, that we should be about our duty to be engaged in searching the Scripture, and if we read any part we do not understand, let us find some one who can tell us. Jesus says, "I am the life, the truth, the way, and no one cometh unto the father but by me." Brethren and sisters, Jesus has commanded us to obey. He has sent us preachers to preach for us; then let us keep to our post, don't let the preachers go and preach and we not there to hear them. Let us not stay at home, because we are going to have visitors or want to go visiting ourselves. Don't we know if we take one spoke out of a wheel it weakens that part, and affects the whole wheel. Just so in the house of God. Let us meet once and not find the preacher there; how quick we feel it. Certainly it is the same with the preacher, when he comes to the house of the Lord and no members there. I am including myself as well as others. I know it is the duty of us all to be there: and if we are up to our post, then will the world have cause to say that there is reality in the religion of Jesus Christ. Written in love.

G. M. NOAH.

Tornado.

DE GRAFF, OHIO, June 8, '72.

Yesterday about 7 o'clock P. M. a Tornado passed through our vicinity, such as never before witnessed in this section of country. Buildings, forests, and fences, were blown down, thus several thousand dollars worth of property being destroyed. Men, women, children, seeing the approaching storm ran, frightened, into cellars. The writer was called to witness the storm. It looked frightful indeed. The very clouds seemed to be drawn as by the force of attraction to one common center, and thence dashed violently upon the earth. The storm passed in a N. E. course. Our first observation of it brought to view branches of trees and fragments of boards, shingles, &c, as they were being carried a considerable distance in the air. The dreadful appearance of the storm, told evidently as to what the sad state of affairs was where it raged with most violence. This morning we had an opportunity to see a portion of it, of which we accepted. After passing along for some time, tracing where it played general havoc with the timber, having uprooted and broken down all the trees within its reach, both large and small we came in sight of the premises of brother John Kerr. Here is a sad sight indeed. A short distance, perhaps one hundred yards, east of his dwellings, the timber passed over by the storm has all been blown down, some trees being broken off several feet from the base, others taken up by the roots. His dwelling and other out-door buildings present a sorrowful appearance; they all being blown down except the former, though it was much injured, so much that it will be unfit to live in until repaired. To give the reader some idea of the violence of the storm. I only have to tell you that the remaining portion of this building has pieces of timber driven into the western end, as though they had been shot in with some huge cannon—pieces that were carried ½ mile, that being about the distance to De Graff. This town, and one 3 miles west of this have suffered much from the storm. A large portion of both places has been left worthless ruins. A valuable Mill here owned by Wolf, Shriver, & Co is injured beyond repair. Also the M. E. church was blown down here, though few lives were lost. Two children belonging to the Rall family, aged one 13 and the other 5 years. They, as is supposed started for the gravel pit, but before they could reach it they were instantly killed by the falling of this church. This family as regards physical injury has suffered the most of any of those inhabitants. It will be some time before those homeless sufferers will recover their losses. Papers are to day being carried, soliciting donations. Large crowds of people are on the grounds of this much injured little city.

F. M. SNYDER.

Brother Henry:—As I lay down your valuable paper and take up my pen, I feel like saying, Amen, to what I have been reading. The C. F. C. is a welcome visitor to me. I do not get to hear the Brethren preach very often; and it does me much good to hear from my dear brethren and sisters. There is nothing that makes me rejoice more than to read church news from all parts of the brotherhood, and to hear of poor sinners flocking home to Jesus. I feel my weakness very much in trying to write for the paper; but we should not bury our talents, if we have but one, we should try to improve it. I read some few articles written on the Sabbath school cause. This is something I love to read, for I think there is no place where children can go that is better than the Sabbath-school for them to learn the way of Jesus. I have been a teacher in the Sabbath-school for two years, and now am elected for a third term. It is a place I dearly love; and I sincerely wish the brethren and sisters would take a deeper interest in going to Sabbath-school, than some of them do. I hear some brethren say they were never in a Sabbath-school in their lives. This I am sorry to hear. My prayer to God is that I may hear no more of such talk. We all have a work to do in this life. Going to church every Sabbath and hearing the Minister preach, and not doing anything ourselves, will not take us very far on our way to heaven. I feel like saying with brother Bosserman, on the subject of Sabbath-schools, that brethren should send their children if they do not go themselves. I think much good can be accomplished by them, if rightly conducted, and dear children brought into the fold of Jesus. I close, hoping to hear more from the brethren and sisters on the subject.

Yours in christian love.

CATHARINE ROBBINS.

Millersburg, Ind.

Editors of Companion:—I have an item of church news to lay before your many readers. On 8th inst. I left home to meet with the Brethren in council in the Middle Creek branch Somerset county, Pa., Arrived there in good time for business. Met Elder J. Berkey, of Shade branch, Bennet and Foust of Indian Creek branch. Had a large turn-out on the occasion; and to their credit we must say the church is in a flourishing condition, and the members

seem to have that love that should be manifest among the people of God. After the deacons' report was handed in, we found that there was no business for the general council; after which the applicants for baptism were asked to take their seats forward, when seven if I mistake not, came forward to be received into the church by baptism.

After this we made preparation to hold an election for two Speakers. When the votes were all received, the choice was declared for William H. Miller, (son of brother Jonas A. Miller of the Elklick branch. I mention the above so that the brethren elsewhere can make a better distinction from the many Millers in this county.) and Jacob T. Meyers. May God be with them in all the efforts they may make in the spread of the gospel of Christ.

C. G. Lint.

Permit me to ask for an explanation on the following passage of the divine law or gospel of our Lord and Savior, about the sin against the Holy Ghost we read of in Matth., 12: 31, 32. Heb. 6: 4—6, also 10: 26, 27. Luke. 12: 10. The above scripture I have never heard explained, and some of my neighbors would also like to hear an explanation. I had an idea of the meaning of the above scripture; but in the C. F. C. No. 9 page 133, brother D. B. Klepper knocks my theory all to pieces. Hence I ask for further information.

Yours in love.

G. R. Kistler.

Query.

Brethren, I desire an explanation on the 26th verse of the 14th chapter according to St. Luke.

A. Bender.

Announcements.

LOVE-FEASTS.

Brother Holsinger:—Please announce through the C. F. C. that the members of the Nettle-creek congregation have appointed, and intended holding a communion meeting in their meeting-house, about one mile west of Hagerstown, Wayne county, Ind., commencing at 10 o'clock, A. M. on Friday, the 20th of September. The usual invitation is extended to all.

Lewis W. Teeter

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Elklick branch, Somerset county, Pa., June 18th, MARY KRIDER; aged 73 years and 10 months.

C. G. Lint.

JAMES M. CHAMBERS, son of Daniel and Roseann Chambers, died March 19th, aged 2 years 11 months and 2 days. Funeral improved by brother David Roop and the writer.

H. Keller.

In the Montecella church, White County, Ind., March 24th brother WILSON KEEVER, son of brother George and sister Susanna Keever aged 16 years 9 months and 13 days. In Jan., last, he, with a number of others were immersed when the ice had to be cut, yet dauntless, he with the rest went forward to make the answer of a good concience with God. The few days he sojourned in the church on earth were in harmony with the teaching of the gospel. Funeral by the brethren to a large audience.

In the same congregation, April 27th, MATHIAS, son of Samuel and sister Rebecca Fisher, aged 23 years and some months. Funeral by the undersigned, to a large and attentive audience.

Also in the same congregation, May 4th, ELI, son of brother John and sister Nancy Delling, aged 9 years 2 months and 26 days. Funeral improved by Joseph Amick, John Boyer and Isaac Hanawalt, from Psalms 17: 15, to a large and sympathizing audience.

Also JOHN, son of the same parents, June 1st, aged 15 years 9 months and 12 days. Funeral improved by brethren Samuel Meyers, Isaac Hanawalt and John Rife, from 1st Cor., 15: 55 to end of chapter.

PERRY W. HETRIC, only child of brother Peter C. and sister Maria, was born October 15th 1871, and died, May 31st 1872, aged 7 months and 16 days. We stood by his cradle with tear-dimmed eyes and aching hearts, and saw the dear little lamb breathe out his life into the hands of the blessed Savior, and with the same feelings of sadness, we consigned his body to the grave, and stand in expectation, waiting to meet him in the resurrection morning. Funeral services from 1st Thess. 4: 13—14.

J. P. Hetric.

In the Yellow Creek congregation, Bedford Co., Pa., May 28th, Eld. JOHN M. HOLSINGER aged 70 years 2 month and 10 days. He labored in the ministry about 37 years, and 27 years in the full commission. Funeral occasion improved by the Brethren, from Rev., 14: 12—13; Heb., 13: 7.

D. M. Holsinger

In the same place, April 29th, CHARLES MILLER, infant son of friend William and Ann; aged 26 days. Funeral discourse by the writer from, Job 14: 1-2.

George Schrock.

Departed this life in the Mohican church, Wayne county, Ohio, April 27th, sister SUSAN DETWILER, consort of brother Samuel Detwiler, aged 72 years 11 month and 27 days. Funeral occasion improved by the writer and others. Mother Detwiler was one of those of whom it may truly be said, she fell a sleep in Jesus with steadfast hope of a glorious immortality beyond the mystic river.

P. J. Brown.

In the Sandy Congregation, Columbiana county, Ohio, brother J. W Shriver on the 28th day of May; aged 59 years 3 months and 4 days. Disease, cancer in the stomach. Funeral services by the brethren, from Psalm 116: 15.

John A. Clement.

In the Berlin branch, Somerset county Pa., June the 8th, of dropsy, brother SOLOMON BERKLEY; aged 72 years 10 month and 16 days. The subject of this notice was brother in the flesh of our much lamented brother John Berkley, deceased bishop of the Elklick branch. He leaves a widow, two daughters, and some grand-children to mourn his loss, and a very large circle of friends with whom there was close affiliation, as we would suppose from the large number that waited on his funeral. His sufferings were extremely great the last days he spent on earth; but now his body is calm and quiet in the grave, while his spirit is at rest. Funeral occasion improved by the writer and J. P. Cober from Rev., 21: 1-8.

In the Upper Cumberland church, Cumberland county Pa., sister CATHARINE HOLLINGER; age 76 years and one month. Her husband Elder Daniel Hollinger, died nearly 12 years ago. She was the mother of 11 children, 7 living, 76 grand-children. But some of them have gone to the spirit land. Four of her sons had been in the ministry. One of them is also gone. She was the mother of our suffering brother Adam Hollinger, who has been lying on his sick bed some 8 months. The departed sister had been afflicted for some 5 years. Three years she was confined to her bed. She was helpless. Her disease was rheumatism. Funeal services by brother John F. Stamy and the writer, from the 119th Psalms 59: 60.

John Brindle.

(*Visitor* please copy.)

Died on the 16th of April, Elder GEORGE BEAR, aged 83 years and 3 months. Brother Bear was for upwards of forty years a consistent member of the Church. During that time he was considered worthy to serve the Church in the capacity of Deacon, First and Second Degree in the Ministry, and for the last fifteen years as Elder or Bishop.

Many of our old traveling Brethren, no doubt, recollect him, (when he lived in Middletown, Fredrick county Md.,) at whose house they enjoyed the pleasant hospitality of himself and worthy companion. Sister Bear died in 1863. Brother Bear since that time has lived amongst his relatives and friends, having no children. He attended as member of A. M. always at his own expense. Was considered a safe counselor. He died at the house of Mr. C. F. Adolphus Fox, in Fredrick City, Md.,—a relative. In his last hours he had the attentions of a number of near relatives—one of whom remarked to me, "Oh, I wish you could have been present to have witnessed his last moments." Another said: "'I was standing near the bed and remarked to him—'Uncle, how sweetly you sing.' His answer was, (and I think they were his last words,) 'You know it was always my wish to be engaged to the last in good works.'"

Thus died one whom the apostle Paul might have included (so intended no doubt) when he said, "Ye are our epistle written in our hearts, known and read of all men." Brother Bear was buried besides his wife near Burkettsville. Funeral sermon preached by the writer, assisted by the Brethren Castle and Yontz. Text, 73d Psalm 24, 25.

E. Slifer.

Died, in the Cherry Grove Congregation, Carroll county, Ill., April 18th, brother ANDREW ESHELMAN, aged 52 years, 3 months and 25 days. He leaves a sorrowing widow and seven children to mourn their loss, which we hope is his great gain. He said he was ready and willing to die. His disease was lung fever. He was a Deacon, and I we believe a faithful one, too; and he is now gone to reap the reward of his labors, and to enjoy the peaceful and happy abode of the blessed eternity, where the wicked cease from troubling, and where the weary are at rest.

Funeral services by brother Henry Martin and Michael Boinger, from Amos 4: 12.

S. H. Wolf.

Died, in the Lickcreek Congregation, Owen county, Ind., near Middleberry, Clay county, Ind., March 26th, sister JULIAN SHOCK, wife of brother Azariah Shock, deceased, aged 38 years, 4 months and 13 days. She left a kind husband and five children and many friends to mourn her loss, but not without hope. She was a kind sister, beloved by all who knew her. She was brother Shock's second wife. Her disease was palsy. She lived but a few days after she was struck with the palsy. Friends, here is another warning to all the living, for death comes when we think not of it. Being so near at hand, when the rider on the pale horse comes and knocks at the door of our earthly tabernacle, O how often, with great grief and woe, he must be welcomed in. Then, when it is called to-day, prepare to meet thy God; for it will not be long till we too must go the way of all flesh, prepared or unprepared.

Funeral services by Elder David Culler and the writer, from St. John 5: 25—29, to a large concourse of people.

Ananias Hensel.

Died, in the Buckcreek Church, Henry Co., Ind., May 13th, 1872, of consumption, Brother JESSE R. LIVEZEY, son of Brother Isaac Livezey, aged 22 years, 11 months and 19 days. Funeral discourse by the writer and Eld. Geo. Hoover, from Job 14: 14, to a large and attentive audience. The subject of the above notice put off his return to God till within a week of his death. He was baptized by the writer. Br. Jesse was strictly moral in his manners, and a dutiful and obedient son to his parents.

Levi Himes.

In Greenbriar county, West Va., August 17th, 1870, LILLY VIRGINIA, aged 4 years.

In Fayette county West Va., June 3d, ISAAC DAVID, aged 11 years 4 months and 15 days; all children of brother David and sister Sarah Frantz. Little Lilly and Isaac were bright and intelligent children, seemingly too good for this sinful world; so God has taken them home. Funeral of the three preached June 5th., by the writer, assisted by brother C. Masters.

J. S. Flory.

(*Visitor* please copy.

MARRIED.

By the undersigned on the 18th of February, HENRY M. BLUE and EVELINE NICKEL.

A. G. Black.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

A. Bender	75	Abram Hock	1 00
J. G. Neff	90	Noah Miller	3 00
Daniel Suter	90	S. W. Hammer	6 00
Nancy Burris	75	D. Hildebrand	2 00
B. Benshoff	5 00	Geo. Mohn	1 50
Harrison Wolfe	90	Sadie E. Cart	3 75
D. Heckman	90	Samuel Smith	3 60
Jacob Conner	1 00	D. D. Sell	75
Landon West	2 25	Ella Fike	5 00
John Hammer	95	Lewis Teeter	1 50
John Meyers	3 10	David Clem	2 25
S. A. Walker	3 00	Dr. McKinly	5 00
Susan Sidle	1 50	J.S. Snowberger	5 00
J. L. Kittinger	7 85	J.Berkly, per Lint	1 50
H. J. Hauger	90	W. Miller " "	1 50
Abram Base	90	Wm. H. Carrier	5 00
Lewis Limmel	1 50	Jacob Beegely	1 50
John Wolfe	60	John B. Lutz	90
John B. Miller	1 25	Charles McNutt	1 00
Elias Shrock	90	B. F. Miller	1 25
Cath. Buchanan	50	Samuel Murry	9 00
Michael Freesh	5 00	P. J. Brown	90
Levi Fox	1 50	L. Milbourn	2 85
Andrew Forney	90	Ella Williams	85
J. R. Eby	90	C. G. Lint	4 25
Ezram Slifer	90	Rev. J. McClay	1 00
C. H. Emmert	90	Solomon Eby	75
S. A. Flickinger	90	B. E. Plaine	5 90
Wm. Lutz	90		

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Situated in VanBuren Township, Hancock Co., O., about one half mile north of the Church of the Brethren. This farm is in a good state of cultivation; a running stream of water the year round, also two good wells. timber as good as any in the township. Containing 180 acres, about 115 acres under cultivation. A good orchard and pretty good buildings. Said property belongs to heirs. For further particulars, address.

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1780 1870

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Such is the policy of the Burlington Route that runs to three great regions in the West: 1st, To Omaha, connecting with the Pacific Roads. 2nd, To Lincoln the capital of Nebraska, and all that beautiful region south of the Platte, field with R. R. lands and homesteads. 3d, To St. Joseph, Kansas City and all Kansas points.

The roads are splendidly built, have the best bridges, finest cars, the Miller platform and coupler, and the safety air brake (to prevent the loss of life that is everywhere else happening); Pullman's sleepers, Pullman dining cars, large and powerful engines (to make quick time and good connections), and are in a word the best equipped roads in the West. So that if you desire to go safely, surely, quickly and comfortably to any point in Southern Iowa, Nebraska, Kansas, or on the Pacific Roads, be sure that you go "By Way of Burlington."

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Pittsburg and Connellsville R. R.

TIME TABLE.

Commencing on Monday, October 14th, 1871 at 2 o'clock, P. M.

EASTWARD.			WESTWARD.	
Cum Mail	Balt Exp.	STATIONS	Chi. Exp.	Cum Mail
A. M.	P. M.		A. M.	P. M.
6 50	6 30	Pittsburg	11 00	6 10
10 21	9 07	Bradford	8 26	2 30
10 27	9 30	Connellsville	8 30	2 45
1 20	11 07	Mineral Point	6 05	11 0[illegible]
1 40	12 3	Garret	5 49	11 12
157	1204	DALE CITY	535	1055
3 16	1 13	Bridgeport	4 22	9 35
4 00	1 55	Cumberland	3 40	8 50
P. M.	A. M.		M P.	A.M

SALEM COLLEGE.

The Spring session of Salem College will open for the reception of any number of students from all parts of the country, on the 20th of March, 1872.

Ample accommodations, and thorough instructions will be given all students who connect themselves with this College. Good board can be obtained in the best of families, at $2.50 to $3.00 per week; or students can board themselves, separately or in clubs, at from $1.25 to $1.50 per week, as large numbers are doing with the consent of the faculty. An extensive boarding house is to be erected by a brother early in the season, to accommodate all children of the brethren, who desire it. Parents and Guardians can rely on the location of the College at Bourbon, as being a *permanent arrangement*, and that the health of the locality is *unsurpassed*, by any place in the county.

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The Phrenological Journal, an illustrated first-class Family Magazine, devoted to the "Science of Man." Subscription price, $3.00 a year. By a special arrangement we are enabled to offer the *Phrenological Journal* and *Christian Family Companion* together for $3.50. We commend the *Journal* to all who want a good Family Magazine; and who don't?

The Christian Family Companion. Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the Church of the Brethren, sometimes known by the name of "German Baptists," and vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*, that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Nonconformity to the world, and a full resignation to the whole will of God, as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as may be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian will be published, thus removing all occasion for coming into contact with the so-called Literary or Political journals.

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Christian Family Companion.

BY C. R. HOLSINGER. "Who [illegible] are keepeth my commandments"—Jesus. At $1 50 Per Annum.

VOLUME VIII. DALE CITY, PA., TUESDAY, JULY 2, 1872. NUMBER 26

For the Companion.

Education.

We have attained to an age in which the populace is looking up the educational interests of our blessed and happy land. And the general feeling of the people of this great nation is favorable to all institutions of learning. At least those that are conducted in a manner agreable with Christian meekness. Not only are the people of all shades and colors instructed in this matter, but I am ready to bless the name of my God, that I can lay my hands upon the Bible while my silent thanksgiving are going up to the framer of the great *School Book* of all nations on the earth, and that it has gendered a feeling, or an emotion within the heart, to imitate the great Educator, by establishing a method of instruction well sustained and supported by this great goverment, to whom all from the highest to lowest should be grateful. Even the poor are provided for. Now where is the man that dare say, that our method of educating the youth of our land has not done a vast amount of good? Admitting that it, as well as anything else, brings its evils along, is it not equally true, that, upon the whole, the good fairly covers the evil? What else than our great institutions of learning in America, is breaking down superstition—idolatry, has even crippled the power and influence that the great seven headed monster once wielded over his subjects in this land of Bibles and educational facilities? I am not in the least startled at the fears that seem to be harbored in the bosom of the great Antichrist of the world; for as we advance in education, and in the general literature of the day, we thereby bring into question his ecclesiastical pretentions and supremacy. It is the great engine of power, that God has placed in our hands, with which to equalize us as a nation. He who will live another quarter of a century, will see the great work that it will have done in that direction in America, yea, all over the world. This thing of *education*, as it is called, has been kept entirely too long within the grasp of the aristocratic; it is now wrenched from these and thrown into the lap, as it were, of every man and woman in all this land, to make use of, to their best advantage as Christian people. Be not astonished when I tell you, in the face of all this, we have men and woman professing godliness who oppose anything and everything called education or learning; not thinking, for a moment, that they are advocating the propriety of ignorance, superstition, and mental slavery. I am indeed sorry that we have in our brotherhood those that are so very fearful concerning the interest that some of our brethren seem to take in education; yet at the same time they say "We are not opposed to education." Why, then, do you not practice what you preach? Your practical teaching and influence, are reared up as a mighty bulwark against institutions of educational advantages.

It is said, "Our common school faculties are all we can desire them to be, and in them we can get our children all that they need to carry them through the business of this world,"&c. Let us try this rule by a practical, every day occurrence among us. To whom do these men of no letters go to have some business transaction completed in writing, or it may be a mathematical business arangement? Do they go to men that know as little about reading, writing, and calculating as they do? We answer, no; neither do they go to a man of but an ordinary education, but they seek for the very best. And why? Because they suppose him to be the safest and most reliable. Why, is it because he is the humblest, the most honest neighbor within reach? No, that is not it; for neighbor B. is much a better man in many respects; but because of educational advantages the other one is to be preferred. Just so in religious matters When the disputer must be met, we seek out the ablest man in letters to meet him. We then look not so much upon his other Christian characteristics; it is education we want for the time being. We are certainly aware of the fact, that our English language is changing all the time. Words in use when I went to school, are now

obsolete, while others have been changed in their orthography, so much so, that I think it highly necessary in us, as a Christian people, to make upward strides, that we be making preparation to meet our opponents on every side. I am not an advocate of pride in any case.(if know what pride is); at the same time, I think we ought to have a few more of that kind of praechers among us, that some of us call "col lege bred," for I have repeatedly observed this one thing, namely, when we come together as ministers, and as members, we want to hear from the ablest, in general information' and in literature as it is generally said, "Not on my account, but on the account of the outside attendance. Is not this so? Who of us is not guilty; What is our strongest auxiliary to the spread of gospel truths, as we understand and practice them? Some might say the Bible. Admitting that the Bible is the great master-wheel, or should be in all institutions, it being the base of operations, education is a great auxiliary to carry out the general principles, of the Bible to the world. And so are our periodicals, as long as they build upon the Bible. But had the editors of our periodicals not the qualifications literally, our papers would effect nothing. But with these, and the education we have in our church, we are amply able to cope with any sect that makes the Bible its base of operations. In addition to this we say, that Salem College is, or will be, a strong fort of defence if it is carefully conducted. I fear none of those "college-bred ministers" that brethren unite and talk about so much. I will in conclusion say, let us stand under the arms of our brethren that are engaged in the good work at Salem; and if we cannot do this, let us not, for the present, write against it, nor preach in opposition to it; for I am of the honest conviction, that, if we have anything in the church or among us as a body of Christian people, that will do more, in a measure, than our periodicals have done, it is as a well conducted institution of learning. If it does not demolish sectarianism I am pretty sure that it will cause it to tremble, as many of the advocates signify.

The word "*education*" was chosen as a heading, from the fact that it is the word most generally used among us. It does not quite cover the ideas I wished to convey, yet I presume it will appear intelligible to you, as readers of the C. F. C.

Dale City, Pa. C. G. LINT.

Selected by HIEL HAMILTON.

The Books of the Bible.

In Genesis the worlds were made, by God's creative hand;
In Exodus the Hebrews marched to gain the promised land.
Leviticus contains the Law, holy, and just, and good;
Numbers records the tribes enrolled—all sons of Abraham's blood.

Moses, in Deuteronomy, records God's mighty deeds:
Brave Joshua into Canaan's land the host of Israel leads.
In Judges, their rebellion oft provokes the Lord to smite:
But Ruth records the faith of one well pleasing to his sight.
In first and second Samuel of Jesse's son we read.
Ten tribes in first and second Kings revolted from his seed.
The first and second Chronicles, see Judah captive made;
But Ezra leads a remnant back by princely Cyrus's aid.
The city walls of Zion, Nehemiah builds again,
Whilst Esther saves her people from plots of wicked men.
In Job we read how faith will live beneath afflictions rod;
And David's psalms are precious songs to every child of God.
The Proverbs like a goodly string of choicest pearls appear.
Ecclesiastes teaches man how vain are all things here.
The mystic song of Solomon exalts sweet Sharon's rose,
Whilst Christ the Savior and the king the apt Isaiah shows.
The warning Jeremiah—Apostate Israel scorns;
His plaintive Lamentations their awful downfall mourns.
Ezekiel tells, in wondrous words, of dazzling mysteries,
Whilst kings and empires, yet to come, Daniel in visions sees.
Of judgment and of mercy Hosea loves to tell.
Joel describes the blessed days when God with man shall dwell.
Among Tekoa's herdsmen Amos received his call;
Whilst Obadiah prophesies of Edom's final fall.
Jonah enshrines a wondrous type of Christ our risen Lord.
Micah pronounces Judah lost—lost but again restored.
Nahum declares on Nineveh just judgment shall be poured.
A view of Chaldea's coming down Habakuk's visions give:
Next Zephaniah warns the Jews to turn, repent and live.
Haggie wrote to those who saw the temple built again:
And Zechariah prophesied of Christ's triumphant reign.
Malachi was last to touch the high, prophetic chord;
Its final notes sublimely show the coming of the Lord.

—*Messenger of Peace.*

Don't Do It.

The following rules, from the papers of Dr. West, were, according to his memorandum, thrown together as general way-marks in the journey of life:

Never to ridicule sacred things, or what others may esteem as such, however absurd they may appear to be.

Never to show levity when people are professionally engaged in worship.

Never to resent a supposed injury till I know the views and motives of it; nor seek occasion to retaliate.

For the *Companion*.

Adoption.

"To them gave he power to become the sons of God." John 1 : 12.

Christ first communicated his doctrine to his own chosen people, which is implied in the language heading this article ; but they did not accept it, and refused to acknowledge him as their King, pronouncing him an impostor, and heaped vile epithets on him. "But as many as received him, to them" he gave special power, which the text implies they did not possess before he conferred it.

Prior to the coming of Christ, and after the introduction of the gospel, they claimed to be of the seed of Abraham and the sons of God ; but Christ plainly informed them that they do the works of their father, the devil, and consequently are not what they claim to be. And as many of them as received Christ by accepting the conditions of John's preaching became the objects of his (Christ's) special power, and received power to become the sons of God.

There is evidently a difference between being made a son, and receiving power to become a son. Some people will probably conclude from reading the text, that those Jews were made heirs of God and joint-heirs with Christ, by one grand stroke of the divine power visted in Christ, by their simply professing faith in Christ. But this will not do ; for Nicodemus confessed, saying, "We know that thou art a teacher come from God ; for no man can do these miracles that thou doest except God be with him." John 3 : 2. But Jesus told him plainly that he must be born again ; implying that a profession of faith would not change his relation, and admit him to all the immunities of the kingdom. Do men receive power to become sons of men in this nineteenth century, or are they made sons by a physical act on their part ? We answer, that they receive power to become sons, and there is physical action required of them, as well as of those Jews who were obedient to the heavenly admonition by believing John's preaching and being baptized of him. Those of the Jews who did not receive Christ rejected the counsel of God against themselves, not being baptized of John. Hence we conclude that we must receive Christ before we will receive power to progress in the divine life. The belief and action of the Jews we believe to be the way they received the Savior of Mankind ; and as God's laws are immutable, and not susceptible of improvement by men, we must, in order to inherit everlasting life, accept Christ as our Savior and confide implicitly in his word, and perform all that he commands, let the acts be ever so simple to our minds ; for God's ways are not man's ways : as the heavens are higher than the earth, so his ways are higher than man's, and the foolishness of God is wiser than the wisdom of men.

"O yes," says one, "I know you always refer us to baptism as a means which God uses for the salvation of men." God and his Son Jesus Christ, on whom our hope of heaven hangs. We must walk worthy of our vocation, preach the truth of the stars fall. Christ says, "He that receives you receiveth me, and he that receiveth me receiveth him that sent me." John baptized them unto repentance for the remission of sins ; saying they should believe on him that should come after. And again, "I indeed baptize you with water ; but he that cometh after me is mightier than I, whose shoes I am unworthy to unloose, he shall baptize you with the Holy Ghost and with fire." We are not informed that John had a mourner's bench and invited the Jews to come forward and occupy it that their more righteous brethren might pray for them, that the Lord would send a special spirit into their hearts with power to enable them to believe and instantaneously make them the sons of God and heirs in his kingdom. We hear men, now-a-days, claiming the divine sanction for the most foolish, false, and palpably wicked practices, which causes every moral principle of candid, honest men to revolt. They deny the plainest Gospel truths in or ler to bolster up their perverse doctrines, which they substitute for the truth of God, and are enabled to go forth with all power, and signs, and lying wonders, to deceive mankind, and drag them down to the pit of destruction, and sink them down to the lowest depths of spiritual depravity. But if we take the plain account of the believing Jew's acceptance of Christ for our example, we will have no use for the modern inventions that are used to prepare men for membership in the fashionable sects, and to qualify them to participate in the absurd forms of worship adopted by these self-styled Christians. Christ has not told us he would grant us life on the terms of our own choice. He has fixed the conditions of his law, and made all the preparation necessary for our salvation, and it now remains for us to accept and reap the reward—everlasting life, or to reject, and be cast into hell with all the nations that forget God, and become a fit companion of devils. I once heard a preacher say, at a protracted meeting, that all that the Lord required of them was that they believe, and Jesus would meet them and pardon their sins ; and almost in the same breath he told them, that none were considered legal communicants at the Lord's table, but those who had been baptized. If Jesus had promised to meet us on the highway, in the closet, or in the wilderness, and pardon our sins on our own conditions, we could accept the teachings of modern, sectarian divines, and carry with us into the church all that is required to gratify and amuse our proud, sensual natures in the world ; but the belief of any one of the sectarian doctrines is not sufficient to enable a man to receive power to become a son of God. Every sect, or society, requires a man to believe in the tenets of the society before it admits him into its privileges or secrets. Unless a man has faith in the doctrine of his brethren, he can not be a consistent member. A man must believe the Gospel before he can become a subject in Christ's kingdom ; and his faith must be made manifest by certain acts of obedience, which Christ, during his incarnation, exemplified for the benefit of the children of men.

Dear reader, your Savior has promised, that, if you will confess him before men, he will confess you before his Father which is in heaven ; and if you deny him before men, he will deny you before his Father in heaven. Receive him at once, if you are not in the church, and he will grant you to reign with him in glory. May the Lord lead us by the light of his word, and, finally, when our labors are brought to a close, give us all a happy admittance into his celestial kingdom above, is the prayer of your unworthy servant.

WM. H. H. SAWYER

Normanville, Kan.

For the *Companion*.

Covering the Head.

In COMPANION No. 8, page 125, we find a query addressed to ourself, which we will now try to answer. In the first place, we owe an apology to the brother who requested an explanation from us. His very kind, brotherly letter, ought to have been answered long ago, but circumstances beyond our control have thus far prevented us.

You desire an explanation on that clause in our essay which reads, "To wear a covering in times of public service is a plain injunction, to wear it at all times is a privilege, accompained with the promise of angelic assistance." You say, "Now if it is the sister's privilege at all times to wear the covering, it is her duty." Do you, dear brother, discern no difference between duty and privilege? We think, we can perceive some difference. Duty is something binding, something that we are under obligations to perform. Privilege is merely a right, a prerogative, or a permission. Having now tried to give the meaning of the two terms as they are generally employed, we shall next try to notice how these terms are used in the sacred volume.

In Ecclesiastics 12 : 13, we read, "Let us hear the conclusion of the whole matter : Fear God and keep his commandments : for this is the whole duty of man." And in Luke 17 : 10, it is written, "So likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable servants : we have done that which was our duty to do." From the above scriptures we learn, that obedience to the divine commands is our bounden duty, and our whole duty, and that to neglect to render such obedience, will imperil our salvation. But has our heavenly Father granted unto us, his children, the right to use our own option in any matter without incuring his displeasure? This is now the question at issue. It is not left to our own choice whether we comply with that which has a, "Thus saith the Lord," or its equivalent for. But there are otherthings concerningwhich there are no plain commands; respecting these, we think, we have some choice ; also we may exercise our judgment as to fitness of circumstances. For instance, we are commanded to pray, see 1 Chron. 16: 11; Ps. 105 : 4; Is. 55: 6 ; Phil 4 : 6 ; Col. 4 : 2 ; 1 Thess. 4 : 16 ; 1 Tim. 2 : 8. As to place, secret prayer is positively commanded, Matth. 6 : 6. Family devotion, though we have every reason to believe, is, if properly conducted, well pleasing with God, and will serve as a great help, yet, for it, there is no plain command. We might name other instances of like nature, but let the above suffice.

So with that clause upon which our brother requests an explanation, "To wear this covering in times of public service is a plain command, which we dare not neglect. To wear it at all times, is not so plain a command, yet we have a strong intimation that by so doing we meet our Father's approbation, and that he will vouchsafe to us blessings. You say, "Then it becomes our duty as brethren to be uncovered ; to my mind the two seem parallel." We do not regard the two as parallel throughout, so far as it alludes to seasons of worship, they are parallel. Again we shall try to notice the language of 1 Cor. 11 : 10, "For this cause ought the woman to have (the token of,) power on her head because of the angels." For what cause? because, "The man was not created for the woman, but the woman for the man." The apostle, in his allusion to the original design, intimates that man had the pre-eminence. In Gen. 3 : 16, we read the penalty pronounced against woman, as the punishment due her transgression. This law has never been repealed. So also with every evil that has been entailed upon us, as transgressors. But all these evils having been brought under the control of Jesus. If we have found refuge beneath his sheltering wings, we will not only have grace given us to bear them patiently, but they will be made instrumental in promoting our spiritual welfare. Hence, the apostle says, "For this cause ought the woman to have (the token of,) power on her head." Paul, asserts, that she is in possession of an inward power that will sustain her amid all the sufferings and trials, that the peculiarities of her position, exposes her to. The apostle desires her to wear an outward sign or token, of this power. Precious, blood-bought power! How we should prize it! Power, to appropriate unto herself all the immunities of the kingdom of grace ; power, to expand the wings of her soul, and soar far above the narrow confines that limit her earthly sphere. A badge that signifies so much, we ought not to be ashamed of.

Again, we do not see that our brethren ever really wear a covering, or any thing on their heads designed as such. Are not their hats designed for a protection, merely, and not for a covering?

In that church where inferiors and superiors, are acknowledged, it seems to be in keeping with this voluntary submission, that a part of the clergy should at certain times, in their service, have their heads covered. But our brethren, who acknowledge no creed but the gospel, in accordance with the teachings of the great Master, as recorded by Matth. 23 : 8—12, have no human leader ; but in the language of the Savior they are emphatically, all brethren. They all occupy one common level, having, but one Master, Christ; but one Father, God. This is the noble dignity, the glorious liberty, that Christ has bestowed upon our brethren. Paul says, "Stand fast therefore in the liberty with which Christ made us free, and be not again entangled with the yoke of bondage." Gal. 5 : 1.

Now dear brother, we have tried to reply to your questions as best we could ; hope we have written the truth, if however you, or any one else detects any errors in what we have written, we hope to be corrected in the spirit of love. Thank you for the kind manner in which you addressed us.

MATTIE A. LEAR

Urbana, Ill.

For the Companion.

Conversion.

I do not want to teach my superiors, but I expect to give evidence as I go along to prove the position I take.

Peter preached on the day of pentecost, and three thousand souls believed and were added to the church. When the gospel pierced their hearts under the preaching of the apostles, they cried out, "Men and brethren, what shall we do?" Now here comes the point, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." There was no hesitation, no going away sorrowful ; they felt

just right on the subject, and with great joy complied with it the same day. Some teachers of Christianity seem to think that they have discovered a universal remedy for all cases. Faith, and faith alone appears to be the remedy. Faith is good in its proper place; without faith, it is impossible to please God. The Lord requires more of his people than faith. He wants us to put our faith into practice, by obeying his commands. Some think that prayer alone is the remedy; prayer is good in its place. We find Cornelius was a man that prayed much, yet, he was not justified by prayer alone, thus, when we come to sum up every thing in its proper place we find that it requires faith in the word of God. Repentance and baptism are connected together; and therefore no man can put them asunder. A man may attend revivals until his head is silvered over with the frosts of age, as long as he is not willing to obey the injunction of our blessed Savior, he has no promise of eternal life, "Blessed is he that doeth his commands, that he may have a right to the tree of life and enter in through the strait gate into the city." Rev. 22: 14. We must take the word of God for our guide, but the question is, Do we take scripture for our guide, and at the same time reject the ordinances of baptism, and feet-washing? These are certainly no works to prove our faith, if we reject the simple injunctions of the Savior. The Savior says, "He that breaketh the least of my commands is guilty of all," but if we have the spirit of God it will lead us into all truths, and we are willing to do all things whatsoever he has commanded us; otherwise it must be a spirit of delusion and consequently we are not Christ's followers; if we have not the spirit of Christ we are none of his, as the body without the spirit is dead, so faith, without works is dead, consequently faith must have also works, and baptism and feet-washing is some of the work whereby we prove our faith. Are we saved by the blood of Christ or are we saved by ordinances? We all admit that the blood of Christ cleanses us from sin. But as long as we are not willing to do whatsoever he has commanded us, we are not cleansed as in the case of Naaman; he could not be cleansed until he dipped himself seven times in Jordan. We find that he was not willing at first to comply with the instructions given, for he said are not the waters of Urbana and Pharpar rivers better than all the waters of Israel? May I not wash in them and be clean? But he said if the prophet had bid them to do some great thing, would they not have done it? This seemed to calm the raging of his turbulent soul, he was now ready to bow in submission to the will of God, and dipped seven times. Now why did not the fifth and sixth dipping cleanse him? The qualities of the water coming in contact with his flesh, did not effect the desired change; but the power of God through the visible means in accordance with the specific directions given. Had he refused to be dipped the seventh time, who would dare to say that he was cleansed? The seventh dipping was essential to his cleansing he had just to do what God commanded him, otherwise he could not be cleansed. So was the case with Peter in feet-washing. Some think that the blood of Christ cleanseth us from sin, and not baptism and feet-washing, and that the reception of the Spirit can be obtained in revivals. We admit that it matters not where the sinner repents: he can repent at home or at revivals; but we see that they have revivals one year after another, and some of the same converts again. Here they weep and mourn, until they think they have received the Spirit. Then they stop, and consequently they are not going on to perfection; and when storms and persecutions arise, they fall back again into the world. And why is it? Because they are leaving undone that which God has commanded. They are not willing to follow Christ in his footsteps, and as he is our pattern, and was immersed in the river Jordan, to give us an example, and washed his disciples feet, and told them, "As I your Lord and Master have washed your feet, ye also ought to wash one another's feet," and said, "Happy are ye, if ye do these things." We find when Peter said, "Thou shalt never wash my feet," the Lord said, "If I wash thee not, thou hast no part me," and as Peter was to have no part without his feet washed. So I believe that any man that objects to have his feet washed, has no part with the Lord; for "He that saith I know him, and keepeth not his commands, is a liar, and the truth is not in him." Therefore brethren and sisters, let us pray to God always to fill us with a knowledge of his will in all wisdom, and spiritual understanding, and let us go in the discharge of our duties and take the word of God for our guide. If others reject some of the ordinances, one thing is certain, they cannot explain it out of the Bible. It stands there "Though heaven and earth pass away, my word," says the Savior, "shall not pass away." Therefore let us watch and be sober, that we may not be deceived by the enemy. We find when Jesus was telling his disciples of the things that shall transpire before his second coming, he says, "There shall arise false prophets, and if it were possible, they shall deceive the very elect." By the elect we understand those whom the apostle denominates to be the children of light—tells them that they are not of darkness. Then beware of false prophets, for they shall come to you in sheep's clothing, but they are as ravening wolves. Believing that we are at the present time surrounded by those who would prevent the true doctrine, it becomes us to be on the alert; for they will tell you that some of the injunctions are of no utility to salvation. May the Lord rebuke such folly and grant them grace, peradventure, they may acknowledge and obey the truth.

SILAS HOOVER.

Berlin, Pa.

For the COMPANION.

The Wife.

In comparison with the loss of a wife, all other earthly bereavements are trifling. The wife! she, who fills so large a space in the domestic heaven, she, who is so busied, so unwearied in laboring for the precious ones around her—bitter is the tear that falls on her cold clay. You stand beside her coffin and think of the past, it seems an amber-colored pathway, where the sun shone upon beautiful flowers, or the stars hung glittering over head; fain would the soul linger there. No thorns are remembered above that sweet form, save those your hand may have unintentionally planted. Her noble, tender heart lies open to your inmost sight; you think of her now as all gentleness, all beauty and purity. But she is gone! The dear head that laid

upon your bosom, rests in the still darkness upon a pillow of clay. The hands that have ministered so untiringly, are folded white and cold beneath the gloomy portals of the grave. The heart whose very beat measured an eternity of love lies under your feet. The flowers she bent over with smiles, bend now above her with tears, shaking the dew from their petals, that the vendure around her grave may be kept green and beautiful.

Many a husband may read this in the silence of a broken home. There is no white arm over your shoulder; no dear face to look up into the eye of love; no trembling lips to murmur the kindest feelings of the heart. Ah! how sad, how lonely you feel; for the idol of your heart is gone. The little one whose nest, death has rifled, gazes in wonder at your solemn face, puts up its tiny hands to stay the tears, and then nestles back to its father's breast, half conscious that the wing that sheltered it most fondly is broken forever. Remember then that nothing in life is so pure and devoted as woman's love. Wound not then the heart that loves you; that fountain of unsealed and gushing tendernesss. It matters not whether it be for a husband, child, sister or brother, it is the same pure unquenchable flame, the same immaculate glow of feeling whose undeniable touch-stone is trial. Give her but one token of love, one kind word or one gentle look; even if it be amid poverty, desolation or death—the feelings of that faithful heart will gush forth as a torrent in despite of earthly bonds or mercenary ties. More priceless than the gems of Golconda, is the female heart; and more devoted than the idolatry of Mecca is woman's love. It is delight for the soul, to have confidence in faithfulness of a wife. It makes a pillow of softness for the cheek which is burning with fears, and the touch of pain. It pours a balm on every sorrow, it is a hope undeferred. A flowery seclusion into which the mind, when weary with sadness, may retreat for caress of of constant love. The rememberance of every friendship, the clasp of that dear cold hand in the last moments of life, when she with her consoling voice says, "farewell, farewell," and her hand yet clings to yours, "we shall, I hope, meet again in heaven." The sound of those parting words, dwell as within an eternal echo on the ear, and as dew of mercy falling on the bruised and troubled heart. Bereavements long witheld, descend sometimes as chastening griefs upon our nature, to remind us of our duty to our Heavenly Father, and direct our thoughts to that happy and blessed home, "where all tears and sorows shall be wiped away," and we shall meet those dear ones to go out no more for ever. There is healing in the bitter cup. God takes away or removes far from us, those we love, to increase our faith and impress on our minds the uncertainty of life, and teach us to look forward to a re-union in another world where there will be no more separation, and no mutability; except that which arises from perpetual progressiveness.

Faith is that precious alchemy of the soul which transmits grief into joy, or rather, it is that pure and heavenly change which clears away the film from our mortal sight and makes affliction appear what it really is, a dispensation of mercy. Then cherish the rememberance of that faithful friend, that dear departed wife, whose holy presence as a ministering spirit, is probably now guarding your innocent children. In all new and pleasant connections give her spirit a place in your heart; never forget what she has been to you. Be tender of her memory so you may meet her, with a soul unstained in that bright and beautiful world. Wife and mother! What sacred memories cluster round these words; that being, whose affections will linger round us to the very last. what sweet consolation in the hope when this freed spirit is released from this earthly tabernacle, we shall again behold those we have loved on earth, in the home of the blest whose deep sound no mortal ear hath heard; where our friendships will be renewed, where God hath said, "eye hath not seen, nor ear heard, nor has it ever entered into the mind of man to conceive the joys he hath prepared for those who love and serve Him." Consider who deprived you of that dear wife and companion. Was it not God? Did not he that gave her to you, take her from you? May he not do what he pleases with his own? Is there any defect of wisdom or goodness, of justice or mercy, in God's disposal of your wife? Or, will you ever have rest but in the submitting to the divine good pleasure. You must not have all your miseries conveyed to you merely by one instrument; therefore, when one dear friend has done her part for your wellfare and happiness, God will send you other mercies by another hand; and it is fit he should choose the messenger who bestows the gift. There are some who doubt whether heaven itself will renew those friendships of earth; to remove such distressing aprehensions, let the following reasons which are supported by God's word be sufficient: You can not think the knowledge of glorified saints shall be more imperfect than their knowledge was while they were upon the earth. We shall know much more, not less, than before. Heaven exceeds earth in knowledge as much as it does in joy. The angels of heaven have now a distinct knowledge of the last believers on earth, and rejoice in the conversion, and are styled by Christ their angels; therefore, then we shall be equal to the angels, we shall certainly know our nearest friends, who will have their share with us in our glory, and though God be all in all in heaven, yet we shall there, not only know, but love and rejoice in our fellow creatures, for Christ in his glorified human nature will be known and loved by all his members, without distinction of the glory of divine nature. The several members of the body of Christ will in heaven be so nearly related to each other, and not be unconcerned in each others felicity. The future triumphant state of the church is often described in scripture as a kingdom, the city of God, the new Jerusalem; each of which implies a society. As one part of the saints' happiness, they are to come from the east and the west and sit down with Isaac and Jacob, in the kingdom of heaven; and therefore they shall not only know those great patriarchs, but shall take peculiar delight in their presence and converse besides, love to saints as well as to God, is a grace that never faileth. Yes, religion's bow of promise points his aspiring though humble spirit to the future, the glorious hope of meeting again those we have loved on earth. When we cast our eye back through the dim vista of the past, and recall to mind the friends of our soul, we are led to enquire, where are they? With all the numerous

throng with whom we sported away the laughing and happy hours of infancy—whom we could finally grasp by the hand, and enjoy our innocent passtimes—how few now meet our wandering eye, some in their journeyings through the vale of human life have been called to other climes, to distant strange lands; others have gone to their final resting places the tomb; while others have been turned from us by the repulsive power of their cold feelings of estrangement. But there are a few choice spirits who still linger around us irradiating, like stars the sky of our being, diffusing a halo of delight through it rendering it brilliant with the light of hope and joyous expectation. These we link with a few departed companions of our early years who are gone from the trials and temptations of this sinful world to that happy home where we fondly trust we shall meet again in that pure and heavenly rest, where our souls may commingle together, united in the bonds of holy affections through the long and ceasless ages of eternity. It can not be, that those dear beings whose hearts once beat mutually with ours, whom the angel of death has hid from our gaze, and whose names with the cold and selfish world are destined to float for a while on the tide of rememberance and then pass away into the sea of forgetfulness, are fated never more to meet our views. No! there is a voice that comes from our blessed Jesus, "As my father has loved me, so have I loved you, there is a closer fellowship for it is that of spirit as well as of mind; for God, that is all love, would never have created hopes that are to be bounded by the grave, ours is an immortal friendship for it rests on an imperishable basis. It is not union so long as we travel together, but union too in our everlasting rest —

"A few short years of evil past,
We reach the happy shore
Where death-divided friends at last,
Shall meet, to part no more"

We feel that death puts an end to our friendship, but Christ's friendship only moves a step closer when mortality intervenes, it is not for a moment suspended. The Spirit rises to himself to the enjoyment of his presence, and to forms of intercourse and endearment which can not now be imagined. So it was in the history of Enoch: to-day, he "Walked with God," on earth—to-morrow he walked with him in heaven, "we shall meet again," and the endearing thought that thus it will be, cheers us on our pilgrimage through the dark wilderness of life, secretly admonishing us to beware of temptations—to shun the soul-destroying haunts of vice. Remember the words of our blessed Redeemer, "He that believeth shall not perish but have everlasting life." Cordial belief in Christ Jesus, God's own gift, brings into heart the first pulsations of the new existence, and we shall at last have meeting more blissful and transporting than all the joys of earth, never to end, where the union is at length consumated amidst the pealing "hallelujahs" of greatful triumph and everlasting love—a union never to be interrupted by one passing doubt, but ever to become more joyous and affectionate in the fruits of unbroken and mutual kindness of glory in the presence of God. Amen. RUFUS G. GISH.

Secor, Woodford Co., Ill.

Wasting Time.

Waste of time is seemingly not understood by many as well as it might or should be. We have but one minute at a time, and if we do not improve it as it passes, we can never return to gain it. I overheard a conversation the other day, as follows, on the corner of one of our street, by two intelligent looking young men. "John, I don't know how I shall kill the afternoon. His friend replied, "go and sleep." "I'll do that," replied John, and started off at a brisk pace, seemed in great glee as to having procured a plan to "kill the afternoon" as he called it.

Is it possible, that we in this enlightened age, have more time than we can make use of? I think not, but it seems that some people think so. We have heard it remarked on Sabbath mornings, "I believe I'll not go to church to-day, I am so tired and will rest, and be more able to go to work to-morrow." I should think while in church we *are* resting. We should not work so hard to accumulate dollars and cents, that we cannot sit still in church. It is not necessary. It seems natural for most every one to spend some of their time, which afterward they can see might have been improved to a better advantage. We should try to find out where and when we waste time, and avoid it. Perhaps there are few, if any, upon close examination that would not say, "they have wasted time, "and now feel the effects of it. When we have leisure time from our worldly duties, (which we all have more or less) we should employ it in reading the Bible, and other usefulreading matter, such as the COMPANION, and I think there will be no cause to regret, for having wasted our time.

LEVI S. LANDIS.

Notice to Delinquents.

Since there are still a few churches in the Northern District of Ohio who have not yet contributed their quota of A. M. funds we take this method of informing them that; although the time when such funds should have been paid has long since passed, we still consider them *due* and shall continue to consider them so until they are paid. We now call on you to pay up prior to Aug. 1st, 1872, as we have set the time for a final settlement of our business, and report.

We urge a prompt compliance with the above request, as we do not desire to report any of our dear brethren as having entirely failed in complying with a plain duty.

By order of Committee of arrangements for A. M. of 1872.

E. L. YODER, *Clerk.*

Correction.

In No. 23 of the COMPANION, in the article on music, second paragraph, first sentence, read 'music is harmonious sound.' instead of "music is harmonious." In third paragraph, last line, read "to whom all *honor* is due" instead of "to whom all things is due." D. S. A.

For the *Companion*.

Reply to Brother Forney, Sr.

Before entering into a discussion of this kind, it is due to myself to say that I am not fond of controversy, nor do I regard it in the least desirable. But inasmuch as I am challenged, I am necessitated to more fully expand my ideas. If what I herein present does not comport with good logic, I most frankly acknowledge my ignorance of scriptural phraseology.

Should my arguments, however, be based upon scientific principles, founded upon good logic, I want them to be accepted as the productions of one whose design is not to argue upon topics of no special interest, but one whose design is to be more fully instructed in the mysteries of godliness. "Prove all things, and hold fast to that which is good," is at this moment echoed through my pen, and

will continue to echo until J. T. M. will be emancipated from the garb of mortality.

There are brethren who become so much confirmed in their own peculiar views, that, were they to believe otherwise from the productions of a mind of an unsurpassed logic, would not yield as to the least, and if the latter were demonstrated to them in the most rigid analysis of language.

That man (the *genus homo,*) is subject to "death in the midst of life"—mark you, *life allotted*—is evincible from the fact that we have good biblical authority to fully establish the fact; and he who maintains that he is not, has yet to learn what true philosophy is. That "in the midst of life we are in death," I admit is not a scriptural wording, but is a philosophical maxim.

Brother F. charges me with making a wrong application; and to convince me of the error, he puts it as follows: "In the midst of death we are in life;" meaning that, if the former is logical, the latter certainly is. I am really confounded at the brother's remark, whereas an impartial reading and an intelligent digestion of my article would have saved him the trouble of making his rejoinder no doubt designed to baffle away the strength of my arguments.

He says that according to my application, when in Nebraska we at the same time would be "in the midst of all the other States; because we are surrounded by them." This is another application of his that may be fully attributed to the weakness, may I not term it human precipitancy? What has my application to do with the one made by brother F.?

This very moment I am in Nebraska, not far from my worthy brother F., and purpose coming to him altogether, God willing, either to instruct or be instructed. The Urim and the Thurmim are what I am in pursuit of. If brother F. has any compunctions of conscience for preaching that "in the midst of life we are in death," is that a sufficient demonstration to at once demolish the practice? Verily not. Here then comes the diverging point, "brethren differ." Why do they differ? We answer, because they cannot see alike. Why then preach alike upon topics of this kind? By no means. Right here brother F. faults the ministers for preaching that "in the midst of life we are in death," from the simple reason that he thinks "every one, young or old, dieth at the end of life."

We shall notice briefly in a philosophical way who he says dieth at the end of life. All physiologists, however diverse in their theory, concur in this, that, according to our total organism, we are continually dying—fading away. In short, we cannot live as to our total organism, unless we are always dying as to our atoms; nor is there an instant in which death is not somewhere taking place. Every effort and every movement kills some portion of the muscles employed; every thought even involves the death of some particle of the brain. Hear what Job says, "Man dieth and wasteth away, yea man giveth up the Ghost and where is he?" Ghost (Anglo-saxon *gast*, Greek *brodem,*) shows its physical meaning in the cognate word "gust," as "a gust of wind;" also in the term used to designate the aeriform substance called "gas?" To "give up the ghost" is, liberally to surrender the breath. Hence we at once perceive that brother F. is wrong where he says "dieth at the end of life;" because end of life not only implies the act or position of dying, but means the cessation of the vital acclivities, having become incapable of performing their functions utterly in a state of inactivity we therefore no more say dieth, but *is dead.* What language could we employ to convey the idea more emphatically, of the uncertainty of death than that used? The reason assigned for not using it is simply this, "It is an unscriptural term, and contrary to the nature of the case, nowhere to be found in the gospel."

Just here let me ask, does brother F. preach nothing except he can find it written in legible characters in the Bible? Is his preaching of a "thus saith the Lord" and nothing more? Judge ye.

Are ministers more righteous, more holy, more just, and better than St. Paul, who preached things, and empatically declared he had it not of commandment, but by permission, using his own judgment. How much better are we? Not a whit. In preaching upon topics of this kind, not a word *pro* or *con* said of it, we are entitled to our own judgment? But brother F. says, we should not preach it. From this I infer he would not only regard such preaching as a mere mental aberration, but as saying the least sophistry. Come brother, I hope better things of you: The phrase "in the midst of lifewe are in death," is highly philosophical, and would imself that we may be in death before our appointed time. See Ecll. 1: 16, "Be not over-much wicked, neither be thou foolish, for why shouldst thou die before thy time?" What may be the lease of human life, is a question for which the Psalmist is acknowledged to have provided a final answer. "The days of our years are three-score and ten years." There are however plenty of examples of longevity far exceeding even the higher figures accompanied by retention of all the faculties and powers, the exercise of which forms the true life of man.

Arguing from these, it has been thought that by using proper means, an age of two centuries may be attained; less ambitious minds are content to hope for a century and a half. In Genesis itself one hundred and twenty years are fixed.

Buffon considered that the maximum need never be under ninety or a hundred, which "the man" says he, "who does not die of accidental cause, everywhere reaches."

Floiens, the latest writer upon the subject, conincides in the opinion of his famous countryman. "A hundred years is what providence intended for man." It is true that few reach this great term, but how few do that which is neccessary to attain it! The Psalmist says, "Bloody and deceitful men shall not live out half their days."

What is here meant in days is fully explained in that which is signified in life. Hence man declining at an intermediate period of thelife allotted, which is three-score years and ten, is said to have died in the midst of life.

In conjunction with this let me appeal to you in the words *"Memento mori"* remember death. It may be in the midst of life, which is to say, in the bloom of youth. "Therefore what I say unto you I say unto all, Watch, be ready, have your lamps well supplied with oil; for the cry is and has been, "The Bridegroom cometh." Behold, he cometh in an hour ye think not.

I remain with best wishes and brotherly esteem your unworthy young brother.

J. T. MEYERS.

Somerset, Pa.

Pious Youth Department.

Little Things.

A *little thing!* How oft that word
We hear from young and gay;
Events which fill our daily lives,
Are "little things," they say.
Ah, did we know the weary pain
A little fault might bring;
We'd pause a moment, ere we dared
Call it a little thing.

It may be but a hasty word,
A cross or angry tone
The little woe that prompted it,
Ere it is spoke is gone.
But to the loving heart it wounds,
The sorrow long will cling,
The pain your thoughtless words impart
Is not a *little* thing.

Remember, too, the loving Lord
Looks very calmly down,
To give each action and each thought
His blessing or his frown.
That hasty word recorded is
Where holy angels sing.
Their sinless hearts are pained by it,
Is it a little thing?

A mother's kiss, a sister's smile,
A golden summer's day,
Appear but little things to us.
To cheer our onward way;
But love, and joy, and thankfulness,
These gifts were meant to win;
Your Heavenly Father sent you each,
Not as a little thing.

Oh! who can tell the wondrous chasm
Which on each act may hang,
Reaching from when their morning hymn
Stars of morning sang,
Through countless ages, till the time
Of which the angels sing!
Can any link of this great chain
Be called a little thing?

Know that each hour of life is fraught
With endless good or ill,
Not act but with its consequence
The universe may fill:
Then, till with angel's vision clear
We mount on angel wing,
Let us not dare to say of aught,
"It is a little thing."

M. E. W.

Only One Childhood.

Mothers are sometimes over-indulgent to children, excusing themselves by saying, "My little ones have only one childhood, and I cannot bear to make that unhappy." And therefore willfulness is allowed its full bent, and selfishness is permitted to eat out the heart of budding manliness and womanliness. All that is asked for is given, and the lesson of self-control is left for a more convenient season.

The tender love which would forbear needless chiding, and would endure with preserving patience the thoughtlessness which belongs to early years, is not to be stifled. Rather let every parent water it with the dews of prayer, and guard it against the blasts of selfishness. But it is all too common to regard the present happiness of our children rather than their growing characters. We see only the pleasure which animates them and fills their little lives with sunshine, forgetting that we must prepare for sombre days, when their rejoicing must be in themselves alone, and not in a mother's indulgence.

That boy has only one childhood in which to learn how to curb his temper; how to be gentle; how to share his good with another; how to endure disappointment. That girl has only one childhood in which to be taught truthfulness, self-reliance, and womanly self-respect. There is only one proper seed-time in human souls; and, although belated sowing may not prevent the reaping, yet the harvest must needs be scanty. Let mothers remember, then, that the warm, moist spring-time must not be wholly given to juvenile license, to song and flowess, but that older heads must forecast the autumn, and prepare, by hard work and self-denial, for the ripe fruit in its season.

Only one childhood to make ready for manhood!—*Exchange.*

Truthfulness

Of all happy households, that is the happiest where falsehood is never thought of. All peace is broken up when once it appears there is a liar in the house. All comfort is gone when suspicion has once entered—when there must be reserve in talk and reservation in belief. Anxious parents, who are aware of the pains of suspicion, will play general confidence in their children, and receive what they say freely, unless there is strong reason to distrust the truth of any one. If such an occasion should unhappily arise, they must keep the suspicion from spreading as long as possible, and avoid disgracing their poor child while there is a chance of its cure by their confidential assistance. He should have their pity find assiduous help, as if he were suffering under some bodily dissorder. If he can be cured, he will become duly grateful for the treatment. If the endeavor fail, means must of course be taken to prevent his example from doing harm; and then, as I said, the family peace is broken up, because the family confidence is gone. I fear that, for some cause or another, there are but few large families where every member is altogether truthful, But where all are so organized and so trained as to be wholly reliable in act and word, they are a light to all eyes and a joy to all hearts They are public benefits, for they are a point of general reliance; and they are privately blessed within and without. Without, their life is made easy by universal trust; and within, their homes and their hearts they have the sincerity of rectitude and the gladness of innocence.

HARRIET MARTINEAU.

A Word to Young Converts.

Be not discouraged by varying frames of feelling. Do not compare your experience with that of others, as if yours must be like it to be genuine. Maintain calmness and steadiness of purpose. You must not count on singing joyful songs all the way to Heaven. Think not your hope a delusion, and your soul in the gall of bitterness if your song ceases. Keep up a stout heart. Look to Jesus, and not to frames of feeling as your surety. Keep in the beaten path of duty, listen not to doubt, seek not comfort in yourself, or in your works. When you have no sight, live by faith. When the stars are hidden, and the way is dark, when feeling is no longer satisfactory, look at the steady needle of principle, and go by that less inspiring, but more trusty, guide.

Much of the unhappiness of this world arises from giving utterance to hasty, unkind words.

Trust him little who praises all; him less who censures all; and him last who is indifferent in all.

There are two ways of going through this world. One is to make the best of it, and the other is to make the worst of it. Those who take the latter course work hard for very poor pay.

Christian Family Companion

DALE CITY, PA., July 2, 1872.

Signs of the Times.

We call the special attention of our readers to the department of the COMPANION headed Signs of the Times. In our advertisement it is said, "So much of the affairs of this world as may be thought necessary to a proper observance of the Signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming in cantact with the so-called Literary or Political journals."

This department has heretofore been too much neglected; and we purpose hereafter to pay more attention to it. We are living in a grand and awful age—in an age in which it is both sublime and fearful to live. The times in which we live are unsurpassed, if not unequaled, in physical, political, and religious convulsions and revolutions; and it is high time for Christians to lift up their heads and mark the progress of events. As the budding fig tree betokens the approach of Summer, so the strange yet foretold scenes that are now transpiring are certain omens of the near approach of the glorious reign of our exalted King.

We call upon our readers to assist us in making this department of our paper what it is designed to be, that it may tend to our intellectual, moral, and spiritual advantage.

The Editor.

The editor, and his traveling companions, Dr. Beachly and his daughter Emma, are still out on their Western journey. The latest we had from them they were still at Waterloo, Iowa, but expected soon to start to Minnesota. We hope they may be much benefitted; and we feel willing for their good to deny ourselves and labor a little harder at home; but we would like to have a little more editorial and correspondence from them than they have furnished for this number. We promise our readers more in number 27.

Answers to Correspondents.

SAMUEL WINE: We have no knowledge of the letter you refer to: but we will send papers as ordered.

S. S. MOHLER: —We omit the notice. If it does not appear at the expected time, please remind us of it.

PETER S. GARMAN: Yes, the money was received and will be ackowledged in No. 26. You are indebted 50 cts.

ADAM J. SHOPE: The minutes of A. M. have not been printed yet.

JOHN U. SLINGLUFF: You have no credit on our books for subscription of the Pious Youth; we have you charged with it. We sent the paper as you requested.

DELIA E. BOLIN: We have no knowledge of it, and think it was lost. Would you inform us what No. is missing, perhaps we could supply it.

TOBIAS M. IMLER: There is no such a Bible printed as you call for, but the Brown's Pocket Concordance will answer the purpose. Price 60 cts.

JOHN J. BROWN: Your subscription is paid to the end of the year.

REBECCA GALLAGHER: Your subscription expired with No. 22 and the balance of the year will cost 90 cts.

SIGNS OF THE TIMES.

Gavazzi.

He proclaims himself an *evangelist*, and not a *Protestant* or a *reformer*. It is the province of a conquered party to protest, but he maintained that he belonged no longer to such a party. "Our party," said he, "is now the *victorious* party, and it is for the Pope and his adherents, henceforth, to protest, as they are protesting to-day. They are the conquered party now —not we." Nor did he profess to be a *reformer*, for what, in the Church of Rome, was there that he could reform? "You may cut off the gangrened finger of a man to save his hand; or a gangrened hand to save his arm; or a gangrened arm to save his body. But if his whole body be gangrened you will not cut it up into a hundred pieces to save—nothing. And the whole body of the Roman Church is gangrened. There is no soundness in it from the crown of the head, to the sole of the foot; and, therefore, the best thing that can be done with it is to hasten its death and burial, that its diseased and loathsome carcass may cease to pollute and poison the political, moral and religious atmosphere of earth, and to excite, as it does, the disgust of right-thinking and pure-minded men." Gavazzi heretofore, proclaimed himself rather, a *destroyer* than a *reformer* of the accursed system of Romanism, for there was nothing in it to reform. And this, as we understand the meaning of divine prophecies pertaining to this subject, is the destiny which ultimately awaits this system. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved." (2 Thess. ii. 8–10.)

Gavazzi asks American Christians to help the Evangelical Christians of Italy to establish and endow a biblical college, or theological seminary, in the city of Rome, where they can educate an evangelical ministry to evangelize Italy. And he will not ask in vain. The work will be done the theological seminary will become a fact in the capital city—the very city itself of Rome—from which, through so many centuries, the Bible and its special teachings have been excluded by civil pains and penalties inflictd upon any who would dare to introduce God's own word, where was set up the throne of Antichrist, and where Antichrist was supreme. Who, a little while ago, would have predicteed that this would be possible so soon? The Lord is working wonders in our day, and bringing to pass that which concerns the mission of his son Jesus Christ, in ways and by means which fill us with admiration and astonishment. The gospel is now freely preached in Italy, and a Bible Society Depository is opened across its Tiber from the Vatican, and

the Pope, if he chooses to look upon so startling a spectacle to him, may, without the aid of an opera-glass, read the gilded letters that stand over the door-way of entrance into this Depository across the river from his papal palace! W. T. F.

"Signs."

Solomon said, many centuries ago, "even a child is known by its doings, whether his work is pure and whether it be right." When I see a boy in haste to spend every cent as soon as he gets it, I think it is a sign that he will be a spendthrift. When I see a child hoarding up his pennies, and unwilling to part hith them for any good purpose, I think it is a sign that he will be a miser. When I see a child looking out for himself or herself, I think it is a sign that the child will grow up a very selfish person. When I see boys and girls often quarrelling, I think it is a sign they will be violent men and hatefull woman. When I see a little boy willing to take strong drink, I think it is a sign he will be a drunkard.—When I a little boy who never attends to the service of religion, I think it is a sign that he will be a profane and profligate man. When I see a child obedient to his parents, I think it is a sign of great future blessings from his heavenly parent, and though changes sometimes take place in the character, yet as a general rule, he signs do not fail.

The Menonites in Russia.

We find the following in one of the Chicago dailies. Whether the information relating to our brethren in Russia is altogether reliable we are not able at present to say, but for the most part, we have no doubt it is correct.

"A letter fron St. Petersburg announces that the Menonite colonies in Southern Russia, comprising fully 40,000 persons, are seeking homes in the new world, to escape the obligation of military service, and have already presented petitions to the British and American Goverments, asking on what terms they will be received. This sect was founded in the low countries, in the sixteenth century, by Menno Simon, a priest who abandoned Catholicism, and taught that war was unlawful and military service sinful. In 1561, they migrated from Hol and to East Prussia. Here they were subjected to persecutions, which in 1789, culminated, in a degree forbidding them to purchase landed property. By invitation of Catharine II, the larger part of the colonists removed to the Lower Dnieper, in Russia, being granted various privileges; including freedom of worship and exemption from military service. The emigrants from Prussia until 1817. Under the protection and favor of the Russian Goverment, they have preserved almost intact their German character and institutions, and are noted as industrious, intelligent, and peaceful. Now that their privileges are infringed, and it is demanded that the Menonites render service in the field, they desire to place themselves and their children within the pale of free institutions and the guaranty of religious liberty. The laws of Russia forbid the emigration of a subject without the consent of the authorities, and it remains to be seen what course the Menonites canr safely adopt. The addition of a mass so compact and so virtuous to the industrial forces of Canada or United States would be of the highest benefit." —*Herald of Truth.*

Foreign.

June 17.—Two towns in Peru were sacked recently by mountaineers———A revolution has broken out in Honduras for the overthrow of President Medina.—The bill depriving the Jesuits of rights the citizenship, passed its second reading in the Berlin Riechstag to-day, after seven hours' debate, by a large majority ———An epidemic of some kind carried off eight thousand out of thirteen thousand of the inhabitants of the three Brazillian towns———The town of Warrington, in Lancashire, England, was visited by a disastrous conflagration on Sunday night. Estimated loss, £100,000.

June 18.—The Pope has sent to the representatives of the foreign powers an important circular concerning the present condition of the Holy See———Senor Lorilla accepted the Spanish premiership. His first step will be to remove judges guilty of malfeasance in interfering in the last elections———A civil commotion took place among the reformers at Nugate in Japan, recently. They were fired upon by the troops, several were killd and the rest dispersed———Much speculation exists in regard to the Geneva Tribunal, though a little is known with certainty of its proceedings.

June 19.—The seaport of Hamida, in the island of Sekishan, has been visited by an earthquake, and five hundred persons perished———The Pope has addressed a letter to Cardinal Antonelli, protesting against recent encroachment of the Italian Government on prerogative of the Holy See. He says a conflict with the Italian Government is inevitable and reconciliation imposible, and requests Antonelli to appeal in his behalf to foreign powers———Terific thunderstorms prevailed to-day in the Northern Midland counties of England. Many persons who were exposed to the violence of the storm were injured.

June 20—Thiers is firm in the expression of sentiments favorable to the continuance of a republican form of government for France———The Prince of Wales went to Lynn Regis on Wednesday and presided at the opening of the agricultural exhibition. He was received with great enthusiasm———A German fleet recently bombarded the town of Port-au-Prince, Hayti, and boarded and captured the Haytien fleet in consequence of the refusal of the government of that nation to indemnify certain German merchants for forced loans levied upon them.

June 22 *and* 23.—A political crisis is imminent in Paris, and the situation is becoming very interesting. A rupture has taken place between President Thiers and the menbers of the Right in the Assembly, which is likely to lead to serious complications, and probably the resignation of Thiers———On Saturday, for the first time since the outbreak of the of the Carlist insurrection, a band of the insurgents awaited an attack of the government troops.

A Letter from Brother Adam Hollinger

The following letter was read to the congregation at the Lovefeast in the upper Canawaga branch, in may last:

To the brethren and sisters of the upper Conawaga congregation, and all who may hear this; greeting.

My heart is with you upon the solemn occasion in which you are engaged. Hope Jesus may be in your midst. I also desire you unitedly to bring my case before the throne of grace, as I need it much: I am still confined to my bed, but am on the recovery, slowly I have a strong desire to eat the feast with you. As it is impossible, I desire you to save me some of the Lord's supper, and of the Bread and Wine that may be kept remaining.

ADAM HOLLINGER.

Wellsville, Pa., May 10, 1872.

Answer to Jacob Bare, of Lodi, Medina, Co., Ohio, as to whether there are any brethren living in the North West part of Lucus Co., Ohio, or the North Eastern part of Fulton Counties. I would just say that we have an organized church of the Brethren, in the Counties named by Bro. Bare. One of our ministering brethren, Richard K. Berkeybile, lives in the North Western part of Lucus Co. The brethren constituting our church (Swan Creek Church) are chiefly settled along the Air Line R. R. Have meeting every 3 weeks within six to eight miles from the place he desired to know. Would be desirous to have members move in.

AARON BERKEYBILE.

Never judge a person's character by external appearances.

Always take the part of an absent person who is censured in company, so far as truth and propriety will admit.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Brethren Editors:—Our Council Meeting here, in the Berlin congregation, came off to-day, June 7th. All the business was transacted pleasantly and in the fear of the Lord. The most joyful as well as the most important news I have for you is this, that those who were willing to obey the Lord, were baptized, and added to the Church here below; ten in number, from the young of sixteen to the aged of sixty. But you know we believe none to be too young and none too old to commence to serve God. Surely the christian has great cause to rejoice where he sees that the army of the Lord is reinforced from time to time. God has promised to be with his children. If he is, and we increase in number, surely the victory over Satan's army will be complete. But still we must remember that we are only instruments in God's hand. We may rejoice, but still we must not forget our duty. It makes our very hearts thrill with joy, when we see the church prosper; and we believe we can not be wrong in this. We read that angels rejoice when one sinner returns to God; consequently it can not be wrong for christians here below to join in with them. We like to see those outside enter the Church of God here below; but let us remember that our mission goes further.

Let us show to them, that we love to have their company on our way to eternal happiness. Let us march hand in hand through this vale of trials and troubles. Let us encourage one another under all difficulties. Let us keep our banners flying high, so that they may be seen from the banks of the enemy and soon some more will desert his army to become obedient to the God of all creation. But brethren let us also be careful to feed these little ones; let us by no means give them cause to become cold in the work which they have now commenced; let us bear in mind that, although some of them may be old in years, they are only babes in Christ. Do not put too heavy burdens on their shoulders at once. When you see them tremble, give them some wholesome food from the Master's table, so as to make them strong so as to be able to take up their crosses and follow the Lord cheerfully.

To you, my young brethren and sisters. Do not think that you are now beyond all danger. Watch and pray; for the temptations for some of you may be many and great. Others that were your friends will scorn you; those that respected you will mock you; but don't despair. Remember they have done the same towards the Savior. If you get into trouble beyond your bearing do not forget to communicate with older members of God's family. They will intercede for you, and God will help. But above all, show now by your works that you are sincere. I understand there are some among you who have left father, mother, brothers and sisters behind. They are yet standing out side; but by your walk and conduct you may convince them, that there not only is reality in the religion of Jesus, but also enjoyment. Do not forget to talk to them on the subject. Tell them that the door of the church is open for them; the ministers of Jesus are ready; the members of Christ's body will welcome them. They can have the bread and water of life without money and without price; and soon we may have the pleasure of greeting them as brothers and sisters.

Now brethren ministers, a few words to you yet. Your reward is awating you, if you work faithful in the Master's cause. Will you blow the gospel trumpet a little longer, and, if possible, a little louder, so that all may hear? Go to work with a determination to win as many souls for Jesus as is possible. Exert yourselves a little more in the good cause. Work a little more earnestly. Preach the word with power. Prove yourselves faithful ministers of Christ, and your reward will be great. Finally, brethren and sisters, let us fight the battle of the Lord together; work faithfully; be on our guard always; live up to our christain duty while here on earth; and the time will come, when we will be gathered home to praise him who made us free, and to him we will ascribe all honor and glory. Amen.

M. Hady.

Waiting for the Train.

We viewed the crowd standing on the platform, waiting for the train, how eagerly each one is waiting and watching to hear the sound of the whistle, especially if there is a shower of rain approaching, thinking, when in the cars they are safe at least from the rain. But how true the remark of brother Wise who was standing at my side on the platform waiting for the train at Smithville Station, "What a blessing it would be if all were prepared and ready, and so eagerly waiting and watching for the train to carry us across the river of death." But alas! how few desire the approaching of the train. It is quite agreeable to nature to wish that that aproach of the train might be detained as long as possible. But how much better for us if we were all prepared with the necessary equipments for the journey, and had a good title to an inheritance in the kingdom of glory. The journey to our late Annual Meeting was one of more than common interest, taking all things into consideration, the advantages, privileges, and kindness, we received of kind friends, and most of all, the blessing of our kind Father in heaven. There was not any thing that I desired which was denied me in all the time I was absent from home, which was nearly four weeks, I felt sorry to part with brother Samuel Longanecker and family, but I tried to submit to that as best I could; I tried to console myself with the hope that the time will come, and perhaps before long, when the parting kiss will not be needed, but we will even remain together in that Holy City. And what an unspeakable joy, to meet all those dear brethren and sisters that were assembled in that large tent, and especially those dear faces we were so familiarly acquainted with. At our first starting point in Cumberland county, there was word sent a head of us by our dear sister Sarah Lamose to friend Samuel and sister Brenizen who are living near the place where the Annual Meeting was held, to provide a lodging for us and see that we were well taken care of; of which I can truly say we received not only in a full measure, but also pressed down and running over. If a cup of cold water shall not lose its reward, I hope that friend and sister Brenizen will receive a double portion for their kindness.

The thought occurs, how happy if our guardian angels who are always beholding our Father's face which is in heaven, and who are continually going and coming from his presence, would have the right to carry the news ahead that we are coming on the train, across the chilly waters of death; and then to find a place prepared for us among the redeemed in the city of the living God the new Jerusalem, and to an innumerable company of angels, the general assembly and church of the first born which are written in heaven. Oh, our Annual assembly of the church here on earth, what a sweet foretaste of the general assembly written in heaven! I really do feel sad when I think of the many attempts the adversary is making to control our liberty of attaining them. We hope it will never come to that. Some say they are getting too expensive there must be something done. Now if it was any of my business I think I could propose a plan that would at least be one third less expensive. No doubt the raising of such a large tent and the muslin to cover it amounts to a considerable sum. Would it not be best if each district would give a little towards buying canvas sufficient to make a large tent and stakes to stake it down, like they have at these large shows? This could be kept for a number of years, and could be shiped from place to place; and then if a shower of rain would come there would be no need to sit under a shower of sprinkling through a thin muslin canvasing.

MARGARET DEARDORFF.

Notes of Travel.

Dear Editor of the C. F. C:—By the request of many others, I will give you a short sketch of a vist of love, which brother S. C. Stump and the writer made. On the first of May, we started from home with my horse and buggy, went to the house of brother W. H. Sawyers, Brown county, Kansas. He is a young speaker in the first degree. Here we had meeting in the evening. Next day to Osawkee, Jefferson county, to Elder Christian Hollers. Meeting that night. Next day to Douglas county, to the house of brother Abram Flory. He is very feeble. Next morning we visited Elder John Bower, of Washington Creek church; met with the brethren in church council in the afternoon. Here one brother was restored again. Meeting in the evening at the same place. Next day, Sunday, 5th of May, met at Willow Spring school-house for public worship: one added by baptism. In the afternoon preaching at the same house. Monday met with the brethren in council, at the house of Elder Daniel Barnhard, Franklin county, Kansas. This was the State Council for Kansas and Nebraska. There we formed brotherly acquaintance with many of the members of Kansas, and enjoyed a pleasant meeting with them. Here a member of some single immersionist order, joined in with the church, and was baptized. Meeting in the evening at different school-houses. Thence we pressed our journey westward, where the Macadonian call is frequently repeated, "Come and help us." We got to Lyon county, Jacob Buck is the preacher of this district. We had meeting at night. The 9th to Marion county. Here we met with much disappointment. On account of rain and high water, we could not meet with the few members in this place. Brother Stump got across Muddy Creek on two trees, leaning together with top, and so visited a few of the Holloway families. Here is a nice country and lands cheap. Timber not so scarce as in other places where members are; but no pine timber in the county. Thence to Abilene, Dickinson county. Rain again, but a few out for meeting. On the 11th, meeting in the evening. 12th at brother Humberger's school-house; one added by baptism. In the afternoon met in council at the house of James Dehaven. Advanced J. Humberger to the second degree of office. Preaching again in the evening. On the 13th, started for Jewel county. Met on the 14th, at the house of friend John Chitty, near brother Zentry's. We also met brother Ives at this place, and had meeting that night. On the 15th, met at brother Allen Ives' house, on White Rock Creek; had preaching that evening. 16th, up Walnut Creek; met at the house of friend Hollenbeck; preaching at 2 P. M., and at brother Ives at night. 17th up to the forks of White Rock, to a place called Salem; had meeting at 11 A. M., here, brother Stump stayed for night meeting. At this place we also had meeting Saturday evening and Sunday forenoon; good turn-out for that country; also have good prospects for a large church, by faithful labor. Thence we made our way to Republican county, to the house of brother Richard Miller; had meeting that night in a school-house close by; here the Brethren did not get the letter of information, and hence, no appointments made, so next morning the 21st, the Brethren saw best, to divide our labors, to have the people supplied with meeting. Brother Ives then being with us, we then had three meetings that night, namely one at brother Wm. Lorgenbeel's house, at Cuby school-house, and at the house of brother Robert Edwards. At this place brother Stump baptized eight. Next morning we met again for worship, at the Cuby school-house at 4 P. M. One more added to the little flock, by baptism. The 23d had council meeting and organization. This body comprising Republican, Cloud, Mitchel, Jewel, and Washington counties are all in one district, and have but the one speaker in all that territory that we are aware of. We were informed by some, that there is a brother by the name of J. Switzer near White Rock City, Republican county, Kan., who they think is in the ministry. We hope if so, he will not hide the talent. In the evening of the third meeting again. 24th, two meetings. 25th, two meetings. Sunday the 26th, three meetings; and 8 souls more were added by baptism. Here our labors ended. The above named were nearly all members of the Methodist and Baptist denominations. A number more manifested a desire to come to the church if they could have meeting regular. We would advise traveling ministers, to make their way to such places. It is earnestly desired by the members of the above named county, that some able preachers would move in amongst them; and I cannot see any cause, why they should not be supplied, in each county. The country is nice and good enough for any man to make a comfortable home and living. Lands cheap and also homesteads to be had yet. Now come Brethren, you, who are in the ministry, and can be easily spared where you are, consider other's wellfare. Do not be afraid any longer to go to Kansas or Nebraska; the Indian will not hurt you. We have to travel about 700 miles in our last

trip, and saw no Indians and only cost us $9 25 for all expense. We were welcomed, and felt at home through the trip; and the good Lord cared for us, and to him only we give praise for the same. Came home the 29th found all well, thank the Lord. Written in behalf of the Brethren.

I give the following addresses for the benefit of those who may wish to travel that way.

John Humbarger, Abilene, Dickinson Co., Kansas; Michael Forney, Abilene, Dickinson county, Kansas; Benjamin Horner, Abilene, Dickinson county, Kansas; Allen Ives, Burr Oak, Jewell county, Kansas; Richard Miller, Haddan, Washington county, Kansas; Nathan Miller, Cuby, Republican county Kansas; Wm. Luzenbeel, Prairie Plains, Republican county Kansas; R. Edwards, Clyde, Cloud county, Kansas.

JOHN FORNEY.

Mineral Creek Church, Mo.

Brother H. R. Holsinger: We wish through the C. F. C., to acknowledge the amount of money received from some of the churches of Mo., to pay expenses of Delegates to A. M., viz:

Log Creek church	$ 3 00
Whitesville "	3 00
Mineral Creek church	5 00
Nevada "	3 00
Centre View "	4 00
Walnut Creek "	5 00
Smith Fork "	2 10
Bethel "	5 00
Grand River, Henry Co., church	3 40
Osceola " "	3 00
Spring River " "	3 00
Total	$39 50
Total expenses	38 75
Balance in my hands	75

There are now twenty organized churches in the State, with several additional bodies of members who will require organization before very long. At our last District Meeting the State was divided into two State Districts, making the Missouri river the dividing line, which gives the Northern District of Missouri eight churches with four elders, and the Southern District twelve churches with five resident elders and one more soon to move in.

The Brethren of the Southern District of Missouri also decided that hereafter their District Meeting will be held on the third Friday and Saturday before Pentecost, each year. We also hereby make known that the Mineral Creek church will hold a Communion Meeting on the 14th of September next, and extend the usual invitation to the churches, and hope that any brethren in the East contemplating a trip to the West will make arrangements to be with us at said time, and especially do we desire that brethren seeking a home in the West, come and see this country, as we think this country will commend itself to such. Any one desiring further information concerning prospects here will address as below.

S. S. MOHLER.

Cornelia, Johnson Co., Mo.

H. R. Holsinger—DEAR SIR: I have been taking the C. F. C. since the latter part of March, and I believe it to be the best paper I ever had the privilege of reading. When I have a leisure hour I interest myself by reading the COMPANION. I have gained more light on certain passages of scripture from the COMPANION than I ever did from hearing the word of God preached by any other denomination. I have not had the privilege of hearing the German Baptist's preach since I was a small boy. The ordinance of feet-washing, the Lord's Supper and the holy communion has been made very plain to me by the COMPANION. It has unraveled mysteries to me and caused me to read the Word for myself. I am not a member of the brotherhood, from the fact I am not in reach of any of them. If the Lord spares my life I expect to move my family to Perry Co., Ohio, then I will be within 8 or 10 miles of a congregation.

Respectfully yours,

S. W. WHITE.

Dear Brother Holsinger.—The COMPANION still comes to hand, full of good counsel and encouraging thoughts; so I thought I would try to write a few lines to my dear sisters in the Lord, who read it, to encourage them to faithfulness and prayer, fullness while passing through this world toward that better land beyond this vale of tears. We have had some very good communion meetings together of late. We have been encouraged very much indeed, by our dear old brethren's preaching, to live more faithful. And now dear sisters, let us not pray to the Father of mercies—pray for ourselves, for one another, and for our children, and our neighbors and their children. Here come to mind the beautiful lines of the poet:

"Prayer makes the darkened cloud withdraw,
Prayer climbs the ladder Jacob saw."

Dear sisters, now is our redemtion nearer than when we first believed. We should be earnestly engaged in the work of the Lord, so that when we have to leave this world, we may not be found without a wedding garment on, and be found with the foolish virgins we read of in the blessed book.

"Pray, sisters, pray, we are on our journey home.

A few more days of sorrow here, and the Lord will call us home. To walk the golden streets of the New Jerusalem.

ESTHER MYERS.

Huntingdon Ind.

Inquiry.

Dear Brethren Editors of C. F. C: Please make the inquiry through your paper, whether there are any Brethren (organized church) in Henry Co., Missouri. If so, where? And who are its ministers? If no church there, please and inform your sister where the nearest church thereto can be found, as it is important for me to know.

SUSANNA FLANAGAN.

Waterloo, Iowa.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Blue River branch, Whitley county, Ind.; May 17th, of Diptheria, IVA P. ZUMBRUN; aged 4 years 1 month and 26 days. Funeral services by the writer.

In the same branch and family, and of the same disease, June 15th, SARAH A. ZUMBRUN; aged 2 years 6 months and 19 days. Funeral services by brother David Crider.

In the same branch, May 29th, brother BENJAMIN SKEELS; aged 48 years 2 months and 6 days. Disease, cramp colic. Funeral services by Jeremiah Gump and the writer. Joseph Zeigler.

In the Eagle Creek church Hancock county, Ohio, June 10th our beloved sister AMANDA KRABILL, wife of brother John Krabill and daughter of brother Simon and sister Isabella Rodabaugh, aged 20 years 2 months and 3 days. Of the subject of this notice we can say, she lived her whole life in the fear of God. She was baptized when just emerging from infancy—just a little over ten years old when she was led into the liquid stream, and was immersed. She lived a devoted christian, was a kind wife, and was beloved by all that knew her. During her sickness she expressed a desire to depart, and said she was "going home to the new Jerusalem." She leaves a babe two weeks old, and a kind husband, parents, brothers and sisters to mourn her daparture. Her remains were buried in the Brethren's grave yard at the church. Funeral discourse by brother Levi Dickey and others, from Revelation 22: 14.

T. J. Bosserman

In the Chippewa congregation, Wayne county, Ohio, May 29th, sister SUSAN COFFMAN, aged 48 years 6 months and 27 days. The deceased leaves seven children, the youngest of whom is seven years old. She was ill only 28 hours: sickness cholera morbus. Funeral occasion improved to a large congaegation of people from Matt. 24: 43. E. L. Yoder.

(*Visitor* please copy.)

In the Mohecan church, Wayne county, Ohio, May 10th, sister SARAH, wife of brother H. S. Jacobs, aged 29 years 7 months and 13 days. The deceased was confined to her bed with consumption nearly five months before she died, during which time she bore her affliction with christian patience. Some time before she died, she called for the Elders of the church and was anointed with oil in the name of the Lord; she then called her friends to her bed side and bade them all farewell, telling them to meet her in heaven. She expressed an earnest desire for her unconverted brothers and sisters, telling them to make a start for heaven, that they should keep the strait road, that she had tried hard to keep it, and now she was almost to glory. Thus an other one has crossed the river; but while we mourn her great loss to us, we are glad to know that she has gone to meet her Savior on that shore where sickness and death never come, and may God help us to meet her there. She leaves a sorrowing husband and three little children to mourn her departure. Funeral services by brethren P. J. Brown and Geo. Flack.

H. S. Jacobs.

In the Smith Fork Church, Clinton county, Missouri, on the morning of the 4th of June, brother BATEN FITZGEARLS, in the 33d year of his age. Our brother though in the prime of manhood and vigor of life, was called upon to pay the debt we all have to, sooner or later. He came to his death by accident, starting after his horses on the 12th. It was ascertained about noon that he was thrown from his horse, after laying 10 hours. He was found still alive but unconcious. Four doctors were called to his assistance, but all in vain. He never spoke a word again. Forty-one hours from the time he was hurt, when the sun was just looming up the eastern horizon, calmly did his spirit depart, leaving us nothing but the cold form, which we took and laid away in the vault, till the trump shall sound, and the dead in Christ shall come forth. Brother Fitzgeralds leaves a wife with five small children to mourn their loss. In his death she has lost a faithful husband, the church a worthy member and neighborhood a good citizen. His remains were taken to the Brethren's burrying ground near Plattsburg. Funeral services by the writer and others, from Rev., 14: 13, to a large concourse of people who came to mourn with those who mourn; and weep with those that weep.

Eld. Daniel D. Sell.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

E. S. Miller	75	Adam C. Numer	5 00
J. L. Custer	2 50	W. H. H. Sawyer	1 50
Joseph Shank	1 00	J. M. Messamer	75
Alex Mack	10 25	Sam. P. Frame	3 00
W. T. Ninginger	3 00	Henry Troxel	90
J. U. Slinghuff	50	A. F. Thomas	1 50
John Switzer	1 50	P. S. Garman	5 00
Henry Bucher	90	J. W. Beam	2 00
J. F. Livingston	1 50	George B. Conn	3 50
D. A. Hufford	75	Emerson B. Swine	1 00
Sam'l M. Gerber	75		

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No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations

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O. W. MILLER, *Pres't.*,
Warsaw, Ind.

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S. T. Bosserman.
8-16-3ms. *Dunkirk O.*

Pittsburg, Washington and Baltimore R. R.
TIME TABLE.

Commencing Monday, June 10th, 1872.

EASTWARD.	Thro Mail.	Balt. Exp.	Confluence Accomm'n.	
	A. M.	P. M.	P. M.	
Pittsburgh	6.00	7.45	3 20	
Broadford Junct'n	9 20	——	6.36	
Connellsville	9.35	10.15	6.50	A. M.
Confluence	11.10	11.15	7.55	6 25
Mineral Point Juc.	11.52	11.53		7.19
Dale City, (Meyers'	P. M.	A. M.		
Mills Station	12 22	12.21		7.58
Bridgeport	1.17	1.18		9.10
Cumberland	2.00	2.00		10 00
Baltimore	8.55	8.45		
Washington	9.50	10.05		

WESTWARD.	Thro Mail.	Pitts Exp.	Con. Ac'n	Conf'e Acco'n
	A. M.	A. M.	P. M.	
Cumberland	8.55	3.40	4.50	
Bridgeport	9.43	4.22	5.37	
DALE CITY	10.54	5.35	6 45	
Mineral Point	12.30	6.05	7.16	
	P. M.	——	——	A. M.
Confluence	12.40	7.15	8 05	5.15
Connellsville	2.15	8.30		6.30
Broadford	2.35	8.36		6 56
Pittsburgh	6.10	11.00		9 50

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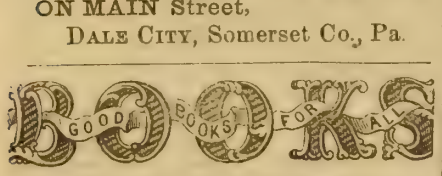

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*, that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Nonconformity to the world, and a full resignation to the whole will of God, as he has revealed it through his Son Jesus Christ.

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VOLUME VIII. DALE CITY, PA., TUESDAY, JULY 9, 1872. NUMBER 27.

For the Companion.

Answer to Query.

In COMPANION, No 24, Vol. 8, brother D. S. Dannel expresses a desire that some brother give his views on Rom. 8: 30; and 9: 15—18. I suppose the brother would like to have an explanation on predestination, as some from reading these passages, come to the conclusion that God has, unconditionally, foreordained some to eternal life, and some to everlasting destruction; but this is not the case, for such a construction of those passages would conflict with many other passages of scripture, such as: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Ezek. 33: 11. and, "Who will have all men to be saved and come to the knowledge of the truth." Tim, 11; 4. "And, whosoever will, let him take the water of life freely." Rev. 22, 17.

Now the 30th verse of Rom. 8 is easily explained to harmonize with the passages quoted above, if we read the 29th verse in connection with it, which commences thus: "For whom he did foreknow, he also did predestinate." Now God foreknew, from eternity, who would comply with the conditions of salvation, and those he predestined or elected to be conformed to the image of his son &c. see also 1 Peter 1: 2. God foreknowing that many would not except of the terms of salvation, is not unconditionally condemning them to eternal destruction, but those who will be condemned will be condemned on account of their rejection of the terms. Christ foreknew that many would walk on the broad road that leadeth to destruction; but this is not saying that it was impossible for them to walk on the narrow way that leadeth to life, it is their own choice.

The passages in Rom. 9: 15—18, as well as the whole chapter, refer to the rejection of Israel and the accepting of the Gentiles. If we read the latter part of the same and the first part of the 10th chapter, we can see plainly why God did reject the Israelites. It was because they sought the law of righteousness, not by faith, but by the works of the Law. For they stumbled at the stumbling stone, that is: They rejected Christ. They were ignorant of God's righteousness and going about to establish their own righteousness, and have not submitted themselves to the righteousness of God. This was the cause of their rejection, they had all been invited. "He came unto his own and his own received him not, but as many as received to them gave he power to become the sons of God, even to them that believe in his name." John 1: 11, 12.

'O Jerusalem, Jerusalem—how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not." Do these passages sound like an unconditional foreordination to destruction? I think not, I think they indicate that we have a Savior that is willing to save *all* that come unto him and are willing to serve God in his own appointed ways.

I have submitted the above, which brother Mc Dannel and all others whom it may concern, may receive for what it is worth. I hope others who are more capable will give their views on those passages.

DANIEL SNOWBERGER.

New Enterprise, Pa.

Answer to Brother J. S. Neher.

Dear Brother:—I do not know that your query is quite a fair one, since we do not read how often we shall change. And any how since you are older than I am, I should needs learn of you. And had I known that you knew the Brethren had practiced feet-washing longer than I have, I should have been reluctant in answering your query in the first place. But now have I spoken once, twice will I speak; and only twice, since I can assure you that I have no desire to enter into any controversy with you or any one else about the mode of feet-washing. I do not know which mode you advocate, the single or the double, neither do I rightly understand what

is your object in asking explanation. As for mysælf, I am not radical on either side, but see that the single mode is best supported by Scripture. As regards washing one anothers feet, I will try to explain. The word another is composed of *an* and *other*. and is equivalant to *one other*,and one another,limits the word to two persons. And hence one should wash one other's feet, and when that is done, he may wash one other's feet, and anothers, and if he wishes he may wash another's and change when he pleases, since the commandment does not limit the number. But then the wiping certainly belongs to the one that washes, since it is reasonable that if I make your feet wet, they are in an improper condition, then it is my part to wipe them dry again. Or do you suppose when I stoop down, telling you your fault, and wash your feet, my brother should come after me with his towel wiping your feet, and forgive you your fault; Would that be reasonable?

But the German translation is rendered *unter einander die fuesze waschen.* Now if the German translation is correct the English must be incorrect, and should read, ye also ought to wash among one another. And here is the point where most of the German brethren try to get ground for the double mode: but if you takeyour Greek Testament you will find that the preposition *unter* is not there, and the German version should read, *so solt ihr auch einander die fuesze waschen.* The passage, ye also ought to wash one another's feet, in Greek, reads, *kai umeis opheilete allelon*, and the German *einander* meaning *ein*, one, and *ander* other; plural *andre*, others, besides this, nouns pronouns in German as in Greek are mostly limited in number by the articles preceding them. Now if you refer to Heb. 10: 25, you will see that the word one another is italicised. Then, if you take a Greek Testament and refer to the same place, you will find that the word *allelon* which answers to one another, does not at all appear in that verse. But the translator seeing it would not make good sense without that word, supplied it in Italics, showing that it was not in the original. But in conclusion I will yet refer you to several passages in which the word *one another* appears in the original Greek. "But by love serve one another." Gal. 5. 13. "But if ye bite and devour one another, take heed that ye be not consumed one of another." 15, Let us not be desirous of vain-glory, provoking one another, envying one another." 26. "Bear ye one another's burdens, and so fulfill the law of Christ." 6. 2. In these passages there is no limitation of change, we may change often, we may bear one another's burdens, and change as often as we please. Yours in love.

JAMES Y HECKLER.

Harleysville Pa.

For the *Companion*.

A Voice from the Grave.

SACRED TO THE MEMORY OF AMANDA J. SHOEMAKER WHO DEPARTED THIS LIFE MAY 28TH, 1872.

Dear reader of the COMPANION, I will now tell you the sad story of our much beloved sister. The pale faced messenger has again visited that pleasant home, where scarce three months ago we stood around the bed of a dying saint. But now Amanda, she too is gone; there is the vacant chair. The familiar voice is gone, and the smiling face is inanimate and insensible; things have a new language, and when we look upon them, tears dim the eye, for they speak of those whom we shall never see in this world again. A thousand little things have grown great through a new aspect; and things trivial in themselves, a book, a picture, a lock of hair, have acquired a value which outweighs all the wealth of the world. Why do we hold them so sacred? They speak to us of the ways of life. With them this life story is ended. 'Tis the old, story, they are gone! the old old story, ever old, and ever new. "Man goeth to his long home, and the mourners go about the street." Those types of perishing mortality—those precious leaves have fallen. What sad music they make. But what of them? They have gone where winter never comes, nor sorrow, nor death; but in places of sad faces they now wear crowns of glory. Sister Amanda's life was brief. But she lived not in vain. She always gloried in the cross of Christ. How pleasant it was to talk with her about heaven, the habitation of the saints, and the abode of the just made perfect. But when we contemplate over her life, she lives in our memories as she never lived before. Oh! when we meet in the friendly community where we used to meet her, then we miss her gentle voice. But she has gone to join the angelic host, to begin to celebrate the marriage feast of the Lamb.

Me thinks when we get up yonder we will find her serving at the marriage feast. Oh! what a meeting of the spirits of the just made perfect. When we look around us the evening of this world is fast coming to all of us, and are we all ready, as was sister Amanda, that we can say, "Come, welcome death, I dread not the tomb, since my Savior has laid there I dread not its gloom?" For a few days before she died she was much rejoiced to think of the hour of her dissolution. She would call to her bedside her brothers and sisters and tell them of the goodness of God to her, and that she soon expected to join those who had gone before. But dear reader, dost thou contemplate the just dealings of God towards the children of men? How often he sends the messenger on the pale horse to call those whom we love most to himself, that they may draw our minds and affections from things of time, and give us a twofold treasure in heaven. It has been so with your unworthy writer. God in his providence has a second time visited our little circle and snatched the last little lamb from our midst that was dear to us as our own flesh—Our little son, Perry by name, (for it is now the dearest name I know on earth, and draws my mind to heaven at its first impulse). Here I will let my thoughts run for a little. It is my little angel I would speak of now. Jesus came to his cradle, beckoned to the little spirit to come away: You know it is hard to give up such a dear little treasure. But my companion and I saw we must be submissive to the will of the Lord. It gives sorrow of heart, at such times to say, "the will of the Lord be done, for he rules among the angels in heaven and amongst the children of men." Since the dear little spirit has gone to the realms of the blessed, how I have longed to have a look into the Holy City, the habitation of saints. Methinks I would know my two little angels. How I would like to call them by name, and see their little faces again. I am sure I would know them again. But God calls those tender lambs so that our thoughts may be continually in heaven, therefore let us profit by these things.

P. C. Hetrick.

Oakland Pa.

Prayer and Blessing.

When the sun rises, there is light. Why, I do not know. There might have been light without the sun, and there might have been sun that gave no light, but God has been pleased to put these two things together—sunrise and light. So, whenever there is prayer there is blessing. I do not know why. There might have been prayer without a blessing, for there is in the world of wrath; and there might have been a blessing without prayer, for it often is sent to some who sought it not. But God has been pleased to make this a rule.

For the Companion.

God.

The fool says in his heart, there is no God; yet he believes it, for the way is so plain that the way-faring though a fool shall not err therein.

An atheist denies the being of a God; which is worse than the faith of devils; because they believe and tremble. An Infidel disbelieves and denies the scriptures and Christianity; and he that provideth not for his own house, has denied the faith and is worse than an infidel.

A deist believes in one God, and a divine providence, but rejects revelation; and because he rejects knowledge, the Lord will reject him.

A heretic is one who departs from the fundamental doctrines of Christianity, and such a one is to be rejected after the first and second admonition.

Jacob Hilderbrand

North Liberty, Ind.

A Night Picture.

It is night now, and here is home. Gathered under the quiet roof, elders, and children lie alike at rest. In the midst of a great peace and calm, the stars look out from the heavens. The silence is peopled with the past; sorrowful remorses for sins and shortcomings, memories of passionate joys and griefs rise out of their graves, both now alike calm and sad. Eyes, as I shut mine, look at me, that have long ceased to shine. The town and fair landscape sleep under the starlight, wreathed in the Autumn mist. Twinkling among the houses, a light keeps watch, here and there, in what may be a sick chamber or two. The clock tolls sweetly in the silent air. Here is night and rest. An awful sense of thanks makes the heart swell, and the head bow, as I pass to my room through the sleeping house, and feel as though a hushed blessing were upon it.—*Thackeray.*

For the Companion.

The Borders of the Brethren.

All along the Alleghany,
Into Jersey eastwardly,
From the north of Pennsylvania,
To the south of Tennessee;
And o'er all the Western prairie
Wheresoe'er the Brethren dwell,
Heavy laden souls, and weary,
For the word are calling still.

Macadonian calls, in number,
Through *Companion* pages come,
For the Spirit does not slumber,
That would call its subjects home.
Bring us bread and living water,
Nourishment for hungry souls;
Is the voice of Zion's daughter,
And of Him who her controls.

There are sheep without a shepherd,
And the wolves are prowling there,
They are calling loud for pastors,
Who will take the flocks in care.
Scattered sheep, and yet productive,
Like good seed o'er country wide,
Will increase, and be promotive,
And, in numbers multiplied.

Brethren live in Carolina,
In the old Palmetto state,
In the "Tar state," grown with pines, aye,
And in Georgia too of late.
Brethren dwell in Minnesota,
Iowa and Michigan,
And they soon will reach Dakota,
From the land of Susquehann'.

Thence beyond the Colorado,
To the calm Pacific flood,
In the land of El Dorado,
Brethren preach the word of God.
There, a field for gospel preaching,
North and South is opening wide;
Where men human creeds are teaching,
And the gospel set aside.

Cries for bread end living water,
Sounded long from Oregon;
For the sons of Zion's daughter,
To be fed and nourished on.
But they seemed awhile neglected,
Waiting for the latter rain—
Now a voice came unexpected
From the sounding woods of Maine.

East and West are calls and queries,
More abundantly of late,
In the order, in the series,
Also from the "Granite state."
From the queen's "Dominion," northward,
Where some River Brethren dwell,
Came important questions forth, for
The COMPANION's page to swell.

Soon the gospel, by the Brethren,
Will be preached in all the states,
In the Eastern, in the Southern,
Where the welcome message waits:
And the nations will be learning
To obey the Savior's word,
From their human creeds be turning
To the precepts of the Lord.

Watchmen on the walls of Zion,
Does salvation's morning dawn?
Hungry souls for bread are crying
Where the darkness has withdrawn.
See the light effulgent, beaming,
Into darkness freely shine,
Where the morning light is streaming
Bright with glory all divine.

Go ye heralds of salvation,
And proclaim the rising day.
Preach the word to every nation,
Christ the true and only way.
Call to sinners, Satan serving.
To believe, be born again,
Lest they reap what they're deserving,
Endless woe, remorse and pain.

JAS. Y. HECKLER.

Harleysville, Pa.

What Shall I do to be Saved?

O! what shall I do to be saved
From the sorrows that burden my soul?
Like the waves in the storm,
When the winds are at war,
Chilling floods of distress o'er me roll
What shall I do? What shall I do?
Oh! what shall I do to be saved?

Oh! what shall I do to be saved,
When the pleasures of youth are all fled?
And the friends I have loved,
From the earth are removed,
And I weep o'er the graves of the dead.
What shall I do? What shall I do?
Oh! what shall I do to be saved?

Oh! what shall I do to be saved,
When sickness my strength shall subdue?
Or the world in a day,
Like a cloud roll away,
Bnd eternity open to view?
What shall I do? What shall I do?
O! what shall I do to be saved?

Oh! Lord, look in mercy on me,
Come, O come and speak peace to my soul;
Unto whom shall I flee,
Dearest Lord, but to thee?
Thou canst make my poor broken heart whole.
That will I do! That will I do!
To Jesus I'll go and be saved.

For the Companion.

A Mother's Love.

The love of a mother for her children, is next to the love of Christ for the fallen sons and daughters of Adam. She loves and cherishes, yes, admonishes her children, and prays for them when they are thousands of miles away; and oh, when these thoughts come home to the erring son, in a far country, it stings his very heart to think of his mother's love! I will cite an instance from our neighborhood, of a young man from England. He said, "I traveled through thirty-four states in the Union; I came from England, I worked in the silver mines of the far west," &c., &c., all in all he seems to be a hard character, he drinks, and spends his money almost as fast as he earns it. But one Sunday a few weeks ago, he sat at an upper window, and sang such mournful songs, which gave occasion to ask him if he, too, does not feel that he should begin a better life. He answered, "I have a mother living in England, and since I am from home, I wrote to her frequently, and she seemed troubled about me, and admonished me often. At last I did not answer any more, and she probably thinks I have died; but when these things come to mind, it makes me feel something of my mother's love and admonitions, and of a necessity to repent, and begin a better life." "But," said he, "when I come into bad company, these things all pass away again." Oh! is it not a pity for such a young man? Yet it seems to me, if I could speak to that mother, I would tell her, pray on; yes, "pray without ceasing;" for your erring son, is not dead yet to love, and the remaining spark may be kindled, and the fire of love burn and destroy a multitude of sins. Oh, pray on; he is not dead yet, but living, and some hopes are left to reclaim him before it is forever too late. I would also say to the fathers and mothers of Israel, if your children yet live in sin and in the pride of this world, pray for them often, and doubt not, for the prayer of the righteous availeth much, and the ear of the Lord is open to our prayers.

CYRUS BUCHER.

Schæfferstown, Pa.

Each for himself must do his Master's work.

Christian Family Companion

DALE CITY, PA., July 9, 1872.

Editorial Correspondence.

We left Cedar Rapids at 2 P. M. At Palo we were transferred to wagons and conveyed across the country about seven miles, to Shellsburg, where, after walking across swamps and floating bridges, we again took cars. The baggage wagons did not arrive for about two hours after. Thus the passage of five miles by rail road, required four hours by wagon.

Arrived at Waterloo soon after nine in the evening, very much fatigued. Were met at the station by Dr. G. G. Beachly, who kindly entertained us for the night. Next morning made the acquaintance of the family. Among the members, at present, is Mr. Geo. Moyer, formerly one of the editors of the *Herald* of the Coming Kingdom, and a Christadelphian minister.

Sunday morning, brother John Beachly took us to the meeting-house, where the evening before the brethren and sisters had enjoyed a communion season, and for which we came too late. This is the house at which the Annual Meeting was held in 1870. It is very large, and on this day it was well filled, with many outside. Brother Samuel Garver preached, and we tried to follow, but were so hoarse that we could not handle so large a congregation. There were a number of ministers present, but we could not get all their names, hence we omit all. The meeting was interesting, and we trust edifying.

After the meeting we had a fine time of hand-shaking with old friends and acquaintances. Among them was our Aunt Elizabeth Brown, and her husband.

Thence to brother Joseph Saylor's, where we spent a pleasant afternoon and evening. Brother (Dr.) Daniel Spicher, who had been elected to the ministry on the previous day, was in our company.

Monday, 17. A number of friends met us at the house of brother Saylor. The entire company took supper at brother Lewis Berkley's. It was a day long to be remembered. Such a company we will not have soon again. We lodged with brother Berkley's.

Tuesday afternoon brother B. took us to Waterloo where we took the cars in company with Elder E. K. Buechley for Linn county. After traveling by rail road, canoe, and wagon, arrived at brother David Watters, near Derry Creek, about nine o'clock in the evening, and were made welcome for the night.

Wednesday. Brother Watters took us to the meeting-house, where the Love-feast was appointed, to commence at ten A. M. Found the brethren already assembled, in a goodly number. The congregation is under the charge of Elders Jacob Watters and Abraham Stamy. Brethren Jacob Browder, Jacob Murray, C. P. L. Roberts, John C. Miller, and other ministers, besides our company, were in attendance. The meeting was interesting, and we trust edifying. In the afternoon two persons were immersed. We lodged with friend John W. Bonebrake, son-in-law to Elder Stamy. Mr. Bonebrake has the most comfortable home we have seen in the West, having beautiful running water. Hope the family will not neglect to secure a clear title to a home in the beautiful world above.

Thursday. Meeting in the forenoon. In the afternoon went home with brother Daniel Holsinger's, who moved from Franklin county, Pa., to this county last Spring. Nowhere were we more cordially received than by them, and we were made to feel at home. They moved from an old, thickly settled neighborhood into this new country, and are very happy to have friends come to see them. They live five miles east of Cedar Rapids, and within a few miles of Marion, the county seat of Linn county, Iowa.

Friday. This day was mostly spent in company with kind friends. Took supper at brother Thos. G. Snyder's. Preached at the Sand Hill school-house in the evening, to a full house. Lodged at brother Abraham Stamy's, now intermarried with sister Rachael Creger. Here we met a brother and a sister who are deaf and dumb. The family is pleasantly situated and are much concerned for the comfort of their guests.

Next morning we were taken into the carriage with brother Henry Goughenour, wife and daughter, for Waterloo. Called upon brother Thos. Harrison's, whom we found well. Had a very pleasant drive. Took dinner under an elm tree by the way, near Marysville, a meal long to be remembered. Supped with a Mr. Clark, near Enterprise.

Preached at a school-house, at Spring Creek, in the evening, to the smallest congregation we have met in the West. Nevertheless we had a few attentive hearers. Lodged with brother Daniel Deeter's, who lives somewhat isolated from the brotherhood.

Sunday, 21. We set out early in the morning for Waterloo meeting-house, twenty-one miles distant, which we reached in time for forenoon meeting. Found the house well filled, and the meeting opened, so we were set to work in a few moments from the time we entered the house. We felt interested if the congregation did not. Dined at brother Wm. Miller's. In the afternoon we immersed two young persons, in the Black Hawk creek, a most beautiful place for the occasion. Lodged at brother Henry Goughenour's, and made the acquaintance of the family, and of some of the neighbors, and enjoyed a refreshing season of rest; and here too our report may rest.

H. R. H.

Monday, June 24.—Received several interesting letters from home. With what eagerness we did peruse them, and what delight it did afford us to learn that all was well at home. But all was not good news, for in one of them was the sad intelligence of the death of our dear brother John D. Brumbaugh, husband of our sister Hannah. It is hard to believe that we shall see brother John no more. We shrink from the thought of visiting sister Hannah and not to meet brother John ; only herself and six fatherless little children ! How we shall miss his warm, christian salutation, for we did love each other in the Lord. But, although we sorrow for him, we do not mourn for him as those who have no hope, for we have a good, bright hope, that he has gone to the inheritance of the just, for he was a good man. May we all, like he, follow the teachings of our Savior, that we, too may have a good hope for one another and for ourselves.

After a pleasant ride to town and back with brother Goughenour we dined at brother E. K. Buechly's, in company with many friends. In the afternoon we had a fishing party. Caught nearly as many fish as there were persons. Some of them very fine ones. Lodged at brother Buechly's.

Tuesday, 25.—Three wagon loads of our friends went to visit Cedar Falls and the Soldiers' Orphans' School. Cedar Falls is a promising town on the Cedar river, seven miles above Waterloo. The Orphans' School is situated about a mile south of town. It is a four story brick building, and affords comfortable accommodations for over 300 orphans, and teachers, and attendants. The institution is in excellent order ; all the apartments being clean and tidy. Two hundred and seventy-three children, from the ages of six to sixteen, were in attendance. Out of the number only one was sick. We visited her and dropped a word of consolation. This was the last day before vacation, and many of the children were preparing for a visit to their homes. We regard Mr. Tucker, the principal, as an excellent man for the place. He at the same time commands obedience and respect. The state deserves much praise for establishing such institutions for the education and support of those whose supporters sacrificed their lives in defense of the country. Dined at Mr. Fisher's, who resides by the way, and has a hospitable heart, and a provident help-mate.

Toward evening brother H. C. Goughenour took us to uncle John Brown's, mother's sister Elizabeth. Spent a pleasant evening. Found all the living family reasonably well, but mourning the death of one of the members, whose obituary appeared in these columns some weeks ago.

Wednesday, 26.—Returned with brother Goughenour, and on the way called at the house of brother Henry Snyder, but the brother being out in the cornfield we would not have him called from his work, and made our visit short. In the afternoon brother G. took us to brother Michael Raber's where we lodged for the night. Three more of the family belong to the family of God than upon our former visit. May they all grow in grace.

Thursday, 27.—Brother Raber took us to brother C. P. L. Robert's, familiarly called Charlie. Dined with them. We had frequently stopped with this family in Pennsylvania. The sister is not yet fully reconciled to the West. Hope she may become so, for we think her husband is just in his element here. But he should get himself a home and settle down. Some women love a home of their own, where they can arrange things to their pleasement. We are acquainted with several such, and they are among the best of women.

In the evening brother John Buechly took us to brother Martin Buechly's, where we lodged. Have a partial promise of brother Martin to accompany us to Minnesota.

Friday, 28.—Brother B. took us to town, and thence brother John Buechly took us to brother David Knepper's, at Crane Creek, where we dined at about 3 o'clock, being delayed on our trip. Spent the evening with brother Daniel Spicher's, where we enjoyed a social meeting. Both these sisters are daughters of brother Buechly.

Saturday, 29.—Had a social dinner at brother Knepper's. Friend Ressler and sister Rosie, his wife, another daughter of brother B., joined our company. In the afternoon we returned with brother B., where we lodged. Received more cheering letters from home. The best of the news was that the Companion was likely to appear more promptly.

Sunday, 30th. Attended meeting and tried to preach at Orange Grove School-house, at Elder Buechly's. Had good attendance and attention. Dined at brother Samuel Cain's, in company with a number of christian friends. In the afternoon participated in an old fashioned singing school, at the school-house, which we enjoyed very much. In the evening we preached at the Fairview School-house, and were left without ministerial assistance. Lodged at brother Samel H. Miller's, son of Bro. Jonas of Dale City, where this report is being written. At the present time we are all together, brother Beachly, little Emma, and ourself, and all in good order. Health slowly improving, and spirits good.

We are anxiously awaiting the appearance of No. 25. Send it and its successors along speedily.

H. R. Holsinger.

Monday, July 1.—Brother Miller took us to the house of brother Jacob Cobaugh. Here we met brother and sister Gochenour, and brother Abra-

ham Good. In the afternoon got up a fishing party, with the usual success: about half a fish to the man. On Wednesday we mean to try again, and then we will report more fully. Spent an hour with brother Jacob Murray's, across the road. Then lodged at brother Cobaugh's.

TUESDAY, 2.—Dined with brother Henry Mc.Cartney's. Here we first saw No. 25 of the COMPANION. It is certainly a good number, and appears in good order. Our assistants are making themselves quite a reputation during our absence, at least in our estimation. "See here" comes very near being a dun. Be careful, brother assisant, you might hit somebody. Then they would be sure to pay up and quit. The paying up part we would admire, but we cannot afford to lose any of our customers. But we must have the money, that you may boldly say, and we can testify.

Took supper with sister Gillin, a widow with an interesting family of children, who honor and respect their mother. In the evening brother Cobaugh took us to friend John Hildebrand's where we lodged. All the families reported in this visit are from Cambria county, Pa., most of whom we had visited in the east. They all received us very kindly.

WEDNESDAY, 3.—This day had set apart for a fishing excursion. Friend Hildebrand accompanied us with his conveyance. We were joined by three other teams, and our company numbered twenty-six persons, and was composed of men, women, and chidren. The literati was represented by two ministers and one doctor. We went up the North Branch of the Black Hawk, a distance of sixty or eight miles. Arriving at the place appointed, hooks, lines, and bate, were placed in order, and we patiently waited for the fish to perform their part of the sport. But it was soon very evident that it was not their sporting day. However, by "patient continuance" we (I) succeded in capturing one fine pickerel, and drawing another on the sand bank but failed in securing it. Our company caught about eighty fish, mostly of good size, sixty being pickerel. The sisters had made provisions for our wants, and we had a comfortable and palatable basket dinner. We had a very pleasant trip and enjoyed it very much. It was a day long to be remembered.

At four o'clock we returned from the fishing ground. Stopped at brother Daniel Wassum's, where we were entertained the closing meal of the day. In the evening we preached at the Hudson School-house. Fair attedance and good attention. Lodged with brother Daniel Watter's.

THURSDAY, 4.—After breakfast, as is our custom, we read the Declaration of Independence. This is one of the indications of our patriotism. Then brother Watters took us to brother Goughenour's where we dined. Thence brother G., took us to brother John Huff's, who are cousins to Dr. Beachly. The grandmother of the family, Sister Buechly, widow of brother Emanuel Buechly, and sister to Elder John Berkley of Penn'a, also resides here. Here we close this report. We are in good order. Expect this morning to start to Grundy county, to attend a lovefeast.

Harvest is rapidly approching. Most of the wheat is in heads. The prospects indicate an abundant crop, and farmers are much encouraged. For the last three years the crops have been rather a failure, owing to the drouth, and farmers have been very much discouraged. If prices will not fall too low now, grain raising will regain some of its lost repute. But we are made to wonder when looking over these vast plains covered with waving grain, where market can be found for it all. In amount it exceeds comprehension. We would suppose that Iowa alone would raise millions of bushels of wheat. Corn also, looks very well, and everything indicates prosperity.

We expect to return home about the first of August or sooner Adieu.

H. R. HOLSINGER

Brethren's Tune and Hymn Book

The above work is now nearly ready for market. The price will be $1 25, single copy, post paid. We have considerable of our means invested in the work, and should be pleased to sell several thousand copies for cash as early as possible. Will not our friends order them forthwith? First come first served.

Those who order by the dozen will receive one-third off, when sent by express, for cash.

The Passover and the Lord's Supper.

In our travels among the Brethren we have frequent inquiries for the above work, by brother Beer, as proposed to be published, and some are urging it very strongly. We inform all concerned that the work is delayed for want of means. To get the work out in good style, we would require a new font of type, which would cost about $200. Having several other works in press, and our means being very limited, besides having some $1500 in the hands of our patrons, we are often embarrassed in our business transactions. If any of our friends have money they are willing to invest in the work, they can facilitate its early completion, and aid in a good cause. Such can report to our office.

Answers to Correspondents.

JAMES F. TILLEN: Your money was received and acknowledged in No. 24; but you had not given us your address.

GEORGE KRING: We do not print the C F. C. in the german language.

SAMUEL RYMAN: At present we cannot furnish you with No. 23. Vol. 7 is not bound yet; but as soon as we get them we will send you one.

LEVI ANDES: Your letter was received. Will you inform us what No's. are missing, perhaps we can supply. Also, will you not try us again in the line of contributions for C. F. C?

Pious Youth Department.

A Word of Advice.

BY ALICE CARY.

My little lad, I will tell to you
What things to do, what not to do,
If you want to grow up fine:
Arise when the day is breaking sweet,
And earn your breakfast before you eat.
And go to your bed at nine.

When you are called to meals, take care
To wash your and comb your hair;
And neither slur nor shirk,
But have your hat upon its peg,
Your stockings straight upon your leg,
And don't make eating work.

Say "Thank you," when you take your bread
Or smile at least, or nod your head,
And for coffee and tea likewise,
Or slice of toast, or Johnny-cake—
In short, for anything you take;
And "be excused" if you rise.

Don't talk and laugh and make rude jokes,
In presence of the older folks,
But speak both little and low;
And don't get angry, and don't swear
At anybody, or anywhere—
No matter where you go!

Whenever you know a thing is right,
Go and do it with main and might,
Nor let one murmur fall,
For duty makes as stern as claim,
As if an angel called your name,
And all men heard the call.

Little Sins.

A merchant of San Francisco, during the infant days of California, having escaped disastrous fires' grew rich and prosperous. He built a fine warehouse, partly upon the solid rock and partly upon piles, as it was convenient to have a portion of his establishment extend over the water of the harbor.

One night a messenger came to him with the intelligence that the whole concern had fallen to the ground and that bales and boxes of merchandise were thrown into the water.

What was the cause? A worm—a mere mite when young, but nearly as large as one's finger when grown and growing most rapidly, and multiplying in almost incredible numbers—had entered the piles. They had completely honeycombed the interior, rendered them incapable of sustaining any weight.

Is not this like little sins? Does not one beget another, and then another, multiplying to an alarming extent? A child does not become utterly faithless to his parents all at once. One small act of disobedience at first has led many step by step in the course of crime, even into the state's prison.

Another begins to deceive in little things. He does not become a notorious liar all at once, but commences by withholding the truth; then prevaricates; then utters small falsehoods; next larger ones, till his moral sense becomes sadly corrupt, if not entirely destroyed.

And thus, like the mite in the timber these little sins eat into the very life of the soul, destroying its soundness, its health, and making it a mass of uncleanliness, "whose end is to be burned." Beware, then, of *little* sins.

The above incident is also capable of illustrating another important truth. The merchant built his house partly upon rock and partly upon piles, and stored this precious merchandise upon this seemingly secure foundation. But behold the disastrous result! So some souls build their hopes of future happiness, partly upon Christ and partly upon their own supposed good works; but, as these cannot possibly be pure and perfect, they fail in the day of trial, and cause a loss irreparable and never-ending to those who have so foolishly trusted therein.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

"But let every man take heed how he buildeth thereupon."

Be Kind.

Dear young readers of the COMPANION, I say to you with all sincerity of heart: Be kind to each other. You cannot know how soon the angel death may come unto your midst, and take the dear one to whom you spoke so harshly but a short time ago; and oh! what sorrow, what anguish of spirit, what a lifetime of sadness will be yours as you reflect, conscious stricken, upon that last unkind word spoken in anger to a dear little brother or sister, or perhaps a kind father or mother, upon whom you look for the last time, and who now lies cold and motionless before you in the embrace of death! You had not time, or were not willing; to ask forgiveness; and now it is forever too late! Again I say, be kind to each other.

I love you; I desire to see you happy; I long and pray for your salvation. I hope also that all who read this paper, or hear it read, will also desire and long for eternal life; or, in the words of our Savior, "Hunger and thirst after righteousness." I often imagine that I see an older brother or sister reading aloud to the younger members of the family. This is a lovely sight to see. What is more pleasant to behold than a group of happy children united in love and harmony. It gives joy to the parents hearts, and their friends will all love them; God will be pleased with him, and will favor them with mercy and loving kindness all the days of their lives. May the Lord grant us all his peace while we live, and after death a rest at his right hand in heaven, is the prayer of your young brother,

N. S. DALE.

What is Your Duty?

A sick soldier, whose suffering was so great that he often wished he was dead, being asked: "How are you to escape everlasting pain?" replied, "I am praying to God, and striving to do my duty as well as I can."

"What are you praying for?" I asked.

"For the pardon of my sins."

"But now, if your wife were offering you a cup of tea which she had prepared for you, what would be your duty?"

"To take it from her surely."

"Do you think that God is offering you anything?"

"O, yes, sir; I think he is offering pardon to all, through Jesus Christ."

"What is your duty then?"

"Ah, sir," he said with much feeling, "I ought to accept it."

"And yet you keep asking him for what he offers, instead of taking it at once! But now, tell me what you really require in order to be this moment a pardoned man?"

"I only want faith in Jesus," was his answer."

"Come then at once to Jesus. Receive him as your Savior; and in him you will find all that you need for time and for eternity."

"I HAVE often thought," say Coleridge, "what a melancholy world this would be without children, and what an inhuman world without the aged."

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Near WATERLOO, }
June 22, 1872. }

Brother J. W. B:—According to promise made when last in your sanctum, I will now give you a brief outline of our trip. I am aware that the FAMILY COMPANION has received from its senior editor, in whose company we travel, all the main items of news as relating to the churches, and attended by him and us since we left home.

The main object of our trip west is to have rest from our business labors, and to recuperate lost health. With this object in view, by the urgent solicitations of our kind friends, we left Dale City and all that we held most dear belonging to this world, Thursday morning, 16th of May, accompanied by sister Beer and her two children, a blind lady friend—Miss Phaler, Aunt Sally, and Barbara Beachly, brother Henry, little Emma. At Pittsburgh we parted with sister Beer and Miss Phaler, they going east on a visit to their old homes. We had the pleasure of seeing the blind lady, Miss Phaler, comfortably seated with all the necessary arrangements made for her eastern trip. Poor, blind Kate, to you the outer world is all dark; but the good Lord has blessed you with a cheerful soul. I pray the good Lord, that your visit east to your old home and school mates, may prove pleasant. Miss Kate became blind when eight or nine years old. She is a poor, good girl. I bespeak for her, and all such unfortunates, the good will, sympathy, and aid of our brotherhood and all other right minded people.

Our train west leaving earlier than the one sister Beer wished to take for Kittanning, we could do no more than commit her to the care of the railroad employees. We were sorry to leave her and her two little charges; but she was cheerful, and felt confident that she could get to her journeys end without further aid from us.

This same day, in the evening at eight o'clock, we arrived at Wooster, Wayne county, Ohio, at this place we were taken in charge by brother P. J. Brown.

On the 17th he brought us to his home in Congress. Here, for the first time, we met sister Brown, and become acquainted with her interesting family. Her motherly kindness to our party, who had by this time become dusty and tired, is kindly remembered. At the house of brother Brown we met Grand-father Thomas, from West Virginia, uncle Elias Beachly, from Waterloo, Iowa, and others, who all with us shared the kind hospitality so cheerfully dispensed by the family.

My aunt Eliza Garber, lives at this place. We found her quite sick; but by a late letter from sister Barbara, who remained to assist nursing our widowed aunt, we learn that she is about well again.

On the 18th we were brought to the Garber meeting-house, a large plain building, finished rather better than our meeting-house, was well filled with an interested and intelligent congregation. We also had numerous other strange speakers here, some of which, although extensively known through the brotherhood, were strangers to me.

The next day Sunday 19th, we were brought to the Killbuck meeting-house where brother Henry filled another appointment. Here, too, he addressed the sunday-school which is under the superintendency of brother George Fleck, who is an intelligent and zealous worker in the good cause.

On Monday, the 20th, we were brought to Annual Meeting, a description of which, with its proceedings, has been laid before the readers of C. F. C., long ere this will reach you. As the meeting was national in character, the brotherhood was represented by almost every state in the Union. The arrangements for taking care of the delegates and visitors had to be of a corresponding magnitude.

The tent 220 feet long and and 80 feet wide, would comfortably seat several thousand people; but when subjects of great interest were being discussed every avoidable space for standing or other wise, was taken up. The order and attention was such as you would find in an assembly of christians. The one, waiting on the other. On the platform, erected for the standing committee and officers of the meeting, I noticed many venerable looking heads and faces, mostly old standard bearers, whose kind genial, intelligent countenances, and wise councils all indexed that they had grown old in the service of our divine Master. Amongst the Auditory, were seated, probably, six-hundred preachers, most of them young and middle aged. Many of these have a liberal education, self made and reliant, just the men, in my estimation, to carry forward the good work. It did my soul good to see such a body of young and resolute standard bearers enlisted under King Emanuel. In associating and commingling with these young giants, I felt both my spiritual and physical strength reviving, hope it may continue. I made many acquaintances, and received nothing but kind treatment; and should it please kind providence to spare me until our next Annual Conference, which is to be at or near Dale City, I hope to be able to do something in return.

At the conclusion of the meeting, in company with Elder Daniel Keller and brother Henry we took the cars at Wooster, Ohio, for Salem college, Ind. Here we found our children in good health, busy and glad to see us. Here we made the acquaintance of the faculty, friends and officers of the school. The curriculum of this school is such as is adopted at our best schools in the land. To me, coming from the mountains of Western Pa., where pure, sweet water goes rolicking down every mountain glen; and the mountain breezes are laden with the perfumes of the flora, incident to our section, the location does not appear desirable. The school, however is needed and has my best wishes.

According to plan, previously adopted, our young folks obtained a livery team, with which they gave us and themselves a very pleasant and desirable ride, through some fifty odd miles of the north western part of Ind. On this trip we passed through some fine country; passed several lakes, and crossed several streams and marshes. The roads were mostly heavy, and in some places, positively bad. We passed through the following villages, Warsaw, Oswego, Leesburg, Galveston and others of minor import. This trip occupied us two days. We stayed all night at a love-

feast, here we enjoyed ourselves very much. The name of the brother at whose house the feast was held, I have forgotten. Elder Daniel Cripe is the house keeper in the branch. The congregation, though small in number, seems to lack nothing else. Here we had the pleasure to meet our beloved and aged brother Umstead, and made the acquaintance of many others, amongst them, Prof. Miller, formerly Pres., of Salem College, now teaching, I believe a select school at Warsaw. The surroundings at Warsaw are not bad; but I would not like the locality for a school. From Bourbon we went to Chicago, accompanied by our children. Here we remained the guests of Dr. Fahrney's family, of Panacea notoriety. After seeing the sights of the wonderful, and in many respects, new city, spending some time in the burnt district, hunting relics and looking at the effects and results of this wonderful and world-renowned fire, admiring the energy pluck and genius of the Chicagoans in rebuilding their splendid parks, draw-bridges, and tunnels, we also visited the lake shores at different points.

[*To be continued.*]

Dear Companion—I again feel for giving you some items from our, Berlin congregation. As announced through your columns, our lovefeast was to come off on Sunday, the 16th of June. Through the arrangement of an unworthy brother, a lay-member, (how bold some brethren are! but perhaps they do not know the rules by which some Christian professors would like to have the church of Christ to be governed. Be this as it may) brother Beer of the COMPANION office was sent for and preached for us here in Roxbury, by some called "The city of destruction." Just to think! it certainly is as uncommon for the brethren to preach in Roxbury, as it was for Peter to visit the Gentiles; but as the Gentiles were made to rejoice to hear the word of God preached, so depend on it, there are people in Roxbury, who listen to all who preach the Gospel in purity and with power. We had a good meeting and we are promised by another able brother to be visited ere long, and we hope for a happy result. On Sunday morning, brother Beer was conveyed to the place of lovefeast, and many were the disappointments that he did not impart the crumbs from the Master's table. But we are getting used to disappointment as we grow older in this life. Our anticipations are seldom realized, but hope they will be more so in our Father's house at that great meeting of the saints. Brethren Henry Meyers and C. G. Lint spoke to us from the words of Paul, Rom. 1; 16. As far as we were concerned, the inner man was strengthened well, we were made to feel that our foundation was a good one. We admire such preaching, particularly that based on the first line of the text. I believe it is worth a dozen Adam and Eve sermons, such as we are compelled to listen to so often, on such occasions. Brethren, go on in the good work, methinks, I can hear the apostle Paul say, Brethren preach some more such sermons, do your whole duty, show to the world that you are not ashamed of the gospel of Jesus Christ. I say again, we cannot help but praise such brethren, who care not for their popularity in this world, only so they do their duty toward Jesus and his cause. Toward noon, a heavy shower of rain fell, to the refreshment of the vegetable kingdom, while the subject of God's kingdom were refreshed by the crumbs from the Master's table. The evening exercises came, all in good order, except the bretbren from a distance seemed to be ashamed or afraid to speak of the good cause. Brethren, you, who came from a great distance, and were so unwilling to put your shoulder to the Gospel wheel, we certainly cannot praise you. In looking along the long line of brethren, who call themselves ministers, I noticed some who seem bold enough to speak before kings and presidents. Brethren why is it that you do not make yourselves more useful in the call which it is said you have from God? If your call is from God, then speak of Christ and his cause whenever an opportunity affords itself; of course if your call is only from the church, then certainly you should obey her also. I also noticed some young brethren, who might have made themselves useful but would not, they were waiting on their elder brethren. The preaching was good, but as all depended on the few faithful and bold in Christ brethren, while at the same time numbers sat silent without making an effort. We certainly come to think that all cannot be right. I would say yet, in conclusion, brethren labor more faithfully; you all expect a reward and this is only promised according as thy works will be. Our lovefeast is now among the past. I have been requested to give my views on Love-feast which I will do at some future time, "How to have not" and "How to have a good Love-feast," will be the heading. May God guide and direct our every step, so that we may be useful members of Christ's body, and work together in harmony for the furtherance of his church and to the over-throw of Satan's army and power; and when we are done here below, we will be fully rewarded for all our efforts. For Jesus has promised, that where he is, his servants shall be also. Brethren let us remember this and all will be well.

M. HADY.

A Proposition.

Our Savior said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And in order to do this the church, on which rests the responsibility of carrying out and filling this command, must have means, by which she may send preachers where the Brethren have not yet been heard to preach, and our practice unknown, that Zion may be enlarged and God glorified. This is the only command that other denominations can censure us of not fulfilling; and we think they have some reason for censuring us. I honestly believe, that we, as a church, are too inactive in this matter, too little concerned with regard to the extension of our Savior's eternal and ultimate triumphant kingdom. Now we propose, that we try and make a move in that direction, it certainly is an important step—a heaven-ward stride. And as means are necessary let this be the first step in order. We believe the means are within the church and brotherhood; and we farther believe, that we have a sufficient number of brethren and sisters within the pales of the church, who have the cause of Christ at heart, with so warm a desire for the extension of his church and kingdom, that if the proper course be taken, by the time of our next A. C. we can have a treasury of thousands to be used for that purpose. It is estimated by some that our members number about 100,000. Now, out of this

number, there certainly one-tenth, who could spare one dollar, between this and next A. C., and give it as a free-will offering for the cause of Christ, and not miss it at the end of the year. I possess but very little of this worlds goods, and know many brethren who can or could give 50 dollars easier than we 50 cents. But just right here, we will give our proposition and plan. I herewith send my name to the editors of the C. F. C., which is to signify that I will pay one dollar; now let every brother and sister who will pay one dollar, send his or her full name, and when one thousand names are sent in and registered, let it be made known through the C. F. C., and I will send my dollar, and so let every one who had sent his or her name, and let the receiver deposit it in bank for safe keeping till next A. C., and let the names continue to be sent in, and when 500 more names are sent in and registered, let each one send his dollar, and so on. I cannot help but believe, that the receiver can make at least 8 or 10 deposits until next A. C. (I will here state, brother Henry, the brother to whom this money is to be sent, I will leave for you to name. I would suggest that yourself be the one, if you think you can keep it from getting mixed with other money which is received daily.) To give encouragement and interest to the subject embraced in the foregoing, I will here state what we know has been done in preaching where the Brethren had not preached before. Some 18 months ago, our beloved Elder Jacob M. Thomas, accompained by another of our younger ministers, took a trip up through W. Va., and they came into a community where the brethren were unknown, and they preached the word to them, and the people believed, and were baptized, and a church organized before they left them, in the short time of a few weeks, and is now a prospering congregation. Dear brethren and sisters, come one, come all, and let us put our shoulders to the wheels of the chariot of salvation, and let Zion move forth in her strength to the glory of God and the salvation of souls.

M. J. Thomas

Shinbone, Pa.

The abuse of privileges must be an aggravated sin.

Minister's Pay.

Truth is truth, but as a defender of it, some one has understood me to be a cold advocate. Young writers need practice, else they will not always be understood.

Brother Meyers has criticised an article of mine that I hoped had found its way into the Editor's waste-box. However, so long as I feel eager to write, I will not object very much to a friendly criticism. The pen has hard battles to fight; and if mine gets engaged, I'll study how to best wield it in the good cause. I don't wish to boast, but I doubt whether there is a "young Dunkard" living to-day who has done more public writing than myself, (I say "young Dunkard" because—I blush to speak it—I was called that by way of reproach, while carrying some tobacco in my pocket for a tobocco chewer,) and, until recently have had no one to publicly criticise any of my productions. My views and those of my senior brethren must be much alike, or my compositions of so little value that no one has taken exceptions to them, except brother M.

Brother M, it was not exactly the preacher's money, or rather, the money that should be paid him for his work of zeal, that I had allusion to. We don't want our ministers to become covetous. There is danger in this, as has been observed with the money-making preachers of so-called christendom.

The Rev. Mr. S., of DeGraff, received annually a salary large enough to afford him luxuries such as kings love to dine upon. But his wife could wear more silk dresses, and furnish the house in style more readily, if he would accept of a situation where his already large salary could be increased at least one-third. Such a way of thinking, God forbid that our dear brethren shall fall into. We want our ministers to ever bear in mind the good of the cause for which Christ died. But at the same time we insist, as brother M will find we have already hinted in the article he referred to, that our brethren "bear one another's burdens and so fulfill the law of Christ." We don't want the preacher to work so hard with his own hands as to neglect the Lord's work. It made me blush when I heard of that good, old, gray-headed minister having to chop cord-wood, while some of our *idle* brethren were enjoying their own cheerful fireside. Yes, I say it is a shame that such old brethren, who have done so much for the good of Zion, to be compelled thus to labor. May the great God speed the day when the puny arms of his finite creatures will no longer be held up in opposition to what the church is now so eagerly laboring for—the salvation of the soul, at the expense of all human *selfishness*.

F. M. Snyder.

Church News.

Brethren and sisters in the Lord, having a desire to read church news, and to hear how the church affairs are prospering elsewhere. I will try to pen a few lines for the benefit of others, and tell them how we are getting along in the Ephrata branch of the church, in Lancaster Co., Pa. We held our Annual love-feast on the 7th and 8th of June, and had quite a good season of it, especially the second day. The word was dealt out to overflowing by the strange brethren present. It seemed we should never forget the kind admonitions, and the solemn warnings which were dealt out. But alas, for mortal man! ever forgetful of his duty, ever prone to do evil & to walk in his own way & condemnation. We have had several additions to our church this season; not so many as we would like to see, but are glad that so many were willing to turn with us, and hope the Lord will add some more before long.

Our siter church, the West Conestoga, also had a very pleasant love-feast the latter part of May, which was quite a refreshing season, to ourself, at least, if not to others; for we are always made to rejoice to see poor and weary sinners led to the water for baptism, and this was the case here. They have had quite a number of accessions this season, and we hope the Lord may be with them, that they may have many more also throughout the brotherhood.

Levi Andes.

Lincoln Pa.

If a person "faints," place him on his back and let him alone; he wants arterial blood to the head; and it is easier for the heart to throw it there in a horizontal line than perpendicularly.

Brethren Editors :—On the 22nd, I left home to attend a love-feast in the Middle Creek branch, Somerset Co., Pa. Met with the members that evening, and in feasting enjoyed ourselves very much Had the largest membership present I ever saw there on any such occasion, and better order among the friends than I ever saw there before, to my recollection. However our county is improving in that respect of late. At the same meeting we ordained Brother Tobias Meyers, as an assistant to Elder Adam F. Snyder. Preaching on Sunday morning at 10 o'clock, well attended. Principal laborers present Eld. H. Meyers of Ill., E. S. Miller, of Hagerstown, Md. George Schrock of Berlin, and the writer. I returned home on the 24th.

On the 25th I started for Columbiana Co., Ohio, where I safely arrived on the same evening. Lodged with brother Bowman. Next morning, 26th, he took me to place of meeting. The name of this branch is "Sandy." Part of the members are in Columbiana, and part in Stark counties, Ohio. The ministers here are Lewis Glass, David Byers, J. A. Clement, Aaron Shively. At 10 o'clock the meeting opened for public services. By this time a large crowd of people were gathered together ; some to see and hear, others, to be seen. Here I met with my old brother H. Kurtz, and that, too, for the first time on an occasion of this kind ; and for the first time, to my recollection, that I heard him preach. Here the principal speakers were P. J. Brown, Eld. H. Kurtz and N. Longanecker, all of Ohio. Had the pleasure of forming the acquaintance of Eld. H. Brumbaugh, Daniel Clapper, and J. J. Hoover. This was a good meeting, well attended ; and the members were much encouraged. There was one added by baptism. Brethren Lewis Glass and David Byers were ordained to the full commission, and Aaron Shively to the second degree. I shall long remember this meeting.

On the 27th I left this place to meet with the brethren in Lewis Co., W. Va. I safely arrived there on the evening of the 28th. Opened the meeting next morning, 29th, and continued over Sunday. Here we had what I call a very good meeting. True we had not as many members as we have in other places, but what are there are wide awake to the cause. The strange brethren at this place were Dan. Hays, John Friedly, and Joseph Houser of W. Va., and the writer. Brother Hays and I did the labor. At this place I was agreeably disappointed. : first, as to the country ; and secondly, in the roads. I was almost afraid to enter upon my journey thither ; but I am happy to say, so far as I came, the country is good ; not as level as are the prairies, but they have a good, productive soil, and not many stone to hinder them in the tilling of the ground ; and the road I traveled over is good. I would advise travelling brethren to sometimes call in and see the members of the West Fork branch, Lewis Co. Brethren, be assured your kind visits are not soon forgotten by the members there. O how they loved to tell about the good meetings they had when Eld. John Wise was among them, and at another time brother P. J. Brown. Brethren you made impressions there that will remain as long as the minds of those individuals remains active. God bless you for it. Now I am at home again, July 2nd, found my family all well, and myself in good health. This is becoming too long. I shall say to all my brethren at the places above mentioned, you have my sincere thanks for the kindness you bestowed upon me, while in your midst. May God bless you for it. Amen.

C. G. Lint.

Brother Holsinger :—Will you or some other brother give an explanation of the following passage of scripture ? "Else what shall they do which are baptized for the dead ? If the dead rise not at all, why are they baptized for the dead ?" 1 Cor. 15 : 20.

John J. Brown.

From Galesburgh, Neosho County, Kansas.

Dear Brother Editors :—We wish to be heard through the Companion. We have now an organized church in Neosho county, Kansas, called the Neosho county church, with twenty-four members, two speakers, one Deacon. We are under the Eldership of brother Isaac Hershey. We invite brethren emigrating west to give us a call. Ministering brethren are very much needed. If we would attend all the calls, we would be away from home the most of our time, which our temporal circumstances will not admit. There are brethren in almost every county in Southern Kansas, calling for preaching. How can their wants be supplied. You, brethren, who are rich in this worlds goods, and have ministering brethren to spare, think of us. We would not mind to spend our time in this service and do what we could, but what would become of our family who depends upon us for support ? All letters of inquiry promptly answered. Written in love in behalf of the Church.

S. Hodgen.

Galesburg, Kan.

Appeal to the Churches.

We call the attention of the Brethren and friends to our situation, circumstances and wants. We are situated in a locality where we are much in want of a Meeting-house. In many places we meet in School-houses, and sometimes in private houses and dwellings, which are too small and inconvenient for the congregations attending. The meetings generally are well attended, much interest manifested, and good order observed. The church here seems to be in a good and prosperous condition and the friends around us seem to manifest a strong desire for the prosperity of the church ; hence, we see and feel the great want of a suitable house for public worship ; yet considering the circumstances of the brethren and friends generally through our western country in a pecuniary point of view, (many at least), we find we are too poor, and not able to build, but all are willing to throw in their mites and do what they can to assist in the good work. We have therefore concluded to try at once and see to what extent our Brethren and friends in the various churches of the brotherhood where plenty abounds, will assist us in the good cause and aid us in building a suitable meeting-house in the Hamilton Branch. Here brethren is a call for missionary aid. Who will heed the call ? Truly your donations, contributions and mites will be thankfully received, and the Lord will reward you for your labor of love. "The Lord loveth a cheerful giver."

Contributions can be sent to either of the subscribers who are appointed as a committee of arrangement. Time given for payments until December

1st 1872. If however, brethren or churches could certify to the amounts they will contribute, by August 17th next it would be considered a favor.

A beautiful 2 acre lot has been donated by brother Abram Sell for the M. H. and a church burying-ground, 4 miles North of the town of Hamilton.

Daniel Peffly, Altovisto, Daviess county, Mo.

Jacob Naugle, George Witwer, W. B. Sell, D B. Sell, } Hamilton, Caldwell county, Mo.

Announcements.

LOVE-FEASTS.

Please announce that, the Lord willing, there will be a communion meeting in the Yellow congregation, commencing on the 18th of Oct. next, at ten o'clock A. M., 3 miles North West of Bourbon, Marshall Co. Ind., at Jacob Sints'.

D. Heckman.

MISSISSINAWA CHURCH, Delaware Co., Ind.

Dear Companion: Say to all your readers, that, if the Lord is willing, we will have a Lovefeast on the 21st of August next, and that a cordial invitation is extended to all, and especially to the ministers. Those coming by R. R. will stop off at Eaton, on the Ft. Wayne, Muncie & Cincinnati R. R., which is one-half mile from place of meeting.

W. R. DEETER.

Royerton, Ind.

MARRIED.

At the residence of the bride's parents, in the Smith Fork church, Clinton county, Mo., by Elder Daniel D. Sell, ISHAM GIBSON, of Macoupin county, Ill., to sister EMMA K. SELL, of the place above named.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In Tenmile congregation, March 20th, Washington Co., Pa., of Consumption, sister ISABELLE GARBER, daughter of Wm. Garber deceased., aged 29 years, 1 month, and 2 days.

"Prepare to meet thy God."

J. Wise.

Sewickly Hill, Pa.

On the 26th of June, in the Sandy Church of Columbiana and Stark counties, Ohio, ALVARETTA STUCKEY, oldest daughter of brother Simon B. and sister Annie; aged 15 years 6 months and 1 day. Disease, Inflamation of the Bowels. Her affliction, which lasted nearly five weeks, was borne with much patience. Her distress and sufferings accompanying the disease were often beyond comprehension, or the power of tongue to tell. On the 28th her young, cold body, which but a short time previous was so full of life and vigor, meeting her parents at the station to convey them home on their return from Annual Meeting, was interred at the Center Meeting-house Cemetery 2 miles south of Louisville.

Funeral services by brother D. Byers and others.

John A. Clement.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

J. A. Hershberger	75	E. Showalter	1 50
David Workman	4 00	Allen Boyer	15 50
B. Flory	10 00	N. Weber	1 00
Jacob Moore	1 00	E. Nisbler	1 00
J. Forney	1 50	Horatio Renner	90
J. M. Snyder	1 50	T. B. Bogenslef	90
J. K. Dennis	90	J. W. Kline	90
J. O. Watter	75	Paul Wetzel	90
T. Harrison	75	Jacob Shively	90
J. W. Bonebrake	1 50	David Ervin	90

Advertisements.

WE will admit a limited number of select advertisements at the following rates.
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
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S. T. Bosserman.

8-16-3ms. *Dunkirk O.*

Pittsburg, Wash ington and Baltimore R. R.
TIME TABLE.

Commencing Monday, June 10th, 1872.

EASTWARD.	Thro Mail.	Balt. Exp.	Confluence Accomm'n.	
	A. M.	P. M.	P. M.	
Pittsburgh	6.00	7.45	3 20	
Broadford Junct'n	9.20	——	6.36	
Connellsville	9.35	10.15	6.50	A. M.
Confluence	11.10	11.15	7.55	6.25
Mineral Point Junc.	11.52	11.53		7.19
Dale City, (Meyers' Mills Station	P. M 12 22	A. M. 12.21		7.55
Bridgeport	1.17	1.18		9.10
Cumberland	3.00	3.00		10 00
Baltimore	8.55	8.45		
Washington	9.50	10.05		

WESTWARD.	Thro Mail.	Pitts Exp.	Con. Ac'n	Cor'll'e Acc'n
	A. M.	A. M.	P. M	
Cumberland	8.55	3.40	4.50	
Bridgeport	9.48	4 22	5.37	
DALE CITY	10.54	5.35	6 45	
Mineral Point	11.30	6.05	7.16	
	P. M.	——	——	A. M.
Confluence	12.40	7.15	8 05	5.15
Connellsville	2.15	8.50		6.30
Broadford	2.25	8 56		6.35
Pittsburgh	6.10	11.00		9 50

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AND
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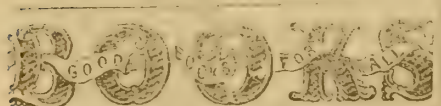

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The Christian Family Companion, Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the Church of the Brethren, sometimes known by the name of "German Baptists," and vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*, that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lords Supper, the Holy Communion, Charity Nonconformity to the world, and a full resignation to the whole will of God, as he has revealed it through his Son Jesus Christ.

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X. Does the District understand the A. M. to mean that we should dispose of our likenesses entirely when it advises us to put them away? See minutes 1859, article 21.

Answer. The A. M. understands the phrase "put them away," to mean to put them out of public sight.

XI. What is to be done with a district of church that tolerates its members in taking Illegal interest for money loaned, after A. M. has decided again and again that it is wrong to do so?

Answer. This A. M. thinks that that church should be visited by the elders of the adjoining churches to set in order the things that are wanting.

XII. Is it according to the gospel and the order of the brethren for members of the church to teach instrumental music in public schools or elsewhere? We desire the dear brethren assembled in District Meeting to give us an answer on this subject.

Answer. While we know of no direct scripture on the subject, we can only give our advice on the query. And as we believe instrumental music to be of the world and not of the true church of God, we think members had better not engage in teaching it. But we submit our answer to A. M. This Annual Meeting confirms this answer.

XIII. Whereas the A. M. of 1866 in organizing District Meetings says, the District Meeting shall endeavor to settle all questions of a local character; and, whereas, it is known that questions of such a character have been settled according to truth and justice by individual churches, aided by elders called by the church. Yet there are always some members who are dissatisfied, and appeal to A. M. for committees from abroad at heavy expenses, &c., which are no more competent of deciding correctly than the elders on the district in which the cases occur. Therefore the District of Eastern Maryland petitions the A. M. to authorize the several District Meetings, to settle all questions and cases arising among them not of a doctrinal character.

The A. M. postponed this question.

XIV. Will the A. M. confirm or reject the answer formed by the standing committee to article 7 of the minutes of 1871?

Answer. This A. M. confirms said answer.

XV. Can brethren in the ministry who have fallen into the gross crimes mentioned by Paul in 1 Cor. 5th Chapter, ever be restored to their office? and if they can, in what way shall it be done?

Answer. We think they may under some circumstances, and the church having to act should judge whether such circumstances exist. But we think it should be by the unanimous consent of the church, and in the presence of at least three elders. But there are some cases so grievous that we cannot receive them into their office.

XVI. Will not this meeting urge a change in holding our A. M., as the present system is very unsatisfactory? A reconsideration of query 4 of last A. is desired.

Answer. This A. M. readopts the answer of query 4, 1871.

XVII. The following resolution contains the decision of the Meeting upon the subject of feet-washing:

Make no change whatever in the mode and practice of Feet-washing, and stop the further agitation of the subject.

XVIII. Whereas, both the new English Hymn Book and also the German are not used in some few of the churches of our brotherhood, and whereas, the use of the two books, the old and the new, causes at times considerable inconvenience, and for this and other reasons it is desirable that but one book should be used in our churches; and whereas the reason given by some brethren for not introducing the new book is, that the A. M. has never given them its sanction; and whereas, the English book had, before its publication, been presented to the A. M. for an expression of its judgment upon the character of the work, but for want of time no expression was given; and whereas, the new books, both the English and the German, have now been before the brotherhood for some time and have given general satisfaction; therefore, resolved, that this A. M. give the new books its sanction and liberty to all the members of the churches to use them.

XIX. *Resolved*, that the request of John Dannis, and his brethren of the State of Maine, in regard to a ministering brother being sent to them to preach the Gospel and make known to them the order of the Brethren, should not be slighted, but prayerfully considered by the A. M., and measures adopted to carry the same into effect.

Answer. We think the Minutes of 1860 and 1865 give the church ample liberty to make arrangements to meet the case above alluded to; We, therefore, refer the subject to the District Meeting from which it came.

XX. We desire the A. M. to correct the Minutes of last year, Art. 5, so as to read, is it right for a brother to swear his life against a man for any cause, instead of swear his life against a brother.

Answer. We adopt the correction.

XXI. Will this Meeting allow brethren, and especially ministering brethren, to engage in the banking business?

Answer. Not advisable for brethren to engage in such business. See Matt. 6: 3.

XXII. We desire the A. M. to reconsider the 31 Art. of the Minutes of 1844, and if the present answer may be adopted, then what shall be done with a brother who violates the decision?

The Query above alluded to, with the Answer, are as follows. Whether a brother may go to the Legislative Assembly as a representative of the people agreeably with the Gospel? Considered, that though we look upon the higher powers of the world as being of God, for the protection of the pious, &c., and desire to be thankful to God for the benefit we enjoy under our government, and feel it our duty to pray fervently and daily for the same, we cannot see how a follower of the meek and lowly Savior can seek and accept an office of this kind consistently with the Gospel he professeth. See Matt. 20: 25—28; Mark 10: 42—46; Luke 22: 25; John 17: 16, &c.

The Query was reconsidered, and the following answer given by this Meeting:

Answer. We readopt the answer to the Minutes alluded to and consider that any brother who suffers himself to be elected to such office as that named and to serve in it, cannot be retained as a member of the church.

XXIII. Which is the most in accordance with the Gospel and example of Jesus and his disciples, to close our Lovefeasts in the evening with singing or with prayer?

Answer. This Meeting thinks singing last is most in accordance with the Gospel.

XXIV. *Requests for Committees to visit churches in the different districts, and which were granted.*

1. A committee to the Shanesville church, Tuscarawas Co., O., John P. Ebersole, Samuel Mohler, and Daniel Brower.

2. For the Donnel's Creek church, Clarke Co., O., John Wise, John Metzger, Joseph Henricks, Hiel Hamilton, and R. H. Miller.

3. For the Beaver Dam church, Frederick Co., Md., D. P. Sayler, Jacob Price, and Joseph Rohrer.

4. For the Beaver Creek church, Washington Co., Md., D. P. Sayler, Jacob Price, and Joseph Rohrer.

5. For the Spring River church, Jasper Co., Mo., also for the Cedar Creek church, Cedar Co., Mo., and perhaps to other churches, William Gish, [illegible] Hedges, Isaac Harshey, John Harshey, and Enoch Eby.

6. For the South Salem church, Montgomery Co., Ohio, Samuel Mohler, Isaac Miller, and Samuel Garber.

7. For the church on the North Branch of the Wild Cat, Ind., H. D. Davy, John Wise, and Joseph McCarty.

8. For the Chiquo's Creek church, Lancaster Co., Pa., and the Indian Creek church, Mont., Co., Pa., D. P. Sayler, Joseph Hunsicker, J. G. Gluck, Daniel Keller, and Samuel Lehman.

9. For the Chippeway church, Wayne Co., O., Joseph Rittenhouse, Jacob Carver, Conrad Kayler.

10. For the St. Joseph church, St. Joseph Co., Ind., Bloomingdale church, Michigan, Elkhart Valley church, Ind., Solomon's Creek church, Ind., Antioch church, Ind., and the Salamony church, Ind., D. P. Sayler, J. Wise, H. D. Davy, C. Long, B. F. Moomaw, J. Quinter, and Daniel Brower.

11. For Hurricane church, Bond Co., Ill., Joseph Henricks, David Wolf, Daniel Neher.

12. For the Silver Creek church, Ogle Co., Ill., John Metzger, Enoch Eby, and Samuel Lehman.

13. For the Ox Creek church,

XXV. REQUESTS FOR THE A. M.

1. The Elk Lick congregation, Somerset Co., Pa., renews its application for the A. M. in 1873.

2. A request for the A. M. in Southern Illinois in 1874.

As there was but one request for the A. M. in 1873, that from Somerset Co., Pa., the A. M. of 1873 will be held, the Lord willing, at the usual time, commencing on the first Tuesday after Whitsunday, with the the brethren of the Elk Lick church, Somerset Co., Pa. All the needful information concerning the place, &c., will be given in due time.

The following brethren were appointed to correspond with the R. R. Companies, to obtain half-fare rates for going to the Meeting: Knox Co., O., Samuel Mohler, James Quinter, David Long, a Flory, and Daniel Brower.

14. For Fall Creek church, Highland Co., O., H. D. Davy, J Quinter, and J. France.

John Beeghly, of Ill., G. Witwer, of Mo., and Jesse Calvert, of Ind., for the R. R. west of Pittsburg; ank H. R. Holsinger, for the Pittsburg, Baltimore and Washington R. R.

After singing, exhortation and prayer, the Meeting adjourned.

STANDING COMMITTEE AND OFFICERS.

H. D. Davy, Jacob Garver, John Brown, D. B. Sturgis, Jacob Metzger, R. H. Miller, Samuel Lehman, John Metzger, E. K. Beeghly, Christian Long, Daniel Zook, William Gish, Samuel Mohler, A. Malsbee, Ab. Naff, Solomon Garber, Martin Cosner, D. Long, D. P. Sayler, Jacob Riner, Jos. Hanawalt, J. Wise, and J. Quinter.

MINUTES
OF THE
ANNUAL MEETING
OF THE
BRETHREN,

Held in the Chippewa Church, Wayne County, Ohio, on the Farm of Cyrus Hoover, May 21, 22, and 23, 1872.

On Monday a large number of elders collected according to previous arrangement, and conferred with one another upon the subject they met to consider.

On Tuesday morning the General Council Meeting was opened in the ordinary manner, by devotional exercises, and the reading of the 15th chapter of the Acts of the Apostles.

In opening and examining the papers presented to the Council, it was ascertained that the following subjects were sent to the meeting to be considered. Accordingly they were considered in the fear of the Lord, and decided as herein stated.

I. Has the Church a right to pass resolutions and decisions and enforce them to the expulsion of members from the body without thus saith the positive law of the Lord?

Answer. The church shall not expel any member without gospel authority.

II. A request to consider Query XX. of A. M. of 1870.

There was a reconsideration of the query referred to, and the answer of 1870 was renewed, and ordered to be put on the present minutes. It is as follows: "This A. M. renews its disaprobation of the use of tobacco, and especially at the time, and in the place of divine worship, and believes it should be classed with other vain and useless things."

III. Are members justifiable in refusing to commune with Bishops of other churches who tolerate pride in their churches, when the A. M. makes it their duty to enforce plainness?

Answer. Not until it is understood that the elders who are said to have tolerated the evil alluded to, have been admonished and labored with to get them in order.

IV. Has the church the right to enforce her decisions according to Matthew, 18th chapter, in matters where the gospel is silent?

Answer. There may be evils of sufficient magnitude to require a resort to the extreme of the course we are directed to pursue in Matthew 18 chapter, though those evils for which members are dealt with, may not be specified in the gospel, but at the same time are clearly violations of the principles of the gospel.

V. Is the gospel a perfect law to govern the church in all things necessary to salvation?

Answer. It is.

VI. What is the ancient and established order of the Brethren, when elders are called to labor in another arm of the church? Are they to be taken in the private council with the laboring brethren of that church or not?

Answer. They may be taken into the private council.

VII. Is it according to the order of the Brethren in private council, that there be a unanimous consent of the "official brethren" concerning any matter before it can come before the church?

Answer. The official brethren should not bring a matter before the church if they are divided, until they have called the assistance of bishops of adjoining districts.

VIII. Can the church tolerate a member in the body, that is a member of the society or order called Grange or Patrons of Husbandry?

Answer. No brother or sister should have anything to do with such an order, it being a secret bound, and from appearance, a political association. And members who have united with it, and persist in it, should be dealt with as transgressors. See minutes of A. M. 1870.

IX. Is it right according to the gospel and rules of the brethren for one arm of the church to delegate to another arm the power of restoring back to the church a member who had formerly been disowned by the arm first named above?

Answer. It has the power by sending the charge with the testimony, in connection with the testimony where the member resides.

Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments.—Jesus. At $1.50 Per Annum.

VOLUME VIII. DALE CITY, PA., TUESDAY, JULY 16, 1872. NUMBER 28

Humility.

Humility, as a Christian virtue, is opposed to arrogance and assumption. Men are apt to think too highly of themselves, and on account of adventitious circumstances, and accidental rather than permanant or inherent qualifications. The fact that you may have large wealth does not make you a better man. You may have an exalted position in society, but that will not give you excellence; it may be disadvantageous, in the giving of a greater prominence to your peculiaraties.

Humility is a true estimate of ourselves: of our unworthiness; of our weakness, of our insufficiency and entire dependence on God for wisdom, holiness, and happiness. Do you feel your unworthiness? This will lead you to think of the worthiness of Christ. Do you feel your weakness? In him is your strength. Do you realize your insufficiency? Your "sufficiency is of God." Then you can rejoice that "Christ is made to you wisdom, and righteousness, and sanctification, and redemption."

Humility is characteristic of true greatness. This is exhibited in the remark of Newton respecting himself. After astonishing the world by his discoveries in science, he observed that he had busied himself in finding on the shore a few pebbles a little smoother than others had obtained, while the ocean of truth lay unexplored before him.

Wesley' having traveled, toiled, preached, written, and endured for the benefit of others till the eighty-eighth year of his age, said, on his dying bed:

"I the chief of sinners am.
But Jesus died for me."

St. Paul's estimate of himself is, "Who am less than the least of all saints." And yet his labors were more abundant, and his sufferings greater, than the other apostles. All his talent, his influence, and whatever he had he considered as bestowed on him; and that which regulated, directed, and sanctified them in his great work, was the grace of God,—by grace I am what I am. John Fletcher sympathized with Paul in the practical idea of humility, seeking to be "the least, the last, and the servant of all." Are you reader, learning this lesson of losing yourself in the spirit of this grace, and yielding to its guidance in the service of God!

Behold in its perfection in your Savior, this characteristic of true greatness: "Who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Referring particularly to this trait of humility, the apostle says: "Let this mind be in you which was also in Christ Jesus." Pray for this, labor and strive for it, and you will assuredly find, in its posession and enjoyment, that the hight of Christian perfection is the depth of humble love.—*Haven.*

For the COMPANION.

Be ye a Separate People.

Dear brethren and sisters, it is our duty to examine ourselves to see whether we are actually a separate people, or whether we are still following the viles, vanities, fashions of this world, which will sooner or later pass away. Have we laid up treasures in heaven where moth nor rust do not corrupt, nor thieves break through nor steal?

Now, dear reader, I am afraid, if we examine ourselves, we must all confess that we have come short of our duty—we have separated our minds and thoughts enough from the world and worldly affairs, and lived too much in conformity with the world. In Cor. 6: 14, we are admonished not to be "unequally yoked together with unbelievers," &c., and in 17th verse we are admonished to come out from among them and to be a separate people, and to touch not the unclean things, and he will receive us. If we have actually separated ourselves from the world, and have lived to the commands of our Lord and

Jesus Christ as we ought to, then we have the glorious promise that he will be a Father unto us, and we shall be his sons and daughters, and if sons and daughters, we shall be heirs, and joint-heirs with Christ Jesus. Therefore it is of the greatest importance to watch and pray that we may not fall into temptations, so that, when we come to die and leave this tenement of clay, we have a house not made with hands eternal in the heavens, where there will be no more troubles, trials, difficulties, and temptations to contend with, but where all will be peace and harmony forever and ever.

H. J. WEIMER.

Mineral Point, Pa.

For the *Companion*.

The Rise and Progress of Clergy—So-called.

The title of Clergy is an assumed title that they have appropriated to themselves. The original import of the word means heritage, God's heritage. Peter makes the proper use of the term when he says to the bishop, "he shall not lord over God's heritage." Then the term means the church of Jesus Christ and not the priests. Do the protestant priests assume that favor? Yes they do. Hear the language of Mr. Nevin, the president of Marshall College. In the Mercersburg Review of September 1846 pages, 137, 38, he says, "As among the Jews so still there are Levites who stand between the altar and the worshippers." The office of the ministry is a ministry not in name only, but in fact. The minister is the mouth of God to man, and the mouth of man to God. The office which he holds is the investure of ministerial grace and authority. He does not act from man, or by man; but by Jesus Christ for man. No man can take this office to himself. The people can not invest him with the power of a minister who is to serve them in the office. The gift must be received, as Timothy received it. When he is properly commissioned in his place, the minister can say I was not called to this place by the vote of members, but through the body. Now mark well the division. His meaning is the Clergy and not the church; a flat contradiction to the word of God. Then, according to Mr. Nevin the church of Christ is a mere instrument of convenience. "I came from God to man," this is the import of his argument. If it be so, I would advise all of that denomination to deliver up their Bibles to his reverence. The pope of Rome never claimed any more than to be sole dictator of the Bible, and Mr. Nevin claims the same. I see no difference between the church of Rome and the Protestant church; not a particle of difference. I claim no affinity to what is called the Protestant church, and think I speak the sentiment of the brotherhood in general. We claim no dictator but Jesus Christ and his apostles. They with John the baptist, were the only persons commissioned under the new dispensation. All others who claim to be sent of God contrary to apostolic usage and practice are nothing but self-deception, they protest against the commandments of Jesus Christ. Well may they assume the name protestant, it is their proper name. We hear it thundered from the pulpit, that they are protestants. They protest against baptism, the Lord's supper, and the washing of the saint's feet; which Jesus Christ rigidly commands his followers to observe unto the end of the world. I see no shade of difference between the church of Rome and the Protestant church. They both protest against the teachings of Jesus Christ and his apostles. Our first example was the claim of a minister of the German Reformed church, Mr. J. Nevin Our second example shall be selected from the Methodist Episcopal church. Her claims are officially announced that all powers, whether, legislative, judicial or executive, are claimed and exercised by the preachers. It was conceded by all her members, that their clergy as well as all others were called of God to expound the scriptures. This, none doubted; but doubts arose in the minds of many, whether the preachers had the divine right, to the absolute goverment of the affairs of the church, without control in any shape. The number of such persons who entertained these doubts were numerous, and in high standing in the church, and extended over the U. S. They therefore made a common cause of it, and united in petitioning the General conference, that being the legislative department of the church, and assembles every four years. It is composed exclusively of delegates from the annual conference of preachers. This G. C. met in 1828 at Pittsburgh, Pa. To that body numerous petitions were sent from all parts of the Union, humbly and respectfully begging for a

participation in making laws that were to control them and their posterity after them. As members of the M. E. church, having freely aided in building churches and parsonages, and liberally supported the preachers, they humbly conconceived that they had some right over their own persons and property, more than being mere instruments for the preachers to work out their own purposes and interests with these God called preachers. After deliberating and viewing the whole matter, they replied to the petitions in the following language; We, being the divinely authorized expounders of God's holy word, and administrators of the moral discipline of his church are therefore in conscience bound not to permit our administrations to be authoritively controlled. Here you discover the popish claim to govern the church by divine right. To rule the conscience of her members. This is claimed by all of that class of God called ministers. The pope of Rome, never claimed more than to be the dictator of the scriptures; and to have the control over all the temporal concerns of the church. As the methodists have all their meeting-houses, their parsonages and their book Concerns under the control of the preachers, which is worth millions of dollars, held by trustees, at the control of the clergy. What we have written is strictly true, as we were eye and ear witness to the same, to our great mortification, to see men that dropped down from heaven quarreling and abusing each other about God and mammon.

H. KOONTZ.

Prayer a Key.

TRANSLATED FROM THE GERMAN.

Prayer is a key, for it opens to us the door to the knowledge of God. None can understand anything spiritually of the character and glory of God but those who go to Him to be enlightened. When we go to Him as the Father of lights and call upon Him, by the very act we place ourselves in the beaming splendor which goes out from Him. We come to the light, and He is ever ready to open to us the door, if we but use the key.

2. Prayer is a key, because it opens to us the knowledge of ourselves. Just as I bring an object out of the darkness into the light when I wish to examine it, so I bring my dark and spotted heart to the light, when I come to God in prayer. In the light of his holiness, and love, and joy, I see my own sinfulness, and shame, and misery. The nearer I go to him the more clearly I see myself, and know what I am. Prayerless men do not know themselves. They have never seen themselves in the light of God, and they think they are good and blameless; but praying men know the wickedness of their own hearts. "Now mine eye seeth thee," says Job; "wherefore I abhor myself and repent in dust and ashes."

3. Prayer opens to the soul the glory of the natural world. A prayerless man does not know one in a thousand of the beauties of nature; and what he sees not, that he cannot enjoy, as the spiritual man enjoys it. "For Thou, Lord, rejoicest me by Thy works; I joy in the works of Thy hands. O Lord, how great are Thy works, and Thy thoughts are very deep. The brutish man knoweth not, neither does the fool understand this." God makes the hearts of these rejoice in His works, whose joy is so near to Him.

4. Prayer is a key, for it opens to us the clearest and most glorious knowledge of heaven. It brings us into spiritual harmony with the employments and enjoyments of the inhabitants of heaven, so that we can understand better what is the home of the blessed. Our faith is so strengthened that we obtain clear views of the eternal heights and the heavenly fields. No hill on earth is so high, no mountain summit is so near heaven as the mount of God.

The key which can open so many locks and throw wide so many doors, which can bring a man into possession of so many blessings, is within the reach of every man, if he only desires and takes pains to obtain it. Many young and poor, learned and unlearned, have found it, and enjoy it in the use of its unspeakable blessings; and are we not sure that every one who has this key, that opens the treasure-chambers of the Most High, must seek at his own door the blame for his shame and his misery?—*Watchman and Reflector.*

When the day of Judgment comes, and the books are opened, and eternity is beginning, even then the promises will bear all your weight; Christ will not let go his hold on your soul."

The defects of the understanding, like those of the face, grow worse as we grow old.

The Sword Sheathed.

"Shall the sword devour forever?" Not if prophecy be true. "And He shall judge among the nations and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isaiah 2:4.

The day is coming, we believe, when, "nation shall not lift up sword against nation, neither shall they learn war any more." However distant the time may be, and however long in coming, faith penetrates into the future and rejoices in the glories of peace triumphant. Though we may not *now* be permitted to enter into the Holy of Holies and offer incense upon the alter of universal peace, beholding the glory of the true Shechinah; yet the foreshadowings of its approach will appear, when all Christians shall uphold the standard. Peace! it is the holy calm in every truly Christian heart, the angel of blessing in the family circle, the bond of holy union in the Church of true believers, the crowning gem in the diadem that adorns the brow of our Christ who is the Prince of Peace, and of the increase of whose government and peace there shall be no end.

In contemplating this infinite increase, are not our hearts made to rejoice, and we led to exclaim, "Glory to God in the highest, and on earth peace, good will toward men"—responsive echo of that song which, from angels' lips, fell upon the enraptured ears of Judea's shepherds near two thousand years ago? and may all nations catch that sound, and a million prayers ascend from every corner of the globe, united in one universal anthem of praise: the fruit of that prayer, "Lead me, O Prince of peace, into thy paths which are all peace; sheathe forever, O Lord, the sword drunk with the blood of men." May we not, even now, hear in faith, one grand diapason sweeping up from coming ages, Amen and Amen; and a great voice of much people in heaven saying, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ—the sword hath ceased to devour?" Glorious day, delectable earth, millennial era, vista, seen through the thick carnage and dire confusion of contending armies on the field of bloody battle.

Hoping, believing and trusting that the day will come when war shall be swallowed up by peace, we live and act in a time when the murderous work of war drains the very life-blood of nations, to glut the institute vengeance of miserably blinded princes who are treasuring up unto themselves and their subjects wrath agaist the day of wrath, and the revelation of the righteous judgements of God.

War is the product of man's, not God's will, and often the will of but one man, seldom of the will of many; and that man wearing the insignia of office, or invested with the supreme authority of the government. Such a prince or ruler, under some slight pretense of national honor insulted of national rights disregarded, cries out for redress of grievances, and proclaims war. Soon two whole nations are seen marshalling in arms, to decide by brute force some trivial question of *rights*, where reason and judgment should be employed, and *will* be ere the question is permanently settled. For seas and oceans of blood may be shed, millions upon millions of treasures may be wasted, and after all, resort must be made to some pacific expeditions to settle the dispute. Then why not appeal to these first, and avoid the terrible evils resulting from a national struggle?

The means, then, by which war must be put down are not carnal, but spiritual. The will of man must be reached and acted upon, and it must be reached through his reason, his understanding, his conscience. The human mind is molded for a time in a peculiar form, and when the time has elapsed it bursts that asunder in order to secure a new one. The time for conquerors is past; the human mind needs remolding. This must be done by Christian education, which is the most efficient means for revolutionizing society. This can make the warlike peaceful, the ignorant intelligent, and the superstitious enlightened. The great object of education, then, should be to stamp, on all kinds of society, the peaceful character; to educate for peace and not for war; to "drive the monster, war, home in his lair, and there transfix him with reason and with love." But, some will say, nations can not exist unless protected by sword and gun. But what have been the effects of such a protection upon an ancient empire? Everywhere may be traced the devastations caused by war. The strength of powerful empires has been destroyed. Persia, Assyria, Greece, and Rome are but moments marking its desolating track. The first command, according to sacred authority, was, "Increase and multiply." But, in those ancient abodes of men, nothing is to be seen but the fearful consequences of the violation of that Divine decree. The whole history of antiquity exhibits to us many arrayed for destruction. If increase be the law of humanity, then war is its most dreadful enemy. War has diminished instead of augmenting; pulled down instead of building up; and instead of promoting the progress of our race, has changed civilization into barbarism. "I have visited," says one, "the ruins of Nineveh, of Babylon, of Palmyra, of Thebes, of Memphis. These cities, formerly so powerful and renowned, superior in extent, in population and in wealth to the most flourishing of these times, present now only heaps of ruins, over which a few lonely shepherds wander. They are enshrined in the silence of death."

If we come to countries now inhabited, we shall find Greece, whence the enrapturing pages of Homer's songs, and the soul-stirring eloquence of Demosthenes have come. There is Athens, formerly the glory of the world, that occupies so high a place in our memories and imaginations, so illustrious in the arts and sciences, now fallen into decay and almost contempt. A writer of the sixteenth century, in alluding to the condition of this city, exclaims: "O, tragic change of human power! A city once so mighty in walls, shipyards, buildings, arms, wealth, men; so flourishing in prudence, and all wisdom, now reduced to a small town, or, rather, hamlet; once free, living under its own laws, now under the yoke of slavery the cruelest of brutes. Go to Athens, ye warriors, and instead of the most magnificent works, behold piles of rubbish and lamentable ruins."

Rely not too much on your own strength, but put trust in Him who saith, "I am the Lord thy God." And it is a most remarkable fact that those who have trusted in God have been miraculously preserved and delivered. Where shall we find a more

striking example of the truth we are now advocating than in the fate of Rome—the mistress of the world, an object of admiration to the learned on account of the riches of art it contains, and the historical interest connected with it? This city presents to the traveler, who now roams among the wonderful remains, the destiny of people who based their power on war. Rome, after having almost subdued the world, was in her turn swallowed up by conquest; and impressive example of the declaration, "All they that take the sword shall perish with the sword." The old legion concerning Rome is, that Romulus showed himself to Proclus in a vision and announced to him that Rome should attain her power by conquest, and that war would be the principal occupation and object of her children. Rome obeyed these commands of her founder and reaped the rewards of this obedience. Chirstians also have their legend and their vision; but that vision was a retinue of angels who proclaimed over Bethlehem, "Glory to God in the highest, and on earth peace, good will towards men."

Such is the christian legend, and the precepts of his holy religion command him to love his brother and to proclaim universal fraternity. But this cannot be done as long as nations persist in armed defense. How long will man be in learning that this dreadful system of war will never cease to exist until the gun and sword are forever banished and the fiery-throated cannon forever spiked?

James, the Apostle, says: "Resist the devil and he will flee from you." We would say resist war, strive against it, and it will flee from you; rather suffer yourselves to be defrauded, than allow the miseries attending war to be visited upon the nation.

"War is a monster of most frightful mien,
Which to be hated needs only to be seen;
But seen too oft, familiar with her face,
We first endure, then pity then embrace."

It is the murderer of nations; the scourge of humanity; the blood thirsting cannibal, while yet reeking in the blood of slain thousands, is still crying, Give! give! and never satisfied. How long must we wait for peace to cry out Enough! enough! How long must we wait for the standard of the Prince of Peace to be born aloft, and all nations, with trumpet sound, proclaim, *Peace hath triumphed?* Let us now enquire what reasons there are for expecting that peace shall supplant war. The prophets have prophesied concerning it. Micah says: "And they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit, every man under his own vine, and under his fig tree; and none shall make them afraid, for the mouth of the Lord has spoken it" The mere existence of this prophecy of peace is a sentence of condemnation upon war, and stamps a criminality upon its very forehead. It is in accordance with the principles inculcated by Christ, and the only result when obedience is given to his commandments. It is said the "knowledge of the Lord shall cover the earth as the waters do the sea."

Now, we find two eras prophesied of; the one a universal spread of the knowledge of God, the other universal peace: neither of which, we can conceive to exist without the other. The two we would blend into one; they must co-exist; then let them be co-workers, and he who would aid in the spread of the one, neglect not the advancement of the other. The glorious results of the union are most clearly and forcibly illustrated by the rapid spread of the religion of Christ during the first century; and the question might now be asked, why is it that, at the present time, more than two-thirds of the entire population of the world are immersed in heathen darkness? The true answer is, most unquestionably, because professing Christians were known to those heathen as men of blood—with the Bible in one hand and the sword in the other; or, more commonly, the sword conspicuous and the Bible unseen, they were recognized by those heathen as ruthless butchers of human beings. If there were no other reasons for the rejection of war, the removal of this bar to the conversion of the heathen would be an all-sufficient and overwhelming one. If the implements of human destruction had not been carried by English and American colonists to Liberia and the Cape of Good Hope, the dark clouds of Paganism which hover over Africa might have been fast clearing away before the present year. And may we not believe that but for a similar drawback in India and China, genuine Christianity, with its labors of love to the afflicted and suffering, and its consolations to redeemed sinners, would now generally be spread among the hundred of millions of immortal beings which now people these wild districts? "Learn of me," says the Divine exemplar, and do we learn fighting from Him? His conduct was always pacific. The life of Christ was one full stream of love from fount to sea. Love was the vital stream which circulated through His holy soul and gave impulse and direction to the ceasless activity of his life. When human malignity had reached its climax, and he hung suspended on the tree, his innocence converted into crime, his name cast out as a reproach, his life betrayed by suborned and perjured witnesses, and his last agonies mocked with derision and scorn, even then his love faltered not. Not one gleam of vindictiveness flashed from his eye; not one feeling of revenge agitated his bosom; but he spent his last expiring breath in a prayer for his enemies: "Father, forgive them, for they know not what they do." If this be the example which the Christian is to follow, by what ingenuity of logic, by what perversion of right reason can we argue ourselves into the conviction that it can ever be lawful for us, the followers of Him who lived and died thus, to contribute to the maintenance of a system which is the mother and nurse of all the darkest and foulest passions of man's nature? We must cast these truths into the pulic mind; we must enlighten public opinion and rouse the national conscience, and gradually prepare for a time when, if the people are again menaced with war, they will lift up a voice of remonstrance so indignant and emphatic that no government shall dare to precipitate them again into this vortex of cost and crime. We must have the courage with a bold hand to tear away the mask which it has thrown over its face, and, regardless of the pomp and circumstances with which it is attended, and the sounding phrases of honor, patriotism and glory with which it is wont to conceal and varnish over its real character, we must present it to the eye of the world as it really is—a gigantic murderer, drunk with ambition and lust, and hideously stained with the blood of its myriads of victims. We deplore the curse of war because by it thousands are sacrificed and untold

sufferings are produced. The numbers slain by war and its attendant evils are immense. Here the Charybdis and Scylla are united into one great destroyer, swallowing up the millions of earth. It is the foaming mountain torrent—"the river of desolation"—hurrying thousands into an untimely grave. Since the beginning of the world, twenty-five billions of human beings have been slaughtered by war. Jenghiz-Khan's spirit feasted on death; he caused thirty-two millions to be sacrificed in forty-one years on the Moloch shrine of war. Napoleon six millions, one million were slain in Jerusalem, five million by Xerxes in the invasion of Greece. Four hundred thousand of the enemy alone were killed by Julius Cæsar in a single engagement; three hundred thousand on the battle-field at Arbela, eighty thousand at Borodino. In the battle of Chalons there fell two hundred thousand of Attila's army. The Saracens occasioned the death of sixty millions, and the Crusades alone, forty millions of nominal Christians. The suffering, the torturous death of the wounded, and the cries of the innocent are all lifting up their voices to the God of mercy. The suffering, distress, misery and woe occasioned by lengthened sieges and the extremities to which the besieged are reduced, all beggar description. The streets of populous cities have been made to flow with blood, the houses burned to the ground, and the inhabitants brutally murdered. The wine-press of war has been trodden till blood has come out of the wine-press, even to the horses' bridles. Would to God that the lessons taught by fifty centuries of blood might be duly pressed at length upon a warring world. Take them, ye heralds of the cross, and proclaim them aloud to the multitudes that hang upon your lips. Let the press send them forth on wings of steam through all the world. Ponder them well ye who hold the healm of State. Come hither, ye millions of oppressed and starving poor, come and learn the chief cause of your woes; his brand is upon your brow, his manacles on your limbs; the blight of his withering curse upon all your pursuits and interests. War has covered the earth with bones of unburied men, and fertilized her soil with the richest blood of her own sons; it has defied the claims of justice and outraged the spirit of humanity. It has precipitated millions of men into the dread presence of their eternal Judge, with their hands all dabbled in their brothers' blood, and their spirits desolated by the fiercest and foulest passions.

Is this the fruit of war? "Ye shall know a tree by its fruits." If the fruit be corrupt, the tree must be evil. When we reflect on these things, does it not seem strange that any one should be called upon in this, the nineteenth century of the Christian era, to prove that such a system as this is, and can not but be, is in direct, irreconsilable and everlasting antagonism to the whole genius and spirit of the Gospel? But some affirm that war is sometimes an instrument of good. The apostle says, "Let us not do evil that good may come." And christians can not fight, for it is written: "Thou shalt not kill." How opposed to this have been the action of heroes. Napoleon would not sue for peace until blood had been shed. Listen to that fatal announcement to his opposing concil while deliberating concerning an attack upon Moscow: "Blood has not been shed, and Rusia is too great to yield without figting. Alexander can only negotiate after a great battle. I will proceed to the holy city in search of the battle, and I will gain it. Peace awaits me at the gates of Moscow."

Instead of peace he found destruction. His invincible legion, two hundred thousand strong, by that dreadful retreat from Moscow, and the terrible passage of the Berizana, was reduced to a miserable remnant. And all this frightful disaster, this untold suffering and miserable havoc of men's lives, for what? To exalt a poor worm of the dust. This is not an isolated instance. The pages of history are stained with the blood of men sacrificed to the god of war. Thousands and thousands of lives have been offered upon altars of ungodly ambition; and all the means of which ingenuity can invent are employed to delude the unfortunate victims, and make them believe that with such sacrifices God is well pleased. Even professed ministers of the Gospel of Christ have been so deluded as to preach that those who die in battle would be sure of heaven. Thus, their minds having become inflamed, their passions aroused, multitudes have been led captive. Trusting in their own arm and in their own strength become weakness: they have fallen by that devouring sword, which shall only cease to devour when men shall cease to do evil and learn to do well. How many of all this mighty multitude, when weighed in the balance of eternal truth, were fulfilling the object for which they were created, and for which life is continued? War was then deemed the pastime of master spirits, the sole pathway to glory; now it is fast coming to be held in universal contempt and abhorrence, as fit only for brutes and barbarians. Once it formed the main business of nations: now it is professedly their chief aim to avoid it. Once it was their only theater of competion: now the scene has changed to manufactures, commerce and other sources of improvement, comfort, wealth and power. Public opinion on this subject is rapidly changing. The time-hallowed delusions of war are vanishing; its strange and guilty spell is losing its hold of five thousand years upon the popular mind; men are beginning to reflect upon the inculpable waste of blood and treasures, on the fearful accumulation of its crimes and its woes. Now, a voice unheard before has come up from the "vasty deep," loud and terrible, that war shall be no more.

For the Companion.

Complimentary Epithets.

I have for a year or two past had a desire to enter the lists as a champion of the faith once delivered to the saints, through the medium of the COMPANION; but hard work, and want of practice for nearly the last twenty years, have made the task of writing seem to me as did climbing up the hill of difficulty to Bunyan's Pilgrim; but now, at length I have broken a long silence; being excited thereto, by the discussion of a subject, which I deem of very great import, in a late number of the COMPANION. The subject is that of using complimentary epithets, such as Duke, lord, Mr., Sir, &c., in our address to our fellow men. I shall first consider the signification of those words, giving sufficient authority for the same. Secondly, give the Savior's commands concerning them. And thirdly, I purpose to show how the use of them operate against the growth of this saving gospel Christ brought from heaven, and how these have kept down, or altogether cut off, some of the most heavenly

features of the divine life and have damaged the general growth, and have well nigh brought into the valley of the shadow of death the hope of the world's regeneration.

Mr., is the contraction of the latin word *magister*, (master.)

Sir, is the short way of saying sire; this means father, progenitor, or chief of clan or tribe; and kings are often addressed by the word sire, as well as majesty. Any person who has a dictionary, can see that the word master carries with it the idea of authority, or ownership of real estate, chattels, or fellow beings. I will group the passages of Scripture which express the Savior's commands on this subject, "Be ye not called Rabbi (master,) for one is your Master even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your Father which is in heaven:" Matth. 23: 9, 10. Again: "And James and John, the sons of Zebedee, came unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask: Can ye drink of the cup that I drink of? and be baptized with the baptism I am baptized with? And they said unto him, we can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and be baptized with the baptism of which I am baptized: But to sit on my right hand, and on my left hand, is not mine to give; but it shall be given to them for whom it shall be prepared. And when the ten heard it, they began to be much displeased with Simos and John. But Jesus called them unto him, and said unto them, Ye know that those who are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them. But so shall it not be among you; but whosoever shall be great among you, shall be your minister. And whosoever will be chief, shall be the servant of all. For even the Son of man came not to be ministered unto, but to minister and to give His life a ransom for many." Mark 10: 35—45. Now what has this politeness, as your correspondent perhaps may call it, to do with religion? Is it not the effect of true and undefiled religion that you be courteous? You will be favored back, by those to whom you are courteous. Well, I will tell you This Jesus of ours, was (as you see above) hard against all your politeness—what I call flattery and man-worship. In the above passages, you see his command to his follower. In the passage which is to follow, I shall show you how the Savior practiced his preaching: "Again, the devil taketh him up into an exceeding high mountain and showed him all the kingdoms of the world, and the glory of them: and he saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, *Thou shalt worship the Lord thy God*, and *him only shalt thou serve*." Matth. 4: 8, 9. This is enough for my purpose to establish the position which I take. If a heathen jailor, at Philippi, said, "*Sirs*, what must I do to be saved?" we will excuse the "*sirs*," for the sake of the "*What must I do to be saved?*" and also he, being a greek pagan, as I guess from the fact of his holding a government office, we would not expect from him to understand the language of etiquette now in use, among the citizens, of the kingdom of heaven; of the New Jerusalem. Now what consistency does exist in the brother or sister, wearing plain clothes as denoting the inner spiritual life, if he or she goes in word against the Captain of our salvation? Against the command of Christ did men give, and receive, adulation, and flattery until those who thought themselves fine china ware, while they considered their fellow mortals as only common crockery, thought they would do away with feet-washing, as unbecoming their quality and condition: thought they would do away with the *agapae*, or a feast of love, or Lord's supper, as acts denoting humility, equality, and brotherly love. How could it be otherwise? Could an oriental lord wash feet *i. e.* acknowledge himself servant on account of any spiritual blessing promised therefore? Could he eat in common with men he expected on the marrow to bow down and worship him? For the doctrine of the "Man of Sorrows" was he killed by the Jewish Sanhedrim. Should he have come like Solomon, in all his glory, with chariots and horses and clothed in soft raiment, which he had not, and giving hopes to the chief men of Israel, of seats on "his right, and left hand, in his glory," they would feel more like making him King, after their own fashion, than stoning, or crucifying him I would not think so unfavorably of a person being called by his name, and the office he fills, in an explanatory way; as, David, the King; Joab, the General; Peter Forney, the Elder; Thomas Jones, the Tailor, &c I think that such were the usages of the Bible The Germans call everybody, "Herr," which in the English is, "lord," and the latin word "dominus" means the same Pliny, the philosopher, speaks with execration of the word "dominus," as being synonymous with tyrant. See Gibbon's Rome, vol. 1, page 215, in a note at bottom of the page. And in the text of the same page: "When the Roman princes had lost sight of the Senate, and of their ancient capital, they easily forgot the origin, and nature of their legal power. The civil offices of consul, of pro-consul, of censor, and of tribune, by the union of which it had been formed betray to the people, its republican extraction. Those modest titles were laid aside; and if they still distinguish their high station, by the appellation of Emperor, or Imperator, that word was understood in a new and more dignified sense, and no longer denoted the General of the Roman armies; but the Sovereign of the Roman world. The name of Emperor which was at first of a military nature was associated with another, of a more servile kind. The Epithet of "Dominus or lord," in its primitive signification, was not expressive of the authority of a prince over his people, but of a master over his slaves. Viewing it in that odious light it had been rejected with abhorrence by the first Cæsars. Their resistence insensibly, became more feeble, and the name less odious; till at length the style of our Lord and Emperor, was not only bestowed by flattery, but was regularly admitted into the laws, and public monuments. You see that your word "Herr" is very gratifying to poor, frail humanity—to flesh and blood, which cannot inherit the kingdom of heaven.

JOHN MURPHY.

Vinton, Iowa.

For the *Companion*.

Resurrection.

"He is not here ; for he is risen as he said, Come see the place where the Lord lay." Matthew 28 : 6.

"'He is not here.' Here, indeed, you laid him ; here you left him, and here you thought to find him as you left him ; but you are happily mistaken : "He is not here, he is risen." By which we understand that Christ raised himself from the state of the dead. It was the Divine nature, or Godhead of Christ, which revived and raised the manhood.

Here is also a plain confirmation of Christ's resurrection, and that, first, from Christ's own prediction : "He is risen, as he said :" he foretold that which I declare to be now fulfilled. Let it not therefore seem incredible to you.

Secondly, by their own sight : "Come, see the place where the Lord lay." The grave hath lost its guest, it is now empty ; death hath lost its prey, it received, but could not retain him : "Come, see the place where the Lord lay." Hence our Lord Jesus Christ, by the almighty power of his own Godhead, revived and rose from the dead, to the terror and consternation of his enemies and the unspeakable consolation of believers.

That our Lord Jesus Christ, though laid in the grave, was not lost, but the third day revived and rose again, is a truth confirmed to us by many infallible proofs. As Luke witnesses, Acts 7 : 3, we have testimonies of it both from heaven and earth ; from heaven, we have the testimony of angels who cannot deceive us. The The angel tells the two Mary's in the text, "He is risen." We have also testimony of it from men who were eye-witnesses of this truth, to whom he showed himself alive by the space of forty days after his resurrection, who confirmed their testimony with their blood ; so that no point of religion is rendered more infallibly certain than this before us. And blessed be God that it is so ; for if it were not, then were the gospel in vain, (1 Cor. 15 : 14,) seeing it rests the whole weight of our faith, hope, and salvation upon Christ as risen from the dead. If this were not so, then would the holy and divinely inspired apostles be found false witnesses, 1 Cor. 15 : 15 ; for they all, as with one mouth, constantly affirmed it at the risk of their lives. He was risen again for our justification, Rom. 4 : 25. Whilst Christ was dying and suffering, he was paying our debt—the price of our redemption ; hence the whole force and weight of our justification depend upon his resurrection. Moreover, had he not risen from the dead, how could all the types that prefigured this have been satisfied, and all the predictions of his resurrection, so plainly foretold, all been fulfilled ? Had he not risen from the dead, how could he have been installed in the glory he now has in heaven, and which was promised him before the world was, on account of his death and suffering ? "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living," Rom. 14 : 9 ; and that, in this state of dominion and glorious advancement, he might powerfully apply the virtue and benefits of his blood to us. So then, there remains no doubt of the fact of Christ's resurrection. Instead, therefore, of attempting farther to confirmation, I will proceed to explain the nature and manner of his resurrection.

Christ rose from the dead with awful majesty : "And, behold, there was a great earthquake ; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it, his countenance was like lightning, and his raiment white as snow ; and for fear of him the keepers did shake, and became as dead men." Human infirmity was not able to bear such heavenly majesty, as attended the scenes of that morning. Nature sank under it. This earthquake was a sign of triumph, or token of victory, given by Christ, not only to the keepers and the neighboring city, sent to the whole world ; showing that he had overcome death in its own dominions, and like a conqueror, lifted up his head above all his enemies. Again Christ's body was raised from the dead to be glorified and crowned with honor. Oh ! it was a joyful day to him ; and so will the resurrection of the saints be to them the day of the gladness of their hearts ; it will be said to them in that morning, "Awake and sing, ye that dwell in the dust," Isa. 26 : 19.

If you are regenerated, born in a new nature to God for we are "begotten again to a lively hope by the resurrection of Jesus Christ from the dead." Christ's resurrection is the ground-work of our hope ; and the new birth is our title or evidence of our interest in it, so that until our souls are partakers of the spiritual resurrection from the death of sin. We can have no assurance that our bodies shall be partakers of that blessed resurrection to life, "Blessed and holy is he, that hath part in the first resurrection. On such the second death hath no power." Let not unregenerate souls expect a comfortable meeting with their bodies again Rise, they shall by God's terrible citation, at the sound of the trump, but not to the same end that the saints arise, they, and they only, who are sanctified by the Spirit, shall have a joyful resurrection, if you be lead with Christ, you shall live again by the life of Christ. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection," Rom. 6 : 5. Some refer to the Jews and Gentiles who grow together like branches upon the same root, but I rather understand it with reference to Christ and believers, who are in other scriptures said to suffer together and be glorified together ; to die together, and live together ; to be crucified together and buried together ; all showing the communion they have with Christ, both in his death and in his life. Now, if the power of Christ's death, that, is the mortifying influence of it, has been exerted upon our hearts, killing their lusts, deadening their affections, and subduing their appetites, then the power of his life or resurrection, shall come upon our dead withered bodies, to revive and raise them up, to live with him in glory. If your hearts and affections be now with Christ in heaven, your bodies in due time shall be there also and conformed to his glorious body, "for our conversation is in heaven from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his own glorious body." Phil. 3 : 20, 21. The body is here called vile, or the body of our vileness, not as God made it, but as sin marred it, not absolutely, and in itself, but relatively and in comparison, with what it will be at the resurrection. Then those scattered bones and dispersed dust, will be in the best and newest fashion,

even like to Christ's glorious body, whereof we have this evidence, that our conversation is already heavenly, the temper, frame, and disposition of our souls is already so; therefore the frame and temper of our bodies in due time shall be so. If you strive now to attain the resurrection of the dead, no doubt it shall be yours. This was Paul's great desire that by any means he might attain unto the resurrection from the dead. Phil. 3 : 11. He means not simply a resurrection from the dead, for that all men shall attain, but that complete holiness and perfection which shall attend the resurrection of the just; so it is explained, verse 12th, "All that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life." The person, matter, manner, and end must be good. The apostle Paul closing his argument, in behalf of the doctrine of the resurrection from the dead, with this solemn exhortation, 1 Cor. 15 : 58, with which I also close, "Therefore my beloved brethren be ye steadfast unmovable always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. Thanks be to God for his unspeakable gift."

JACOB M. THOMAS.

Brandonville, W. Va.

For the *Companion*.

An Explanation of Corinthians 11: 16.

"But if any man seem to be contedtious, we have no such custom, neither the churches of God."

This language of itself is not hard to undertand; but to reconcile it with the construction which brethren put on the preceding verses, is beyond my ability. The phrase "seems to be contentious" literally means to disapprove off, disagree with, dislike, and it may signify to attempt to inforce without authority. The churches of (authorized by) God were the Jewish and Christian. "We have no such custom" as whom? As the Jews and Greeks had; not a religious custom, or ordinance, but just such a custom as fifty years ago constrained every mother in this country to provide a cap for her babe, and every bride one as a part of her wedding costume—a fashion that constrained their women to be vailed, which in Paul's time was looked upon as an emblem or token of their submission to their fathers or husbands, and was probably laid aside by those who left the Jew and embraced heathenism; thus it would be a custom in contradistinction to heathenism. Paul was a Jew and long acquainted with the custom, and seems to be partial toward it, probably from the above consternation, and partly because he saw reason for it in our creation; but certainly he did not intend to have it established as a custom or ordinance to be observed by Christians. This idea is in harmony with the 13th verse, "Judge in yourselves, is it comely that a woman pray unto God uncovered?" As looks best to you so do Otherwise Paul must have intended to call contention a custom, ("If any man seem to be contentious we have no such custom"), which is not likely; for customs are things established by a more or less common usage and consent, while contentions are incidental.

I have seen three, and only three, translations of this 16th verse. The one in our common version I have tried to explain. Here are the other two.

"But if any person puts himself forward as a defender of these points, let him know that we have no such custom either among the Jews or the churches of Christ."—Bogster Cottage Bible, page 1272, note.

"But if any one thinks to be contentious in defence of such a custom, let him know that it is disallowed by me, (literally, that neither I nor the churches of God admit of such a custom) and by all the churches of God. —Life and Epistles of St. Paul, page, 446.

We understand by this that they had no such custom as any part of their *worship* or *devotion*; for history asserts that there was such a custom (fash on) among the Jews and Greeks, as is above referred to, and Paul in this chapter, virtually admits enough to prove the history correct.

What I write, I write in the love of truth; and if any one can prove me wrong in love do so; but it will depend on the spirit and merit of your proof whether I reply.

I am not one of those who oppose investigation; for if we hold a doctrine or custom that will bear investigating in the light of the Gospel, it will gain by being investigated; if it will not, it is only a stumbling block, and had better be dropped at once.

Brethren, one and all, let us be "Determined to know nothing but Jesus Christ and him crucified."

A. PEARSON.

North Star, Ohio.

Buck's Theological Dictionary.

Under the word Lutherans, this language occurs, "The Lutherans, however, of all Protestants, are said to differ least from the Romish church." This in my estimation is entirely a mistake. I have been at Catholic, Episcopal, German Reformed, and Lutheran meetings, saw their modes of worship, heard their men preach, and I am led to believe that both the Episcopal and the German Reformed churches come nearer the Catholic than the Lutheran; and of the two, the Episcopal comes next in order to the Catholic.

The Episcopal, or what in Europe is called the high church in England, I think is rather a change or revision made on the Catholic. In both churches a preacher is a priest. In the German Reformed and Lutheran, he is a minister. Among the German Methodist, or united brethren, and, and German Baptists, or Brethren he is a preacher.

O. SNOWBERGER.

Quincy, Pa.

Curiosities of the Bible.

A man who was condemned to solitary confinement for life in a prison, relieved the tediousness of the years by ascertaining the following facts:

The Bible contains 3,586,489 letters, 773,692, words, 31,173 verses, 1,189 chapters, and 66 books. The word "and" occurs 46,277 times; the word "Lord" occurs 1,855 times; the word "reverend" occurs but once, which is in the 9th verse of the 111th Psalm. The middle verse is the 8th verse of the 118th Psalm. The 21 verse of the 7th chapter of Ezra contains all the letters of the Alphabet with the exception of the letter J. The finest chapter to read is the 26th chapter of the Acts of the Apostles. The 19th chapter of II Kings and the 32d chapter of Isaiah are alike. The longest verse is the 8th chapter of Esther The shortest verse is the 35th of the 11th chapter of St John. The 8th, 15th, 21st and 31st verses of the 107th Psalm are alike. All the verses of the 126th Psalm end alike. There are no words or names of more than six syllables.

Christian Family Companion.

DALE CITY, PA., July 16, 1872.

Behind Time.

For some weeks past we have been several days behind time, in getting our paper to press, and consequently also late in mailing it to our subscribers. This irregular appearance of the COMPANION, though unavoidable, gave rise to considerable disappointment, dissatisfaction, and complaint. We are indeed sorry that it so occured, and are doing our utmost to regain the time, and we hope soon to do so; meanwhile we beg of our readers to bear with us. A few words of explanation in regard to the numbering and dating of the COMPANION may relieve some of our readers. Numbers 20 and 21, through mistake, were both dated May 21. Those who look only at the date of their papers, paying no attention to the numbering, supposed that they had missed a number of the COMPANION, when they really did not.

Again No. 24 was dated June 11; and No. 25, June 25. Thus we passed over, or missed, one week in June: on the 18th of June we published no paper at all. Missing this week, and being detained more than a week besides, by the giving out of our boiler and engine, made a longer interval than many of our readers could endure, and hence we have had the opportunity—if not pleasure—of reading quite a number of complaints. These complaints, many of which were unnecessary, useless, and out of place, are no doubt as unpleasant to us as the irregular appearance of the paper is to our readers. Besides this, we could not control the circumstances which gave rise to this irregularity, while, on the other hand, complaints are subject to the will of him who makes them, and can be modified to suit his spirit. May we not hope for less of it?

If any numbers are missing, we hope our subscribers will notify us of the fact, always stating the Nos. that are missing, and if we can, we will supply them cheerfully.

J. W. .B

Our Address.

We are at a loss to know how to get our correspondents to learn what our address is. We have it in every paper we send out, and we have it on our Letters, Bills, Envelopes and Cards; still, some address us at one place and some at another. We shall make one more effort.

Our address is

DALE CITY,
Somerset County,
Penn'a.

This is not a Money Order office. All Money Orders should be made payable at Somerset, Pa., and then sent to us at DALE CITY, *Somerset County, Pa.*

Registered or other letters, books, manuscripts, papers, and, in short, anything and everything that is to be sent to us by mail, should be addressed in full,

H. R. HOLSINGER,
Dale City,
Somerset Co.,
Pa.

Information Wanted.

Jesse Kauffman, of McVeytown, Pa., left his home about the 30th of May, with team and wagon to purchase wool for Frank & Son, of Lewistown, Pa. He left his team at Newton Hamilton, saying he had to go to Huntingdon for some money, and would return on the next day; but up to this time he has not been heard from. Search has been made, but in vain. Fears are entertained that he has been foully dealt with. ANY information concerning him will be thankfully received by his wife, Sarah Kauffman, McVeytown, Pa.

Answers to Correspondents.

D. A. BAILY: We think the paper left the office regular. We cannot furnish you with back No's. but begin with No. 27 and charge 75 cents.

ELIAS AUVIL: We have sent the books you ordered.

MARTHA S. KEYSEARS: Would You inform us what No's. are missing, perhaps we could supply.

HENRY BUCHER: There was no C. F. C. published between June 11th and 25th. Your papers leave our office regularly; and we are sorry that they do not reach you safely.

A Paper for the Masses.

The (Pittsburgh, Pa.,) Real Estate Register comes to us this week enlarged to a beautiful sixteen page, sixty-four column, illustrated weekly, with the name changed to the AMERICAN LAND AND LAW ADVISOR. The original features introduced into the old paper by its publishers caused it to be sought after by persons in all parts of the United States, and thus encouraged by public patronage, the publishers determine to give to the people a paper every way worthy of the name they have chosen for their new weekly. The AMERICAN LAND AND LAW ADVISOR is a "*Weekly Journal of Real Estate, Finance, Building, and Popularization of Law.*" The issue before us is *absolutely a necessity* to every landed proprietor or real estate owners in the country, as well as to every citizen in the United States that wishes to keep posted on that indestructible element of value—REAL ESTATE. The law department of this excellent weekly is edited by the ablest law counsellors in the country, and answer, *free of charge*, all questions of law submitted to the paper with clearness and accuracy that makes them understood by men of the most ordinary intelligence. This feature alone should cause it to be taken by every farmer and land owner in the country. The illustrations on the first page of original designs for cottages and suburban residences, got'en up expressly for this journal is also a feature that commends itself to those about to build, and if we are to judge the future by the first issue, now before us, we should say it alone was worth many times more than the subscription price. The weekly correspondence from the General Land Office at Washington, D. C., giving the latest laws governing the Public Lands, Homestead and Pre-emption, as well as those from all parts of the country,—is also a valuable feature: to say nothing of its news and general information found in no other journal in the United States. To crown all, the enterprising publishers offer, by way of inducing an examination and subscription, a beautiful $5.00 Chromo, of either of the following subjects: "The Lost Babe," or "The Unwelcome Visitor"; *all* for the exceedingly low price of $2.50 a year, embracing a beautiful parlor picture and over 800 pages of useful reading matter, and illustrations. We would say to all our readers, send stamp for a sample copy. Address CROFT & PHILLIPS, Publishers *American Land and Law Advisor*, Pittsburg, Pa.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

J. W. BEER, *My Dear Brother:* Allow me once more to lay some church news before the many readers of the C. F. C., of which you have the honor of being the chief editor at this time, which must be quite a notable position, especially when the paper is behind time. If you receive as many letters proportionately from the many subscribers of the COMPANION, inquiring after its whereabouts, as I do in my visits among them, you cannot help but receive letters sufficient to keep the assistant editress engaged all the time in reading and answering letters. I might offer my services in the office, but I think I can do more outside in pacifying your patrons. I however learned yesterday that you are about getting all things into good working order again; the boiler and engine are now working nicely; and I understand the water arrangement is also in working order again. Now then, since this is so, had you not better take the time and give your readers a short history of your troubles. I think we, as the disappointed readers of the C. F. C., could bear with your mishaps in the machinery, &c., better. Think not that I am dictating because I think you know not your own business: I do this, because I have at heart the prosperity of the paper, and I, for one, my dear brother, am willing to help bear with you the dissatisfactions and the censures that are coming up almost from all quarters in regard to this matter. I would say to the patrons of your paper, (in this case especially), "Let *patience* have her perfect work;" all will come right again soon.

But, my dear brother, when I took up my pen it was with the intention of giving some church news. After I returned from W. Va., I remained a few days at home, and then took up my baggage for a trip to Westmoreland Co., Pa., to assist in holding a lovefeast with the brethren there. Brother Beer, of the COMPANION office, was to assist me. He left Dale City on Thursday morning, the 4th, to meet his family at Pittsburg. I started on Friday morning, the 5th, expecting to meet brother Beer at Broad Ford, a station on the P. W. B. R. W. I arrived there about an hour and a half before the train that he was to be on arrived. When the train stopped, Brother Beer did not make his appearance. Soon after this I took the train on the Mt. Pleasant branch, and at 11 o'clock I arrived at my brother's house, all by myself, to attend to a big meeting, and not well in body. In the afternoon I attended a Council Meeting. Business came off nicely and satisfactorily. Returned to my brother's again.

Next day we repaired to the place of meeting, which was on the farm and in the barn of brother —— Meyers, (I think John, generally called Coke Meyers, from the fact that he is largely engaged in that business). People commenced gathering from all quarters, but no strange preachers until after the examination services were over, when brethren D. D. Horner and James Bennett from Indian Creek branch arrived—brother F. Murray from the same place was there before services commenced, but being a youth in the service, he declined laboring.

It was said, by some, that the Brethren could not hold a feast at this place, from the fact that Bridgeport, a village principally made up of miners, &c., and Mt. Pleasant, were near to the place, and perconsequence the order would be bad. But to the credit of the citizens of both place and vicinity be it said, a more orderly Love-feast Meeting it was never my lot to attend before. It was a remarkably good meeting. Just in the same way was the conduct in all our meetings there among those people. May God bless them abundantly for the same. The members had quite a refreshing time among them, and I trust there were some impressions made among those people that may result in good to their souls. On Monday I returned home, arrived at 1 o'clock P. M., found all well. Brethren & friends of Westmoreland & Fayette counties, accept of my heartfelt thanks for the kindness and respect you manifested toward me while in your midst.

The ministers at the above place are A. Summy and F. Winter; both somewhat young in the ministry. It would be very acceptable on their part, and on the part of the church, if some of the traveling ministers would tarry with them and preach for the brethren at Jacob's Creek. I do think some good would result from it. The church is in a healthy condition at the above place. Brethren go and see for yourselves.

C. G. LINT.

Brother Editor: I see in the present No. of the C. F. C. that brother H. R. Holsinger is travelling for his health. We would be much pleased if he would pay us a visit on his way home, as I have some matters of business with him; and besides, we want to hear him preach. We live 6 miles North of Vincennes, Ind. Please let me know when you would be there if you possibly can come; for if the Lord spares me and my family, we want to start for California and Oregon in the Spring; and I would be much pleased to see you before I go. May the Lord strengthen you, both spiritually and physically, is my prayer.

J. B. ALLENSWORTH.

Dear Brother: I also take this opportunity of asking an explanation upon the supper which we eat before the communion, as I am at a loss to understand perfectly whether this should absolutely be practiced in the church or not, and whether the supper which Christ and the disciples took before washing feet was taken in or out of the church. Please give me an explanation upon 1 Corinthians 11: 20—34, as I understand by this portion of scripture that it is not proper to eat in the church, or that, if we eat to appease our appetites, we should eat at home, &c., not despising the church of God.

Also concerning the cap which the sisters wear. Please point me the portion of scripture from which this is taken.

Also give me an explanation upon the 5th, 6th, 10th, 13th, and 15th verses of the chapter above named. In the first place I understood these things as they are practiced in the church; but upon a reconsideration I am bothered to look upon it in the same light. Perhaps I do not understand correctly, but I am very anxious to have your explanation.

Yours respectfully,

ROSS R. KING.

New Lexington, Pa.

Brethren Editors:—This fine Sunday morning finds me alone in my tent on the shore of the mighty Pacific, and thinking I might write something of interest to your readers I embrace the opportunity. You see I am in the most remote part of the United States, far in fact from any place, for our neighbor's live at least seven miles, these being the closest. I, like the children of Israel, dwell in a tent, and find it a pleasant and interesting domicile in fine weather; my occupation being that of an aid to the U. S. Coast Survey, under Captain A. W. Chase. Do not infer that this is of a belligerent nature, but one of peace, the object being to "map the coast" so as ships may know how to avoid rocks and bars. Ship masters look well to these charts, and will not come close to the coast without one; they being wiser than most of mortal men who have the gospel chart, the New Testament, to guide them; but alas! how few is the number that look well to that well-established and glorious map of the road, the dangerous places on the road to that celestial port, but go, as it were, with a map and chart of their own invention, and sooner or later are wrecked, not on the rocky cliffs of the ocean, but in the gulf of "dark despair," where no anchor and stay can ever be of use to them, and where the lamp of the light-house, Jesus, can never more be a beacon to warn them off from the dangerous places, but their vessels are wrecked and they are lost! lost! lost! How recreant men are to their highest interest. How opportunities are spurned, and how at the end of the voyage the roarings of the awful sea of eternity must sound in their ears as they near the breakers and are engulfed in woe without end!

I wrote you last from San Francisco, in which I gave you a short account of my journey to there. After remaining in that "Sodom" for 12 days, I took ship for Crescent City, California, and had a very rough voyage, but landed safely in the port, and since have been on *terra firma*, for the fact is I have no affinity for a "life on the ocean wave:" it makes me sick That man, I can't recall his name now, but he was a Spaniard, who first viewed this ocean and called it Pacific, was certainly an idiot. Pacific; yes, yes, if you call anything pacific that roars like thundering, jostles the vessels so that they rock fore and aft, and bunk up and down, and ever and anon a huge wave dashes over the boat, the waves rising like mountains and making all manner of fantastic gyrations, then I don't know what pacific means, for in order to meet the facts about this ocean you must make or give another definition to that word. I have heard people say that a ride on the ocean was so pleasant and exhilarating. Now my experience is that it is bosh, for of all places in the world, and of all manner of locomotion, that of the sea to me is the least desirable, but there is no accounting for tastes, but I think that I know mine and that is, I like land travel, and shall not indulge much if I can help it in travel by water, unless I have an assurance of calm weather.

I can as yet give no description of this country, for I have seen but little of it. The valleys in this part of the State are small and not very productive, most of this country being mountains, the coast range extending up the coast, but is at intervals of ten to twenty miles, in passes, back of which lie the valleys. This country of mountains has but one redeeming quality, which is so desirable, and that is it is quite healthy. The days are pleasantly warm, and the nights almost cold, for you will have to use quite thick covering to keep warm; but this is pleasant, for sleep you can with pleasure, which is not the case in the states. This country has another great drawback—"*the rainy season.*" I will say no more of the country at this time, but that I am well pleased with it. So far, my health has improved very much. I have traveled over a great deal of country this spring, and have had a pleasant time, no accidents in the 2500 miles. I am a stranger in a strange land, but have found some new friends, but I sometimes wish I was back with my friends in Missouri. Thoughts of "home" with my old friend Judge Froman and others, often come to my mind; but I am far away from them, and may see none of them this side of eternity. Have as yet seen none of the Brethren. Will brother D. Bowers write and give me his address? I do not get the COMPANION now, for I am on the move most of the time, but would like to hear from the brethren or friends. Please write to Crescent City, Delnorte County, California, that being my nearest post-office (40 miles.) I will write again in a few weeks. Love to all.

J. S. MCFADDEN.

Letter to Brother Jacob A. Miller, State Centre, Iowa.

Dear Brother and Family: Your letter of recent date, came duly to hand; and in reply will say that I should indeed be very happy to meet with you at your contemplated love-feast, if time and means would allow, but the distance is too great to go, as I would have to neglect too much of my work here. I am doing dentistry alone again and consequently I am a good deal tied-fast. I will however try to say a few things to John S. in regard to the Seventh-day adventists. First, the advent doctrine, that is the second personal coming of Christ, to reign on the earth, is, and always has been, a doctrine that the Brethren believe in just as strong as any set of advents in the world; in fact, if that doctrine is not true there is no truth; for there is nothing more plainly taught in the Bible. Hence, he can gain nothing in that direction by joining them. But as regards the Sabbath-day, I cannot see what he would gain in that direction; as the fact is, if you come down to a nice point, there is not one syllable in all the New Testament directly requiring us to keep any day as a Sabbath. And when men come prating around, and judge us in regard to the Sabbath, they expressly violate a positive command in the New Testament which you will find in Col. 2: 16, where Paul classes it with other things, "a shadow of things to come." I would here say, that Paul does not mean any of those festival days of the Old Testament as is generally claimed, for a correct reading is simply the Sabbath. The word days, is in italics, a mark that it was added by the translators and is not in the original text. We however read that the disciples came together to worship on the first day of the week, see John, 20: 19—26; Acts, 20: 7; 1 Cor. 16: 2, and many other places. The inference is clear that they did this in memory of the glorious resurrection of our Lord. Again, we are commanded by Paul, in the 13th of Romans, to be subject to the rulers or higher powers, and as the law of our land requires us to abstain from labor on the first day of the week, we deem it entirely necessary to do so.

Taking all things into account, I don't see what any of us would gain in uniting with the advents. But, on the other hand, is there not much danger of losing much? Do the advents keep the other commandments of the gospel? Do they for instance keep the Feast of Charity, which we hold as a New Testament ordinance in anticipation of the very event that is so intimately connected with the glorious advent of the Lord and his kingdom? Here I must quote a few verses entire, for their special benefit; for I am persuaded they dont understand their own ground, see Rev. 19: 6—9, "And I heard, as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundering: Saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the Marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, white and clean; for the fine linen is the righteousness of the saints. And he saith unto me, Unite, Blessed are they which are called unto the *Marriage Supper* of the Lamb. And he saith unto me, These are the true sayings of God." Now let us ponder in our minds: are those who style themselves the adventists, really the true adventists of the gospel? Do they keep the type in their organization that shadows forth the glorious event of which they have so much to say? The foregoing is only one of the many passages that I would refer them to if space would permit; but I think it is enough to show to friend John, that here is one thing at least he may lose by uniting with them. And I would further appeal to his candor, whether there are not many more things he might lose, while it is quite certain there is nothing to gain. Tell him to read Ephesians 4: 14, as follows, "That we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slights of men and cunning craftiness, whereby they lie in wait to deceive."

P. J. BROWN.

Congress, Ohio.

Brother H. R. Holsinger: I am pressed to say something that may lead to the destruction of chewing and smoking tobacco. Should the article come before the readers of the COMPANION, those that use the filthy weed; that troublesome plant, so disgraceful in the minds of good society. May the day come that all will be enlightened to worship the only true one, God, and lay aside all filthiness of evil spirits. May the article not be disreputed, I hope something may be profited. I will for a moment but descend in the scale of worshipers, and the gods they worship. Go with me across the way. There stands upon the shelf the decanter, sparkling with liquid fire; and around it more than a score of worshippers; some well dressed, others in tatter and rags. One says, "I have drank liquor for twenty years, and I never saw that hurt me. I have chewed tobacco for so many years, and I never saw that it hurt me." I think that if it has not hurt him, perhaps it has his poor old, tattered coat, or his poor wife and children at home. The god tobacco has become one of the most exalted gods of the age. It is worshipped by men of every caste, the high, the low, the rich, the poor, the free, the bond, the male, and the female. This god, though thousands of human victims are offered annually upon his altars, has a daily-increasing crowd of devotees. Let us look this thing in the face. Let us suppose a case. Here is a minister that has an appointment to preach. He is strongly addicted to the use of tobacco. Take it from him twenty-four hours beforehand, and what sort of a sermon would he preach? The church appoints a prayer-meeting, and the members are tobacco users. Take it away from them twenty-four hours beforehand, and what sort of a prayer-meeting do you suppose they would have? The lawyer has a case in law to plead. Take away his tobacco, and what sort of a plea would he make? The judge is upon the bench. Take away his tobacco, and what condition would he be in to administer justice? The physician is called to the bedside of the sick. Take away his tobacco, and what condition would he be in to deal out medicine to his patients? Now the consent of all is, that they could do nothing. They would be in no condition whatever to engage in the duties or preceding, mentioned. Then what is the propelling, soul-inspiring spirit upon which they depend? It is the *spirit* of *tobacco*. Then *tobacco* is *their* god. What then? Tobacco preaches; tobacco prays; tobacco pleads law; tobacco executes justice; tobacco deals out medicine; and we have a tobacco administration, civil and religious. Therefore, dear friends, it is no wonder that Justice has run riot, and equiety has fallen in the streets. When we see the God of heaven, the Creator of all things, rejected, and his law, the ten commandments which are a perfect rule of right, set aside, and the faith of Jesus, which is the only remedy for sin, set aside, and in their stead all these gods of earth, of science, of literature, of merchandise, of agriculture, of *alcohol*, of *tobacco*, &c., brought in. It is no wonder that the ignorant are condemned, and they quietly go free. Now let us contrast with these, a community of real Christians who worship the only living and true God, by keeping his commandments, and the faith of his Son Jesus Christ. Who love God with all their heart. And their neighbors as themselves. What a union! What peace! What a desirable place to live in! All looking upon others as better than their own. There is no lying, no cheating, no stealing, no murder: But all is peace. On the other hand, in a community of the worshippers of the various other gods, selfishness prevails, each exalts his own god, all is confusion. They riot; they kill; talk about other people or their neighbors; they steal; they lie; they cheat; they get drunk; they wallow in the filth of their tobacco. What a contrast! Yet this last is the state of things as they exist at the present time. Oh tobacco! *tobacco!* TOBACCO! Thy spirit is the god of remorse. And he who is deceived by it is walking in the path of error.

PETER STOUFFER.

New Georgetown, O.

[*To be continued.*]

Brother Henry: Will you, or some other brother, inform me through the C. F. C. whether there is any established church near Bunker Hill, Russell Co., Kansas. There are eight members of our fraternity living between Bunker Hill, and Wilson Station, at a place called Pennsylvania; and we would be very glad to have some ministering brethren to call and preach for us.

Any person wishing to emigrate to

Kansas, would do well to call and see our land. We think we have good land and water. We dug 10 wells from the depth of 12 to 40 feet. There is still some land for homesteaders or pre-emptors. Also railroad land for sale. We hope and pray that some minister may settle here, and preach for us.

Yours in love,

WM. B. HIMES.

To the Churches Composing the North Mo., District.

Inasmuch as our State has been divided into two districts at last State District Meeting, it will be necessary to make some arrangements for our next District Meeting to be held in the northern part of the State. The Missouri river is the dividing line; hence all the churches North of the Missouri river belong to the North Missouri District, and all South of the river to South Missouri District. We have 9 or 10 organized churches within the bounds of the North Missouri District, and in one of these organized churches our next District Meeting should be held. We therefore offer a few suggestions:

1. A church as central as we can find should call for the meeting.

2. The time and place should be made known as soon as convenient.

3. Our District Meetings should be held at least from 4 to 6 weeks prior to the time of our A. M.

Now, brethren and sisters, let us pray for the prosperity of the church, the extension of the Redeemer's Kingdom, and the promotion of peace love and union, until we all shall be permitted to meet in the kingdom of immortal glory with all the redeemed and sanctified, through Christ Jesus our Lord. Amen.

GEORGE WITWER.

Dear Brother: Please announce that, if Providence permit, there will be a communion meeting in the Cowanshannock district, Armstrong Co., Pa., on the evening of Oct. 12th, to which there is a general invitation extended to all who may desire to be with us on that occasion, and especially the ministering brethren. By order of the church.

J. P. HETRIC.

Oakland, Pa.

JULY 1st, 1872.

Dear Companion: Feeling induced, sometime ago, to visit certain of our dear brethren, and for the first assumed the prerogative of talking a little for Jesus, I merely wrote out a few references, that I might not lose my connection in a peculiar train of thoughts marked out, originated for the benefit of those who might be willing to hear me. I have since discovered that there has been more unfavorable comment upon the few harmless references, which did not engage my attention very closely, than upon the substance derived by their assistance, or the wholesome doctrine I brought, in my weakness, for our mutual benefit and the edification and salvation of souls, yet breathing under the blighting influences of sin and iniquity. I am inclined to think we observe the bitter shell without appreciating the flavor of the kernel. Prejudice often destroys the virtue emanating from the effort conscienciously used by others, in whatever character it may be employed, too frequently where no cause for it exists.

I stand firmly in opposition to read sermons, and just as firmly in favor of some matured preparation of thought upon some especial subject, so that, if called upon we may be enabled to investigate it properly without having it disconnected, thereby rendering it unintelligible and ineffectual in producing the desired results.

The expression of disapprobation does not intimidate me in the least, as I feel no compunctions of conscience from any strictures emanating from a thus saith the Lord; believing that whatsoever we do heartily as unto the Lord, in giving those whom we may address the benefit of our solemn reflections, there are adversities of gifts but, the same spirit; and there are differences of administration, but the same Lord, that worketh within us to will and to do of his own good pleasure. Hence if I indite a few references with the assistance and direction of this same Spirit, that should attend us in all our administration of holy things, and if in our efforts we employ this means to assist a treacherous memory, who can object or impute it to any undue motive, or characterize it with the loss of efficacy, or defend their disapprobation from an evangelical standpoint.

I anticipate your response in some degree—"Take no thought beforehand what ye shall speak neither do ye premeditate; but whatsoever shall be given you in that hour speak ye; for it is not ye that speak, but the Holy Ghost." This might be overwhelming evidence against my position, had it not references to an especial event which the Lord knew would occur; that they should be delivered up to counsels, and in the synagogue they should be beaten, &c. Hence I do not regard this as having any relevance at all to the case, as the Lord only endeavors to comfort them under these trying circumstances, by giving them the assurance that the Holy Ghost should give them utterance, not in any peculiar formation of words, but that the substance was given them to clothe in their own language We must not forget that he was talking to his inspired mediums, who afterward indited the scriptures as they were moved by the Holy Ghost, which gave them utterance on the occasion referred to. We do not claim inspiration in the same measure the apostles enjoyed it. Our hearts are inspired with a sense of gratitude and duty, through God's holy, revealed will, given by the mouth of inspiration. Whilst their instructions were direct from God, ours are received indirectly through his divine witnesses; hence we have his written word, from which we are to make our deductions, from the language in when it has been clothed to the best of the abilities the Lord has given us, asking the assistance of the Holy Spirit to enlighten us, that we may be filled with a knowledge of his will, in all wisdom, and spiritual understanding. Does the Spirit bid you declare his word without any premature thought or preparation? all right, no objection; and if the same Spirit's administrations induce me to make some preparation for the same divine purpose, as the propositions occur to my mind, for fear I may lose sight of them, I indite them upon a strip of paper, that they may recur the more readily to my mind. In my effort to proclaim the glad tidings of salvation, must I stand condemned in the estimation of my brethren who may not think as I do—who may be perfectly honest in their deductions? Still I think such preconceived opinions should be open to conviction. Such uncontrovertible prejudices

savor a little of inconsistency, when examined from a divine stand-point, and fall harmless at my feet. Feeling happily conscious of having done no violence to my feelings, or the word of God, I rest content Not wishing to be circumscribed within such narrow and contracted limits, I am fraternally yours,

PETER S. NEWCOMER.

Query.

Brother Henry:—Will you or some other brother or sister please give us an explanation on Heb. 7: 1, 5 verse.

JOHN W. GEPHART

Change of Addresses.

Eld. J. S Flory, from Fayetteville, W. Va, to Orchard View, Fayette Co., W. Va

David Younce has changed his address from Antioch, Ind., to No. 55 Sharpnack street, Germantown, Pa.

MARRIED.

By the undersigned, on the 4th of July, JOHN L. BRINDLE, and Miss ANNIE S. STAUB, both of Lower Allen township, Cumberland county. Pa.

Adam Beelman, V. D.M.

June 20th, by the undersigned, Mr. Wm. B. ZIMMERMAN and Miss H. M. YEATER, both of Juniata county.

C. Meyers.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Buffalo Branch, Livingston county, Ill., May 28th, ORLANDA WILLIAM, infant son of brother Abraham and sister Elizabeth Dale, aged one year 3 months and 8 days. Funeral occasion improved by the writer, from Matthew 19 : 13, 14.

Jonathan Swihart.

In the Black River congregation, Van Buren county, Mich., July 2nd, CALFINIA W. GRILLS, daughter of friend Henry and sister Susannah; aged 2 years 5 months and 23 days. Disease scarlet fever. Funeral occasion improved by J. D. Mast and the writer to a good attendance.

J. W. Gephart.

Lower Conawago church, York county, Pa., July 6th, sister MARY, wife of Elder Joseph Meyers; aged 59 years 19 days. She was the mother of six sons and one daughter, all grown and married; three are ministers in the church. Her disease was something like consumption, lingering nearly a year. She bore it patiently till death took her away. The church can say, we have lost a good mother and a dear sister. She was buried in the brethren's burying ground at the Bermudian church. Funeral services by Elder Andrew Miller and the writer, from Rev. 19 : 9, to a large concourse of people, who came to mourn with those who mourn, and weep with those that weep.

Thomas Gray.

In the Clover Creek branch, Blair county Pa., June 13th, brother JOHN D. BRUMBAUGH; aged 57 years 4 months 20 days. Deceased was a son of Elder G. Brumbaugh, and son-in law of the writer. Disease, typhoid pneumonia, of which he had the fourth attack. Being naturally delicate and brashy, he saw but little pleasure in this world, so far as health and prosperity are concerned; for affliction and disappointments were almost their daily family guests. He served faithfully in the office of deacon some 6 or 7 years; leaves a lonely widow and six small children to mourn the loss of a kind husband and father. Funeral services by brother G.W. Brumbaugh, from Isaiah 38 : 1.

D. M. Holsinger.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

Mark Minser	1 50	Lizzie Roberts	90
Michael Kimmel	90	E. J. Berkley	1 50
J. L. Meyers	90	S. Herrington	90
H. Meyers	3 00	J L. Meyers	1 50
J. G. Kline	1 50	S. Mattis	1 90
J. Wise	5 50	John Evert	75
Malinda Houtz	75	Lewis Wissinger	90
Mattie A. Lear	1 50	M. Hady	8 00
F. Shaffer	75	F. M Snyder	1 00
Sarah Baker	75	Cyrus Hoover	3 00
E. Keyser	10 00	John Fisher	75
Philip Miller	1 50	James Kelso	75
S. Cook	1 50	Peter Delph	75
H. P. Strickler	2 00	D. M. Balliat	75
M. Raber	75	D. Eyman	2 00
J. Y. Meyers	1 50	J. Shively	3 00
Eliza Webber	1 50	P. B. Porter	75
E. Anvil	90	S. Faulkander	1 50
D. W. Shively	1 50		

Advertisements.

WE will admit a limited number of select advertisements at the following rates.
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations

1780 1870

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Use Dr. Fahrney's Blood Cleanser or Panacea.

An Alterative and Cathartic, or Tonic and Purge combined, for diseases arising from bad blood; such as Costiveness, Dyspepsia Sick Headache, Liver Complaint, Jaundice, Erysipelas, Worms, Chills and Fever, Scrofula, Pimples, Tetter, &c. TRY IT.

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This is an enquiry which every one should have *truthfully* answered before he starts on his journey, and a little care taken in examination of Routes will in many cases save much trouble, time and money.

The "C., B. & Q. R. R." running from Chicago, through Galesburg to Burlington, and the "L., B. & W. Route," running from Indianapolis, through Bloomington to Burlington, have achieved a splendid reputation in the last two years as the leading Passenger Routes to the West. At Burlington they connect with the B. & M. R. R. and from the great Burlington Route, which runs direct through Southern Iowa to Nebraska and Kansas, with close connections to California and the Territories; and passengers starting from Blair county, on their way westward, cannot do better than to take the Burlington Route.

This Line has published a pamphlet called "How to go West," which contains much valuable information; a large correct map of the Great West, which can be obtained free of charge by addressing the General Passenger Agent B. & M. R. R., Burlington, Iowa.

Valuable Farm for Sale.

Situated in VanBuren Township, Hancock Co., O., about one half mile north of the Church of the Brethren. This farm is in a good state of cultivation; a running stream of water the year round, also two good well timber as good as any in the township. Containing 180 acres, about 115 acres under cultivation. A good orchard and pretty good buildings. Said property belongs to heirs. For further particulars, address.

S. T. Bosserman.
8-16-3ms. *Dunkirk O.*

Pittsburg, Washington and Baltimore R. R.

TIME TABLE.

Commencing Monday, June 10th, 1872.

EASTWARD.	Thro Mail.	Balt. Exp.	Confluence Accomm'n.	
	A. M.	P. M.	P. M.	
Pittsburgh - -	6.00	7.45	3 20	
Broadford Junct'n	9.20	——	6.36	
Connellsville -	9.35	10.15	6.50	A. M.
Confluence - -	11.10	11.15	7.55	6.25
Mineral Point Juc.	11.52	11.53		7.19
Dale City, (Meyers'	P. M.	A. M.		
Mills Station -	12 22	12 21		7.58
Bridgeport - -	1.17	1.18		9.10
Cumberland -	3.00	2.00		10 00
Baltimore - -	8.55	8.45		
Washington -	9.50	10.05		

WESTWARD.	Thro Mail.	Pitts Exp.	Con. Ac'n	Conf'e Acco'n
	A. M.	A. M.	P. M.	
Cumberland - -	8.55	3.40	4.50	
Bridgeport - -	9.43	4 22	5.37	
DALE CITY	10.54	5.35	6 45	
Mineral Point -	11.30	6.05	7.16	
	P. M.	——	——	A. M.
Confluence - -	12.40	7.15	8 05	5.15
Connellsville -	2.15	8.30		6.50
Broadford - - -	3.25	8.36		6 36
Pittsburgh - -	6.10	11.00		9.50

DALE CITY NORMAL SCHOOL.

The Dale City Normal School will open on Monday, August 5th, and continue in session Ten Weeks.

Tuition from $3 to $6.

Good Boarding can be had at reasonable rates.

No labor or pains will be spared to make this school a success, and in every respect worthy of th flourishing town of Dale City.

Special attention will be paid to the branches in which teachers are required to be examined.

Students are requested to be present at the opening of the session, if possible.

C. A. SNYDER,
Teacher.

Educational.

The second year of Pleasant Hill college, Warsaw, Ind., will begin September 4th, 1872, in which a thoroughly practical education will be given in Academic and Collegiate Studies.

Brethren's children are expected to attend our weekly Religious Meetings.

Ladies and gentlemen are admitted on equal footing.

O. W. MILLER, *Pres't.*,
Warsaw, Ind.

n26-tfd.

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Twenty-three miles the shortest. Three express trains leave daily, except Sunday, for St. Louis and the West. The only line running Pullman's celebrated Drawing-Room Sleeping Cars from New York, Pittsburgh, Columbus, Louisville, Cincinnati and Indianapolis, to St. Louis, without change. Passengers should remember that this is the greatest West Bound Route for Kansas City, Leavenworth, Lawrence, Topeka, Junction City, Fort Scott and St. Joseph. Emigrants and families, who are seeking homes in the rich valleys and the fertile prairies of Missouri, Kansas, Nebraska and Colorado, take no ice this is the cheapest and the most direct route. This line has facilities for transporting families to the far West not possesed by any other line. Save time and money. Tickets can be obtained at all the principal Ticket Offices in the Eastern Middle and Sothern States.

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Robt. Emmett
Eastern Pass. Agt., Indianapolis.
John E. Simpson,
Gen. Sup't, Indianapolis.

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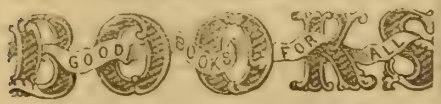
DALE CITY, Somerset Co., Pa.



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Religious Dialogue, 12 pages, five cents single copy; 30 cents a dozen.

All orders should be accompanied with the money and the name of person, post-office, county and State written in unmistakable letters, and addressed to

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The Christian Harp, containing 128 pages of choice hymns set to music in character notes. Price per single copy, post paid 35 cents. $3.00 per dozen.

The Harmonia Sacra: A compilation of CHURCH MUSIC Much care has been taken in the arrangement of this work, and in the adaptation of the words to the music; and the work contains such a variety of *metres*, that a tune may be selected for almost every hymn in the Hymn Books of the different denominations. Price $1 40 per single copy or $14 50 per dozen, by mail, postage prepaid, or $12 00 per dozen by express.

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One copy, post paid,	0.75
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Per dozen,	11.25

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Selected by AMANDA MUSSELMAN.

The Grave.

How soothing is the thought of death to earths weary traveler, when life's gayest scenes have departed, and gloom of years hangs heavily over the past! Yes, the thought falls softly upon us, when in life's decline, as dew on the earliest flowers of spring, or the memories of childhood on the heart-stricken wanderer; as calm, too, and refreshing in its kindly influences as they.

In such moments, when we read on the page of memory those things we vainly strive to forget, how often do we turn to the grave for consolation, pleased with the reflection that grief enters not the tomb. When the heart is tired of the sorrows which beset our path; when the generous feelings of youth are chilled by the frost of time, death is shorn of its terrors, and we look to the grave as the mansion of a friend.

In early life we deem this world beautiful—its scenes are those of pleasure and delight. Hope, the fair deceiver, springs up in the breast and whispers her flattering tale. By her skillful lures we seem what we are not; but experience soon teaches that all our fancied enjoyments, in their very nature, are transitory and unsatisfying. Such thoughts as these are but too well calculated to cast a shade over our brightest hours, and even in youth to impress upon our imaginings the seal of age, to blight the promising harvest of expectation, and cause the buds of hope to wither ere they blossom.

The dim realities of the past seem to be brought nigh; the present is beclouded. By the remembrance of happier hours; all the bright illusions of the future seem formed to fade. Pleasure, the object of our fond pursuit, has ever eluded our grasp—promise has ever ended in disappointment; and, weary of life, its turmoils and cares, we look forward with complacency to that period when the tomb shall receive us and close its no longer gloomy portals over humanity's pale wreck. The grave! how peaceful its rest! how congenial its silence! There the head is softly pillowed at last— the brain no more sends forth the busy legions of fancy—the voice of dreams cannot penetrate its recesses; for there the reveries of the dreamer shall cease forever.

Reader, art thou familiar with thy last resting-place? does the contemplation excite no bitter emotion? Or have you drunk deeply of the cup of sorrow, and feel that the bitterness of of death is past? Have you been the sport of passion, the mock of wayward fortune? Here is rest, child of oppression, here is your refuge. The crowding recollections of the past intrude not here—the fleeting chimeras of the present, and the "thick coming fancies" of the future are alike unknown—silence, deep and universal, holds here its unbounded sway. And yet the the grave is not terrible—we should not shrink from its chill embrace; for there we may find the tranquility which has been the object of our fondest desires—the rest for which we have so often yearned.

It is true, there is something appalling in the preparations for our last journey. The sombre hues of the mourning garb, the sound of the deep toned bell, breaking on the still air as a requiem for the departed spirit; the sobs of those we love, the measured step of friends in the funeral train, are all calculated to make the soul shrink back to its citadel, and the desires of life to be again renewed. Yet why start? When we become the cause of this solemn pomp we shall not heed it, not a single emotion will be awakened by the sorrows of those who mourn. The grave yard will soon be deserted, the tears of affection will soon pass from the cheeks, and amid our silent companions we soon shall be forgotten. The dead are all around us—the garrulous tongue of age is as silent as that of the infant at his side, who passed to the tomb ere the tongue knew its office: the husband rests listlessly near the wife of his youth; and even the lover has forgotten the charms of her whom he adored, whose dust now unconsciously mingles with his own. The solitary is now a recluse among thousands the retirement of his cell is now exceeded by the

silence which broods over him. Pride has forgotten its dignity, and humility its preserver. Wealth asks not the homage of thousands, but seeks as lowly a bed as poverty itself. No clamor for place or distinction—all here is equality, silence, and gloom. All earth's myriads are fast thronging that path; its portals are thrown wide to receive the travelers who are passing their way to its dreary mansions. Time flies, earth fades, and they sink into its cold recesses. The aged man, leaning on his staff, looks wistfully for his long-sought rest; sprightly youth and manhood's prime tend thitherward, and the grave is the last goal of human attainment. O grave! thou art a solemn teacher, thy warnings far transcend all other voices. Yet welcome, thrice welcome; we die but to live—we slumber but to wake in a cloudless day; for the death of the body is but the birth of the soul.

For the *Companion*.

The Gates of Hell.

What did Christ mean when he said to Peter, "Upon this rock will I build my church, and the gates of hell shall not prevail against it"? Math 15: 18. Did the Savior mean that the powers of darkness in this world should not prevail against it? If he did, then how are we to understand the prophet Daniel, when he speaks of the fourth beast that he saw in his vision? Speaking of the fourth beast, which is the last beast, whose look was more stout than his fellows, he said, "I beheld, and the same horn made war with the saints, and prevailed against them; until the ancient of days came, and judgment was given to the saints of the most high; and the time came that the saints possessed the kingdom," (which will be after the resurrection). Daniel 7: 21, 22. Now these two passages of scripture seem to contradict each other. The Savior says, "Shall not prevail against his church," and Daniel says, "they shall, till they posess the kingdom, which will only be possessed after the resurrection." Hence we are forced to the conclusion that the Savior did not mean, that the power of darkness in this life should not prevail against the church; for he always agreed with the prophets, and said all that they have spoken must be fulfiled.

How then, shall we understand what the Savior meant? I see of no other way than to understand the Savior to mean the grave, when he said, "The gates of hell." For David in speaking of Christ says, "Thou wilt not leave my soul in hell; neither will he suffer his holy one to see corruption. "Hezekiah, who was sick unto death, said after his recovery, "In the cutting off of my days I shall go to the gates of the grave;" and David calls the grave hell. Having these two saying of the prophets together, we can prove the gates of hell to be the grave. But Christ, who knew all things, knew how the wicked would prevail over his followers, and persecute them even unto death, and knowing that death was an appointment which they all had to fulfill, gave Peter that encouragement that the grave should not always hold them; for he had the power over the grave, and that the gates of hell,(meaning the grave) shall not prevent him from establishing his church here on earth, when he comes to reign a thousand years; for when he arose from the dead, he unlocked the gates of death and hell, and took with him the keys; for when he appeared unto John on the Isle of Patmos, he said, "I am he that liveth and was dead; and, behold I am alive forevermore Amen: and have the keys of death and hell." And when he comes again, he will bring up his people out of their graves, and place them in the land promised to Abraham. Then will we "come to Mt. Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born which are written in heaven." Now we think that "the assembly" of his church, here spoken of, is what the Savior meant when he said the gates of hell should not prevail against it. If Peter had understood the Savior to mean that the powers of darkness which then were in the world should not prevail against his church, of which he was a permanent member and bishop, what must he have thought when, by that power, he was crucified with his head downwards? Next is the nineteenth verse of the same chapter, "I will give unto thee the keys of the kingodm of heaven." This he did when he gave the understanding of the gospel of the kingdom; for he said it was given to them to know the mysteries of the kingdom of God. But they did not do as the lawyers and Pharisees did, take away the keys to pre

vent others from entering into a knowledge of it. O no! they went every where preaching the word; and when they believed Phillip's preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. And Peter got still a further knowledge of the kingdom of God on the Holy Mount, and he afterwards tells his brethren, that he had not followed cunningly devised fables, when he made known unto them the power and coming of our Lord Jesus Christ; but that they were eye-witness of his majesty, when there came such a voice to him from the excellent glory, this is my beloved Son hear him. "And whatsoever ye bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." We believe that the power to bind here spoken of is the same power spoken of in Acts 1: 8, "But you shall receive power after that the Holy Ghost is come upon you; and the power here spoken of seems to be an understanding of the times and seasonss of the kingdom they had been inquiring about. And after the Holy Ghost came upon them, then they were fully qualified to be his witnesses, and to write the gospel, and whatsoever they made binding in it, while they were here on earth, was bound in heaven; and whatsoever they loosed in it, while here on earth, was loosed in heaven. But some say—brethren and sisters, too—that the church to-day has that power, and always has had it, from the apostle down. I would like to know how these brethren and sisters get along when they come down the stream of time the Council of Nice. They surely will not let the Catholics have it! and I do not see how they can avoid it. LEAH CRONCE,

Mechanicsburg, Ill.

Live as you Teach.

The Rev. J. F. Sergeant, writes an article to the London *Sabbath School Teacher*, upon the importance of following up the teachings of the life. After some examples of inconsistency among clergymen, he says:—

"As Sunday-school teachers, it is well to remind you that everybody speaks by his *life* as well as by his tongue. Your life will make itself known. In these times men are rated at their real value. A moral police is abroad, and it tracks you with its hundred eyes everywhere. Your sholars cross your paths at almost unlooked for moments. Here one as a page waits upon you at an evening party: there another serves you as a waiter at an eating-house; a third who is an errand-boy at the book-seller's brings you your periodicals; a fourth distributes programmes at a lecture or concert room.

"Now I do not say to you that you should study appearances, and carefully guard against being accounted as a hypocrite. I say rather that you should study realities, and seek *to be* everywhere and at all times a real and attractive disciple. If you are addicted to the pleasure of the table, or are irritable and cantankerous at your home, or you are vain in dress or person, or hard or unfair in your money dealings, or vindictive and fierce in your behavior to your friends, it will all come out, and every scholar connected with you will quietly apply to you the proverb, 'Physician, heal thyself.'

"I knew a teacher, wealthy and talented. His fault was that he was too eager for money, and it was the less excusable as he had no family for whom he needed to lay by. A blight seemed to rest upon his work, and when at last he invested a considerable sum in purchasing a public-house—property which was of a very low character morally, but which yielded a good return for his money,—his influence sank down to an utter cipher. I shall never forget the contempt with which one of his scholars spoke to me about him. Had he been an avowed man of the world there would have been nothing in him to be despised. But his professed aims and hopes were higher than those of the worldling, and it was humbling to him to be looking for an increase to his gains in the gutters of excess and vice. 'Perhaps he meant to improve the public-houses by introducing better tenants, and checking all bad language and bad habits.' Thank you, dear reader, for that kindly surmise. Perhaps he did; but perhaps he *didn't*. I dare say, however, he meant it. The devil will not in the least object to a man *meaning* well if he will stop there.

I know this much, that the respect of a circle of intelligent lads who gather around us to listen to what we can tell them of God and righteousness, is worth more than interest at ten per cent. upon our money investments. Pity that this good man did not know it too.

"If, however, evil example tells, so does good. The fragrance of the ointment will make itself known. An upright, loving, generous man speaks in his every act on"

What are You Going to Do?

O WHAT are you going to do, brother?
Say, what are you going to do?
You have thought of some useful labor,
But what is the end in view? [hood,
You are fresh from the home of your boy-
And just in the bloom of youth!
Have you tasted the sparkling water
That flows from the fount of truth?
Is your heart in the Savior's keeping?
Remember he died for you!
Then what are you going to do, brother?
Say, what are you going to do?

O what are you going to do, brother?
The morning of youth is past;
The vigor and strength of manhood,
My brother, are yours at last.
You are rising in wordly prospects,
And prospered in worldly things—
A duty to those less favored
The smile of your fortune brings:
Go, prove that your heart is grateful—;
The Lord has a work for you!
Then what are you going to do, brother,
Say, what are you going to do?

O what are you going to do, brother!
Your sun at its noon is high;
It shines in meridian splendor,
And rides through the cloudless sky.
You are holding a high position
Of honor, of trust and fame—
Are you willing to give the glory
And praise to your Savior's name?
The regions that sit in darkness
Are stretching their hands to you;
Then what are you going to do, brother?
Say, what are you going to do?

O what are you going to do, brother?
The twilight approaches now—
Already your locks are silvered,
And winter is on your brow.
Your talent, your time, your riches,
To Jesus, your Master, give;
Then ask if the world around you,
Is the better because you live.
You are nearing the brink of Jordan,
But still there is work for you;
Then what are you going to do, brother?
Say, what are you going to do?—*Sel.*

For the *Companion.*

The Crosses of Life.

As a general thing, it may be expected that all christians will find themselves able to bear the great cross of life; because they come with observation; they attract notice by their magnitude, and by putting the soul on its guard gives it strength to meet them. But happy, thrice happy, is he who can bear the little crosses which ever lie in wait, and which attack us secretly, and without giving warning, like a thief in the night. While we admit that it is a duty, of ever bearing the cross, we are to remember that we must bear it just where God in his providential dealings sees fit to impose it upon us; without assuming the responsibility of either seeking or shunning it. We shall find that God has placed it in the whole course of life, and at precisely the right place, and all he requires of us is to bear it with a faithful heart when we meet it. It is good to take up and to bear the cross, whatever it may be, which God sees fit to impose. But it is not good, and not safe to make crosses of our own, and by an act of our own choice, to impose upon ourselves burdens which God does not require and does not authorize. Such a course always implies either a faith too weak, or a desire to have our own way. Many persons think they are seeking holiness, when they are in fact seeking the loaves and fishes. To be holy is to be like Christ, who as the captain of our salvation was made perfect through suffering. We must be willing to bear the cross, if we would wear the crown. In seeking holiness, therefore, let us think little of joy, but much of purity; little of ourselves, but much of God; little of our own will, but much of the divine will. We will choose the deepest poverty and affliction with the will of God, rather than all earthly goods and prosperities without it. It is God we seek and not happiness. If we have God he will not fail to take care of us. If we abide in him a residence in hell could not harm us. A fixed inflexible will is a great assistance in a holy life. Satan will suggest a thousand reasons, why we should yield a little to temptations by which we are surrounded. But let us ever stand fast in our purpose. A good degree of decision and tenacity of purpose is of great importance in the ordinary affairs of life. How much more so in the things of religion? He who is easily shaken will find the way of holiness difficult, perhaps impracticable. A double minded man, he who has no fixedness of purpose, no energy of will, is unstable in all his ways Ye, who walk in the narrow way, let your resolutions be unalterable. Think of the blessed Savior's words, "My God, my God, why hast thou forsaken me!" Though he was momentarily forsaken, at least so far as to be left to anguish inconceivable and unuterable, his heart nevertheless, was fixed and he could still say, "My God, my God." If we wish to rise high in God we must be willing to sink low in ourselves. It may seem like a contradiction in terms, but it is nevertheless true, that there is no elevation in true religion higher than that of profound humility. "He that would be greatest must become the least. He who was equal with God condescended to become man; and it was the beloved Son of the Most High who washed the feet of the disciples. If we would walk perfectly before God we must endeavor to do common things, such as are of every day occurrence and of but small account in the eyes of the world, in a perfect manner. Some persons are mentally so constituted, that they could more easily undergo the sufferings of martyrdom, than properly regulate and control their feelings in their families, during twenty-four hours. How dreadful is that delusion which excuses itself in its imperfections, because in the providence of God it is not permitted to do or suffer some great thing. Happy is he, who can do God's will in the solitary place, and who can win the crown without going to the stake. Many who do not love God with the whole heart, say, that they desire, that they wish so to love him. Oh blinded ones how can this possibly be! when you are obviously unwilling to renounce the pursuits and pleasures of the world, by which God is offended and separated from you? Often the water that is enclosed in a glass vessel appears to the unaided eye, clear and pure. But if a ray of bright light suddenly strikes the vessel and illuminates it, we at once discover various impurities which before escaped our notice. So our sins have many hiding places which conceal them from the natural conscience. And we should ask light from God, a clear heavenly illumination, that we may find them out. When by the instruction and admonition of others, we have done our duty faithfully, we shall be willing, if we are in a right state

of heart, to leave the event with entire calmness of mind, in the hands of God. We know not what shall profit whether this or that; but we may be assured that God will do his part. Amen

C. BARNHART.

Canaanville, Ill.

For the COMPANION.

The Christian Race.

"Know ye not that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain." 1 Cor. 9: 24.

The apostle in addressing himself to the brethren at Corrinth in the language above quoted, is kindly, yet sharply reproving them, as they had apparently fallen into a state of lethargy, negligence, and lukewarmness. He is trying to arouse them, to stir them up again to a sense of their christian duties. They no more manifested that zeal that they formerly did. They had become contagious, they were divided and split into parties and faction. For every one would say, "I am of Paul! I am of Appolos! I am of Cephas and I am of Christ!" Paul reproved them of this, as much as to say, "Brethren, this will not do; speak the same thing, let there be no divisions among you, but be ye perfectly joined together in the same mind, in the same judgement. Has Christ divided? was Paul crucified for you? know ye not?" The apostle here was directing their minds to something that they were all familiar with, namely, to the running of a foot-race a kind of sport that the Corinthians were very much addicted to in their carnal state, as race running was one of the most popular games practiced by the Corinthian athletics. It required action, fleetness, strength, endurance, sobriety, patience and perseverance. A man that would run in this race with any possible assurance of success, would necessarily have to be in possession of the foregoing qualifications; and besides all this, he must be clad and shod suitable for the occasion. To have heavy, slovenly clothes on his body, and clumsy, heavy shoes on his feet, would obviously obstruct his speed: in fact, everything that may be a hinderance or burdensome, anything that might in the least obstruct or slacken the speed and agility of the runner, must now be laid aside. The race is for the prize (crown). The term "race," as here referred to, implies an inclosure—running within certain bounds, marked out, staked off, made smooth and level, for the very purpose of running foot races. At the end of this race course, the prize, or crown, is in reservation for the one that wins—for the one that comes out first and best, will be awarded the crown. Any and every one that puts in or pays his wager, or portion, has an equal privilege with all those that are running. But all must be subject to certain rules—must run within the race course, within the stipulated bounds. Getting off the course, or even setting one foot out side, would be a forfeiture of the crown; consequently the expert runner will look well to his feet, lest he should stumble and fall. He will not stop, or stay to gaze at this, or that, or any object by the way, no matter how enticing or attractive it may seem to be. He is running in a race, he is running for a prize, for a crown of great value. This crown, his reputation, in short his all is at stake. He will run with might and main; he will exert himself to the very utmost, straining every nerve in the body. He is looking forward, for the crown is at yonder end of the race-course. You must get to yon end, and that foremost, too, if you expect to "obtain the prize." After you have obtained the victory, you will have time to rest, to breathe, and to enjoy your crown. So run, then, and make sure of the prize.

Dear readers and christian friends, you perceive how these are running in the carnal race, with all their might, with all their energy; each one trying to come out best, and to obtain the prize, the crown, at best but a corruptible one. Dear christian friends, we that have set out to serve the Lord are also running in a race for a crown, for the prize, for an incorrupitible one—for one that is of far greater value than gold or rubies—one that is lasting as eternity. And in this heavenly or christian race we can all obtain: here we can all win. "Whosoever will, let him take the water of life freely." But be sure that you are running in the right direction, in the right way. Have your faces Zionward. We might run over so fast in the wrong direction; ever so circumspect, but in the wrong way; and, instead of getting nearer the crown we would most assuredly get further from it. It is therefore all important that we "so run"—not this way, or that way, or any way that fancy or your carnal nature, or even your preacher, or any other creature, may dictate; but be sure that you enter in by the door. "I am the door; by me if any man enter in, he shall be saved." Again, "I am the way, and no man cometh unto the Father but by me." "If any man will come after me, let him deny himself, and take up his cross."

Dear reader, there must be a following after Christ, and in doing so, we must necessarily deny ourselves of ungodliness, of all the sinful and foolish pleasures of the world, and daily take up our cross, and follow the Lamb whithersoever He goeth, as well through evil as through good report. "So run." The faithful runner will not slacken his speed, but will run with might and main, well knowing that his all depends upon his running. Then dear reader, "So run that you may obtain." Jesus Christ is our Forerunner. His command is, "Follow me." Getting on his track, (the race course,) let us then follow Him in humility, in obedience, in holiness: let us then follow Him in all his ways. He saith "Teach them to observe all things whatsoever I have commanded you." Here, then, are no nonessentials; everything that the Lord Jesus Christ commanded is essential to our salvation. Look well to the way-marks; the christian race-course is so definitely marked out, that the way-faring man, though a fool, may not err therein; providing he takes heed to the way-marks, and looks well to the Forerunner, and follows Him in his foot-steps, not turning this way or that way and turning a deaf ear to all the allurements of sin and Satan. "Having your loins girt about with truth; and having on the breast plate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, &c.." Eph., 6: 14, 16. Cross-bearing, self-denial suffering, persecution, &c., are undeniable, and sure way-marks for the Christian runner to go by. "So run," then, as the man in the carnal race, independent of all out side attractions and allurements, no matter how enticing and attractive soever they may be; for the enemy of souls will, in many different ways and forms, try

to divert the christian man or woman; will hold out many inducements, such as "The lust of the flesh,the lust of the eye, and the pride of life ;" and others without number, and the most dangerous are those that come under the garb of religion. Satan transforms himself into an angel of light ; thousands of Satan's employees are out preaching, or rather perverting the gospel, speaking lies in hypocrisy, and for a pretense make long prayers. These pretenders have a form of godliness, but deny the power thereof, wolves are they in sheep's clothing, devouring widows houses. The author of our text saith, "If any man preach any other gospel unto you, than that ye have received, let him be accursed. And if even an angel from heaven preach any other gospel let him be accursed." "So run that ye may obtain." Paul saith, "I press toward the mark for the prize of the high calling of God in Christ Jesus." Thus we perceive it requires a pressing, a running, a striving, a fleeing, wrestling, and a continual warring against sin and Satan, in order to obtain the inestimable prize. "So run that ye may obtain." This prize is of such great value, though a man had the whole world, it would be no comparison to the crown under consideration, it is of incalculable and intrinsic worth, the longer it is worn the brighter it becomes. "Eye hath not seen, ear has not heard, neither has it entered into the heart of man &c." Then dear brethren let us so run, let us not become weary. The crown is at the end of the race. Let us run patiently, diligently, for in due season we shall reap, if we faint not ; we shall then rest from all our labors, troubles, trials and toils, when Christ himself will wipe away all tears, where we shall bask ourselves in eternal glory and happiness. When we shall see,and meet with Abraham,Isaac and Jacob, and all the blood washed throng, in short, with all those who have made their robes white and clean in the blood of the Lamb. All this, dear reader, is promised, and even more, to all those who "So run that ye may obtain." I am inclined to think, dear reader, that one hour in glory and happiness in heaven, at the right hand of God, with Jesus and the holy angels, is worth all our running,and striving, and persevering, and short sufferings, &c. But thank God, it is not only to last for an hour, but throughout the ceasless ages of eternity. We will then sing "When we've been there ten thousand years," &c., &c. May God help us then, to "So run, that we may obtain."

I would now, before I close this article, say a few words to those who have not as yet set out to run in this race ; who are as yet unconcerned as to their eternal destiny ; who are running in the downward road of sin and folly, as fast as the unlocked wheels of time can roll them along, "Wide is the gate, and broad is the way that leadeth to destruction, &c." I would say to those, with Moses of old, "Stand still." Bethink yourselves, sinners, before it be eternally too late. Do not run one step farther in sin and wickedness. Death may, and surely will, sooner or later overtake you ; and if you die in your sins, where God is you can never come. Reflect upon it, sinner, the farther you go on in sin, the farther you will have to return, and the more to repent of. If ever you will turn unto God, the longer you persevere in sin the shorter time you will have to repent in. "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" Consider and ponder your ways before it may be eternally too late. In Luke 16th chapter you can read of one who put off his repentance until it was too late. After he had opened his eyes in hell, he commenced to pray, and groan, and sigh ; but alas, alas, it was too late ! Therefore, dear sinner, whoever you may be, commence to-day : "To-day, if you hear his voice, harden not your hearts ;" to-day is the day of salvation. You have no promise in the word of God for to-morrow. You may not see another morning sun to rise over you. Every moment you spend, every step you take farther in sin and folly, brings you nearer destruction, and farther from God. Will you persist and still run on in sin, with all your might, with your mind and heart set against God and His word ; making all possible speed for destruction you possiblby can, as though hell could not be obtained at a slower pace ? O, sinner ! take warning before thou art plunged into that awful abyss, into hell, where the worm dieth not, and the fire is not quenched. "O, turn ye ! O, turn ye ! for why will you die ?" May this be a warning to all those who are still running on the broad way of sin and folly, leading to everlasting destruction and misery, and a word of comfort and consolation to those who are running with patience the race set before us. Let us then "so run that we may obtain," for we shall "See Him as He is."

ELIAS K. BUECHLY.

Waterloo, Iowa.

Christian Family Companion.

DALE CITY, PA., July 23, 1872.

Editorial Correspondence.

FRIDAY, July 5th.—Brother Michael Reber took me into his carriage with himself and two daughters and brother Henry Goughenour took brother Urias with himself and two daughters, and we set out for a love-feast in Grundy county. After a pleasant ride we arrived at the house of brother Henry P. Strickler, where we lodged, with a number of other brethren and sisters.

SATURDAY, 6th.—We had been under the impression that meeting was to commence at 10 A. M., but there was no appointment until 1 P. M. So we had the whole forenoon to ourselves, which we employed almost exclusively in singing from the Christian Harp, and Brethren's Hymn Book. The place prepared for the meeting was a shed of boards without any windows, except air holes. The floor was composed of prairie hay. And yet it was quite comfortable, and at the appointed time it was well filled with attentive listeners. The ministers in attendance were, brethren Samuel Garber, Benjamin Buechly, Benjamin Ellis, H. C. Goughenour, ———Trostle, and perhaps some others, besides their own ministers, which are Henry P. Strickler and Jacob B. Shirk. Had a good feast. Perhaps one hundred members communed, near forty of whom it was thought were from Waterloo branch. The congregation in Grundy is young and small, but gives indications of

prosperity. We lodged at brother ——Moore's.

SUNDAY, 7th.—Meeting in the forenoon. Good attendance and attention. The afternoon was spent in religious conversation and singing. In the evening tried to preach at a school-house in the neighborhood. Lodged at brother Daniel Sheller's, formerly of Franklin county, Pa.

MONDAY, 8th.—Started upon the return trip at about 8 in the morning. Enjoyed a very pleasant ride, except a superabundance of prairie dust. Grundy county has some of the finest country, and scenery, it has been our pleasure to look upon. Plenty of room for new-comers. Took supper at brother Coughenour's where our pleasant little company that had been associating for four days was obliged to separate. We shall never have another such a pleasant time in the same company, in this world. Hope we will all try so to live that we may meet in the better land, where we will unite in singing still sweeter songs of gladness. It was a trip long to be remembered, by us at least. Returned to brother Reber's where we spent the evening pleasantly and had a good night's rest.

TUESDAY, 9th.—In the forenoon brother and sister Raber took us to town, where we received several letters, from our postmaster, brother C. P. L. Roberts, also the use of his No. 26 of C. F. C. The letters were from home, and the news was good. Taking the COMPANION and letters together it would appear that the paper was pretty much in the hands of the sisters; a sister, chief editor, and another publisher and proprietor, *pro tem*, with a fair proportion of correspondence from the pens of the sisters. Very well, so they continue to get out good papers, as at present, we shall acquiesce.

Thence brother and sister R., took us to brother Abraham Hochstetler's, where we dined and talked. Saw brother Martin Buechly, who lives just across the road, and perfected our plans for a trip to Minnesota. Thence they took us to brother Joseph Saylor's. This is our head-quarters, sister S., being sister in the flesh to Dr. Beachly. Here we lodged.

WEDNESDAY, 10th.—Brother Abraham Hochstetler took me to uncle Brown's, where we dined, and had a few hours of friendly, and, we trust, edifying conversation. On our return took supper at brother Wm. Ikenberry's. Hochstetler and Ikenberry are both ministers in this congregation. Thence to brother Saylor's again where we are lodging, and where this report is being closed. In the morning, at 5, we expect to start for Minnesota, by private conveyance, in company with brother Martin Buechly and wife. So our next will likely be dated from Minnesota. We are in usual health.

NOTE. When we met brother Garber at Grundy, and when in conversation with him in regard to West Branch congregation, Ills., our memory recalled brother John Diehl, when it occurred to us that we had made no reference to our visit to his place, in our report, at the proper time. We were taken to his home after the love-feast at night, and remained until next morning about 8, and spent a few hours very pleasantly. Should we have slighted any other of our friends similarly, they will not take it ill against us, as we will make it all right at some time or other. Adieu.

H. R. H.

Gaining.

We are rapidly making up lost time, and expect to have No. 30 out on time. We feel thankful to our subscribers for being as patient and forbearing with us as they were; and hope they may be spared from having another such a trial.

Answers to Correspondents.

J. G. NEFF: We had, by mistake, sent your C. F. C, to Elkhart, Ind., from No. 23.

KATIE SPINKLE: We are out of No. 24

G. R. KISTLER: We sent the book soon after you ordered it Yes, your statement is right.

"*Lights and Shadows of New York Life, or, the Sights and Sensations of the Great City.*" A work descriptive of New York City in all its various phases. Its Splendors and Wretchedness. Its High and Low Life; Its Marble Palaces and Dark Dens; Its Attractions and Dangers; Its Rings and Frauds. Its Leading Men and Politicians. Its Adventurers; Its Mysteries and Crimes. By James D. McCabe, Jr.

What Paris is to the Frenchman, or London to the Briton, New York is to the American. It is not only the Metropolis but it is the chief attraction upon this continent, the great centre to which men and women resort for both business and pleasure, and as such is a source of never-failing interest. Of late years several attempts have been made to reproduce its varied attractions in book form. The most successful result of these efforts is the book now before us. The author has had unusual facilities to see every feature of the great city, and has written the work with an enthusiasm which is apparent in every page. He has not merely produced a sensational story, but has given us a record of actual facts, of which he is personally cognizant

The book is as fascinating and absorbing as a novel, and were it not for the evidence he furnishes, we should be tempted to believe that he has carried us into the realm of fiction. He tells us the history of the great city which has grown to be the most remarkable in America, and relates its old traditions with zest and humor. He introduces us to all classes of people, and initiates us into their ways and manner of life. He brings us face to face with great merchants and bankers, actors, editors, working men, ballet girls, thieves, gamblers, sailors, quacks, firemen, and a host of others. He delights us with his sketches of the better and brighter side of city life, of the genius, enterprise, charity and humanity of the great city, and appals us with his thrilling accounts of the darker and more terrible side of the life he is delineating.

A truthful picture of New York life cannot be otherwise than deeply interesting. Our author has succeeded admirably in his task, and we predict for his book a large sale. It is brim full of useful information, brilliant and fascinating, and an emphatic warning against the vices of the city. It is pure and lofty in tone, and while it discusses fully many of the darker sides of city life, it does so with delicacy and candor. An interesting feature of the book is a powerfully written history of the Tammany Ring frauds with sketches of the actors therein.

It is comprised in one large octavo volume of 850 pages, illustrated with nearly 200 fine engravings of noted places, life and scenes of New York, and published by the National Publishing Co., of Philadelphia.

The low price at which the work is issued, brings it within the reach of all, and no one who wants to know New York as it really is, should fail to buy this book. It is published in English and German, sold by subscription only, and agents are wanted in every county.

Pious Youth Department.

Trust in God.

Yes, the little birds find shelter,
And hum their evening prayer.
And close their weary eyelids,
Without a thought of care.
They drop their glossy heads
'Mid the feathers on their breast,
And leaving God to watch them,
Thus sweetly fall to rest.

Dear cherished little sleepers,
Their merry song is still—
No care for morrow's lodging,
Their gentle bosom's fill.
Guardian angels round them,
Watch with a silver rod,
For they've left their every sorrow
All in the care of God.

And if birds so trust our Father,
Who giveth them a home,
Why should our hearts murmur
When evil shadows come?
If God will feed the raven,
And think for all the birds,
Will he not love his children,
And listen to their words?

Aye! let us trust his goodness,
His promise and his love,
And, like the birds, be happy
With his blessing from above.
Have not a thought of trouble,
While future paths are trod,
But keep our hearts from evil,
And leave our care with God.

—*E. B. S.*

What One Sinner Can Do.

It is said of John Newton, when on board the Harwich, that he corrupted a youth previously free from open vice, and that this young man soon arrived at maturity in guilt. Years after they met. Newton was changed, and desired to rescue his former companion from the evil into which he had plunged him. As he no longer felt infidelity to be tenable, he strove to undeceive his victim. His usual reply, however, was that Newton was the first to give him an idea of his liberty, which he would not now forego. And so he got worse, and spurned all restraints, and gave loose rein to every passion. His excesses threw him into a malignant fever, of which he died without hope and without mercy. One drop of filth will pollute a whole cup of clear water, but a foul cup could not be cleansed by the mixing of a thousand drops of clear water. A sharp pain in the tooth or toe will sometimes rack the whole body with torture, but one or a dozen sound teeth or toes will avail nothing if there be one in pain. One dead fly in the cup of the apothecary will ruin the ointment, and so it is true that one sinner destroyeth much good. One seed of a thistle carried by a bird to some distant isle or continent will spread until the whole be covered. One oath from a thoughtless man may corrupt a dozen boys into profanity; and so, too, of almost any sinful act.

"An Oak is not Felled with one Blow."

BY D. B. MENTZER.

This is an old maxim. It fitly illustrates the great truth that we cannot accomplish any very important object by one word, one action, or one effort. It proves that all that is done for us, or that we can do, is but "line upon line, precept upon precept, here a little and there a little."

It is the steady, patient, repeated blow that brings the old monarch of the forest sweeping, dashing, crashing to the earth. Not one blow only, but the woodman strikes again, and again, until his giant victim lies stretched on the earth before him. This teaches us the very important lesson of *perseverance* in whatever we may undertake. We must not "grow weary in well-doing." Always be sure you are right, and then go forward unto achievement and victory. The crown is for him only who wins the battle.

The oak did not become an oak in one day. It was first the kernel of the acorn, which germinated, and grew up the tiny plant, and after long years of continued growth, became a gigantic oak of the forest; then came the woodman with his keen-edged ax to fell it, but it could not be felled with one blow.

The flower does not become a flower in one day. First the tender plant then the bud, and then the blooming flower.

One drop of water does not form a river: it is the aggregate of innumerable little drops which unite and compose the mighty, rushing stream, whose onward flow has not ceased until it mingles with the deep, deep sea.

This beautiful earth was not made in one day. Human hands or human skill could never have made it. It was the patient, continued work of the all-wise and all-sufficient Creator, that spread around us all the wonders of the universe, and painted all the sublime and beautiful objects in Nature.

Then, my young friend, do not expect to obtain an education in one day or by one effort. Do not expect to achieve any great and noble object instantly. The acquirement of an education is the work of many hours attentive, diligent, intelligent study and observation. Let us go forward, then, with incessant effort in every good and ennobling work, for even "an *oak* is not felled with *one* blow."

National Normal, Lebanon, Ohio

Begin Young.

In a land beyond the seas, a minister met a mother in Israel, whose life had been lengthened out beyond the period usually allotted to man.

Talking with the aged disciple of the wonderful ways in which God had led her, the minister found her heart a temple of praise to Him who had loved her and given Himself for her. The service of God had been to her a delight. Eigty-two years she had walked in the footsteps of her Leavenly Master, having given her heart to Jesus when but fourteen years of age.

Before the minister bade adieu to this aged saint, she said: "I want you to tell the children of America, when you return to them, that it will save them from a thousand snares to *mind religion young*. Tell them you saw an old lady of six-and-ninety years, who has spent her life in the service of the blessed Redeemer, and she has no such source of real joy as the remembrance that she early gave herself away to Jesus."

From many of the follies of youth and the sins of maturer years she had been preserved, because that in life's early morning she had sought and found the Savior. Bitter have been the regrets of many a heart, that, waiting for a more convenient season, life's best years were spent in the service of Satan; but no one ever regretted that life's earliest, best years were given to Him who has said, "Those that seek me early shall find me."—*Messenger.*

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

From Dr. U. M. Beachly, continued from No. 27.

After we had seen the most important sights of this modern Venice, having a little more spare time before train time, we visited the Foundling Hotel, or Home. This institution was founded by some Philanthropists, for the purpose of preventing infanticide. They have in the hall a small room, or depository, containing a downy crib. At this depository door, the latch string is constantly out. Here the poor unwelcomes are brought and deposited at all hours. The entrance is private. An ingeniously arranged alarm bell gives notice to the night watch whenever one of these little "God sends" finds its way into the crib. Imagine the hopes and fears of these wretched mothers. The institution is open to visitors two days in a week; and hither come, not unfrequently, the mothers, in disguise, to meet their offspring. The lady matron informed me that many of the little ones have private marks on their bodies: Sometimes initials made with Indian ink. They had only thirty-five of these foundlings at the institute when we were there. From two to four are kept in one room. The children and the rooms are nicely kept. The oldest child there was only ten months old; the youngest, two days. Some of these dear little innocents are very pretty. When you talk to them they laugh, and seem to say, "We are ever so glad you have come to see us! Please deposit a dollar or two for our benefit before you leave." In this way they appeal to your generosity, and thus we were led to deposit our mite. My little Emma, who thus far accompanied brother Henry and I wherever we went, suggested that we get some of these pretty babes and send them home to our childless neighbors. The good people here, however, take them away very nearly as fast as they are brought in. Persons wishing to obtain one of these little wards must come well recommended, and adopt them as their own. At three P. M. we took the cars for Ashton, Ill., and bade good-bye, for the present, and perhaps forever, to Chicago, and our kind entertainers, Dr. Fahrney's Family, and all the many attractions, natural and artificial, of this wonderful metropolis of the great west.

We arrived at Ashton at 8 P. M. Here we were met by my cousin, C. M. Hicks, who took our party to his home, where we were kindly entertained for several days. From here Brother Henry left us, to attend several Love feasts; the first at Cherry Grove, near Lanark. In the meantime we visited in the vicinity of Ashton and Franklin Grove.

On Sabbath we attended meeting near Ashton. Here the Brethren have a fine meeting house, well furnished; the seats comfortable, and nicely painted. The house stands on land obtained from brother Daniel Suter, who keeps it and the ground in splendid order—everything nice, clean and tasty—as a house should be where christians meet to praise their God and build each other up. Brother Jos. Layman and Elder Deardorf preached for us. Brother Deardorf is quite aged, but still preaches with a loud voice. Brother Layman is a young man, seemingly full of energy and zeal for the good cause. We remained over night at brother Suter's, and the next day were taken to Dixon, a small city amongst the Sand hills and in the woods.

Dixon is located on Rock River, which here has sufficient fall to yield motive power that drives some four or five manufactories, and several flouring mills. After visiting the old man Dixon, the Court House and the schools, we also visited the dwelling-house formerly occupied by brother Jonathan Lichty and his family. We found this house on the extreme suburbs of the city, standing at a very lonesome place in the woods, uninhabited by living creature unless by rats and owls. After finding our way to the main road, we started for Dutch Town. This justly celebrated town is a congregation of three or four farm houses, built in sight of each other. The friends here are not partial to the name; but to me, and many others, the name has a much wider significance: with it are associated generosity, hospitality, kindness, and brotherly love; and to me, the town extends and includes from Ashton to Waddam's Grove.

At this latter Grove we attended a Lovefeast. The meeting-house here is located on the lands of brother P. Wetzel, formerly brother M. Raber's farm. At this place the Annual Meeting was held in 1846, at which place and time Eld. John Berkly and many others were present, who long since have gone to their reward. Here we had an excellent meeting—most excellent order. The preaching here was mostly done by Eld. Umstead, Martin Meyers, H. R. Holsinger, and Daniel Miller. Brother Enoch Eby is house keeper here, and conducted the meeting very successfully.

The next feast we attended was at Dutch Town. Here Elder Martin Meyers conducted the meeting; Enoch Eby, H. R. Holsinger, Paul Wetzel, and others did the preaching. The second day, at noon, we were taken away from the meeting-house by brethren Joseph and Samuel Fike, and brought to Sterling, where we took the cars, at 3 P. M., for Waterloo; but on account of heavy rains the rail-road was much injured; many bridges destroyed, and washed away. In one place, we were mounted on mud wagons, and had to ride and walk seven or eight miles. We had eighty-five passengers on our train, men, women, and children. Across the streams and sloughs we had to walk, carry the baggage, &c. It took us thirty hours from Sterling to Waterloo, a distance of about one hundred and eighty miles. The next morning we were taken to the Brethren's meeting-house, five miles South of Waterloo. At this place the Annual Meeting was held in 1870. We find here a beautiful prairie country, not quite so old or far advanced as the best parts of Ill.; but Iowa is steadily gaining on its older sister, and in five or ten years hence will be one of the greatest States in the Union.

In concluding my narrative, I will yet give you a few general observations. Knowing that brother Henry has given and will give you, in his editorial notes, all that is interesting as regards church and State *seriatim*. My remarks must necessarily, not to repeat the same story, be disconnected. Our meeting-houses in the West, intended to hold lovefeasts in, are an improvement on anything I have seen in the East. They all have a basement story, in which the cooking and eating are done. As soon as the meeting adjourns, you are invited to

the basement where ample provisions are prepared for all. The benches on the second floor are so constructed as to fold over, when they form tables. The Lord's Supper and the communion being prepared and partaken of on the second floor.

New churches are being established on all sides. Many are added to the church. Our western ministers, as a class, are zealous energetic, warm-hearted christians; and the laity back them up and encourage them, by practicing what they are taught. Tobacco, whiskey soul-sleeperism, and such other abominations that a few years ago flourished in some localities have nearly died out, and are becoming so extremely unpopular, that their adherents and slaves only practice their black arts in secluded spots: all decent and sensible people have discarded them as pernicious and dangerous to soul and body The soul-sleepers now call themselves Christadelphians.

We have thus far visited Ohio, Indiana, Illinois, and Iowa. These states are notorious for their vast wheat and cornfields. The crops at this writing, July 10th, are very promising. Barley and oats are about ready to harvest; and some of the earliest wheat will be ready to cut in a few weeks. I have traveled in the east, in Washington and Fredrick counties, Md., Franklin, Cumberand, and Lancaster counties, Pa., and seen as fine wheat fields and corn patches as you could wish to see, so far as the quality is concerned; but in breadth, or quantity, the Eastern fields and farmers compare with the West as a lake does with an ocean. And the flour made of first quality Western wheat makes equally good bread with the best white winter wheat.

Schools, manufactories, and everything here seems to swell and spread. The poor have equally good land to farm as those that are able to purchase farms. The roads mostly are in excellent condition. From fifty to eighty miles is not an uncommon drive in a day.

As we are about leaving the state of Iowa for Minnesota, I will close this communication with a notice of a visit to the "Soldier's Orphan's Home," at Cedar Falls, and the Cemetery near the Brethren's meeting-house near Waterloo.

This Cemetery is on the lands of Bro. Wm. Miller, containing over one acre. It is laid out in squares, with a nice drive through the centre and on four sides. Here lie the remains of our dear old grand-father, Abraham Buechly. The inscription on his tombstone reads, "Born Jan. 31st 1780, Died Oct. 30th, 1865, aged 85 yaers 9 months." Also the remains of our dear sister Eliza, wife of brother S. H. Miller. Her inscription reads, "Born, March 16 1840; Died, Oct. 26 1865; aged 26 years 7 months and 10 days. Sister Mary Saylor too has two loved ones here. Willie and Emma. Many others of our near kindred are sleeping here on this far off prairie mound. Peace to their ashes. The Orphan's home is situated on a rise about one mile from Cedar Falls. Here we found 272 children, 145 males, 127 females. They were just at their noon meal when we arrived. They have a good home here, and are taught all the ordinary branches taught in public schools. If they wish to take lesson on the piano their parents must pay extra. A school year lasts 10 months. They consume in one school year 60 thousand pounds of bread, 12 thousand pounds of beef and mutton; 25 barrels of fish; 12 hundred bushels of potatoes; 5 thousand pounds of butter; 1 thousand gallons of syrup; 7 thousand gallons of milk; 15 barrels of sugar; 50 barrels of apples. Vegetables, canned fruits, &c., in proportion. They cultivate 40-acres of ground. They have 30 assistants mostly females; 5 teachers, and one principal, H. F. Tucker. Prof. Tucker seems to be the right man in the right place. He treated us very nicely. Our party was conveyed by three carriages. We had Uncle Elias K. Buechly, Aunt Sally Berkly, Samuel Kane, Matthias Miller, and their family, H. R. H., Emma, and myself. The Superintendent took us all through the institution, explained all its workings. Their library contains 509 volumes. They have Sabbath-school and preaching every alternate Sunday. The most of the party went on the cupola. This is ninety feet higher than the ground. Here we were handed a large opera glass, and had a fine view of the surrounding country. Those acquainted with the different farms and their owners, could point out localities from 10 to 16 miles off. After we had spent an hour very pleasantly, we were invited into the parlor, where one of the orphan girls played and sung for us the "Gates Ajar," and how they came ajar.

Dear Brother: I received your statement of accounts sometime ago, which I suppose to be correct, and thought I would have sent you the money before this time, but the subscribers live so far apart that I have not been able to get to see them all. Some have paid for some other paper, and some that I have seen say they cannot pay now, but will soon. The subscribers live in four different counties. I hope all brethren and friends who subscribed for the COMPANION through my agency, will please settle for their paper immediately, by forwarding or bringing me the money, that I may settle with our brother editor, who, I have no doubt, is in need of his money; for, if he were not, he would not have called for it. We should not expect for him to spend time, labor, and money in publishing a paper in which we love to read so well, and which brings such wholesome food for the soul, and then wait till our year is out for the pay. For my part, the C. F. C. is a welcome visitor. I love to peruse its pages, and hear from the different parts of the brotherhood; though, sometimes it grieves me to see brethren criticise one another so sharply in their views on different matters. Brethren, we should be careful that we do not offend one of these little ones; better that a millstone were hanged about our neck, and we were drowned in the sea. I have thought, sometimes, that our feelings were too easily hurt by our brethren, when, at the same time, they did not intend to hurt them. Brethren, we should bear with one another, live in peace, that the God of peace may be with us.

D. J. MILLER.

Buckhannon, W. Va.

To All Whom this may Concern.

As I made an appeal some over one year ago for aid to go to California and Oregon, and as some money has been contributed to my aid, and the amount contributed has been mostly from the humble sisters, perhaps those that have been so liberal mas think I am making slow progress toward going to Oregon. But brethren and sisters bear with me. I am making all the efforts I can to get off

by the first of October next, though my means will be small. My circumstances have been so that I could not get off sooner. If I had been blest with this world's goods, as some of my brethren are, I would have been gone long ago, as I receive calls from my brethren to come and preach. These calls I cannot bear to hear any longer; I must go. My Discipline, the New Testament, says, "Go;" so I must go, if I have but small means.

"But," says one, "why don't you get the church to send you? Why don't you ask me why I don't go to the Pope of Rome? Which has the most power, the church or the words of Christ? If I had faith that I could remove mountains, and if I lived ever so close to the commands of Christ, yet, there are brethren that would doubt my honesty—they would fear I might enlarge Zion's troubles by sending me out to Oregon to preach, because I have not got a certain cut ar fashion of garments, or because I have not got the title of Bishop. One of the organs of the D. C. of Southern Ill. made a bold hint concerning brother A., that he lives in the District of Southern Ill., a District compased of 21 churches, yet but little is known of him. He says many are afraid to send him out to Oregon; for, instead of enlarging Zion's borders, he might enlarge Zion's troubles. This is judging the tree without knowing anything about the fruit. I would just soy to those that are so terribly afraid of brother B., as long as he takes the New Testament for his guide, I don't think he can be much out of the way. Hdnce brother A. rejects all creeds, articles of faith, and disciplines of human invention; believing them to be a direct transgression upon the wisdom of God; for he has given us a perfect law to govern us in all things. If this perfect law was let rule in the hearts and lives of all Christians, we would not have so much trouble: each would pull the beam out of his own eye, and then he could see clearly to full the note out of his brothers eye. But as long as we live in glass houses, we will see others faults and not our own. I fear there are many things brought into the church, and traditions made out of them that are not gospel. Oh let us watch.

I would just say in conclusion, all those that want to assist me on my mission to California and Oregon, as I expect to travel when I get there, I will need all I can get; and as I claim nothing but the New Testament; and the order of the brethren, as far as consistent with the word or commands of Christ, I am with them, I preach that, I practice that. If you wish to know further of my walk and conduct, I will refer you to Brother George Obencaine, Jacob Gerhart, deacons; Mills Calvert, Brother B. R. Gerhart. Any one that wishes to correspond with me can address me by writing to Vincennes, Lock Box 30, Ind. This I have written by the request of some of the brethren. I want to start by the 1st of October if I possibly can, if the Lord is willing, and we all keep well. If I do not get off soon, I must refund the money that has already been paid in. May God lead, guide and direct us all in the knowledge af the truth. I hope none will become offended at what I have written.

J. B. Allensworth.

In Memoriam of the two Sisters.

Two sisters in the flesh, two in the church, two in heaven. Whilst the last remains of sister Cook were being handed down to their last resting place, the spirit of sister Miller winged its flight to join its kindred spirit in the realms of eternal bliss, where sickness and sorrow, pain and death are feared and felt no more for ever. Farewell, sisters, your loss we deeply feel. No more will we enjoy your communion and fellowship in the church militant; but may God give us to enjoy richly of his divine grace, that we may all finally enjoy sweet communion and fellowship with God, where our hearts and voices may be blended sweetly together in ascriptions of more perfect praise around his throne in heaven, where all is joy and peace forever more.

May God sanctify this afflicting dispensation of his providence, toward the spiritual promotion of the large circle of surviving, bereaved ones, who are mourning the loss of wives and mothers; and whilst the dew drop of affection's tear moistens the green mounds that covers the casket of their once dear earthly ties, may God, in his infinite wisdom and goodness, breathe the inaudible whispers of love into your disconsolate hearts softly admonishing you to so number your wisdom; that, whilst your mother dear is basking in the sunlight of his countenance, the holy aspirations of your souls may be attuned in harmony with the will of him wo doeth all things well; remembering, that behind a frowning providence he hides a smiling face. Whilst he calls away the dearest objects of our earthly affections, he is making bare his arms of love and mercy to reclaim the subjects of his afflicting hand. May he entwine the tendrils of his divine love around your desolate hearts, until the bright sunbeams of conviction lead you to rejoice in the new found objects of your affections, who will lead you by the still waters, by pouring the oil of joy and comfort in your wounded hearts, so that when death casts its last flickering ray of sombre gloom over your dying couch, bright angels may stand waiting to escort your spirits home to mingle in uninterrupted association with those gone before.

"And when I have safely past
Through every conflict but the last,
Still, still unchanging, watching beside
My bed of death—for thou hast died;
Then points to realms of endless day,
And wipe the latest tear away.

P. S. Newcomer.

Boonsboro Md.

Answer to Sister Flanegan.

Brother Holsinger: Please publish in answer to sister Flanegan's request, that there is an organized church in Henry Co., Mo. Minister, J. S. Mohler. Post-office address, Bogard, Henry Co., Mo. The members of said church live in two groups, the one South of Clinton, the county-seat, eight miles, the other Northwest of Clinton twelve miles.

S. S. Mohler.

Cornelia, Mo.

Unity.

Dear Companion: I feel like offering a few thoughts to the C. F. Companion this evening. While assembled at Annual Meeting, and hearing the discussion on a certain subject, some one remarked that they did not know what to change to. Oh do let us all search the scriptures by day and by night that, the next time we meet in council, we may be united as one band of believers in Christ, and all speak the same thing, that there be no schisms in the body. And as the apostle says, "Do ye not know that the saints shall judge the world?" And if we cannot judge between ourselves the things that pertain to this life, oh, how shall we judge angels?

Julia.

Query.

What is the difference between an ungoly man and a sinner?

D. W. Wingert.

Change of Address.

Brother Samuel Longenecker has changed his address from Montandon, Pa., to Panora, Guthrie Co., Iowa.

From Panora, Guthrie Co., Iowa.

According to promise to many dear brethren and sisters and friends, I will give a brief sketch of my journey with my family to Iowa.

We left our home at Montandon, Northumberland Co., Pa., on the 1st of April. Visited a few of our neighbors at Montandon, till the morning of the third. Then we took the train for Mechanicsburg, Pa. Were met at that place by brother D. Nisely's team, and brother Brindle. Were taken to brother Nisely's house at Churchtown, Pa. Filled two appointments at that place. Visited in daytime, and attended meetings in the evening. Had full attendance and attentive people.

On the 6th were conveyed by brother Nisely and brother Brindle to Adams Co., Pa., to the house of my dear sister, Margaret Deardorff. Attended meeting on the 7th at the Latimore meeting-house. Remained at that place, visiting relatives, brethren, and friends, till the 11th, when, through the kindness of my nephew, John Gardner and brother Daniel Longanecker, we were conveyed to the house of brother Daniel Longanecker.

Twelfth, were conveyed to the house of brother Solomon, Sister Annie, and Catharine Longanecker, (the place that gave me birth). Many thoughts of bygone days came to mind. When entering the room where my father had erected the family altar, many prayers offered by my kind father and mother in behalf of their children and the church, came fresh to my mind; and O God, may their prayers, and the prayers of the children of God, now avail, that the church may be kept in the unity of the faith, in the unity of the Spirit, and in the bonds of peace and love.

On the eighteenth, were conveyed by brother Samuel Pfoutz from Carroll Co., Md., to the Beaverdam congregation, Md. Filled two appointments of that place. Were met there by brother Jesse Roop and conveyed to his house in the Buck Creek congregation. On the evening of the 20th, filled three appointments at the house of brother J. Roop. Preached to an interesting congregation. Sister Roop, being my sister in the flesh, we tarried there, visiting brother J. D. Trostle and others till the 25th, when my companion and I were taken by brother J. Roop to Union Bridge, to fill an appointment at that place. Full attendance and attentive people. Our daughters remained at brother J. Roop's with their cousins. After meeting, went to brother E. Stoner's over night. On the twenty-sixth were taken to the Pipe Creek meeting. Filled two appointments at that place. After evening meeting were taken to brother J. Yon's.

Twenty-seventh, were taken by brother Yon to Taneytown, where we took the train for Hanover, Pa. We took dinner with sister McMaster, living at that place. Afternoon took the train to Golden's Station, near my old native home, at which place we arrived in the evening.

Twenty-eighth rested. 29th was taken by brother Daniel Longanecker to Cumberland Co, Pa. Attended the Middle Pa., District council. Returned to the home place on the evening of the 2nd of May. Were met by brother John Newcomer, from Franklin Co., Pa. Went with him home on the 4th, his wife, sister Sarah, being a sister of mine in the flesh. 5th attended meeting at Brown's meeting-house near Greencastle. Evening meeting at Nepton. 9th returned to the home place again. Were met by brother Jesse Roop who brought our daughters, in company with two of his daughters, to that place. We were made to feel happy to meet with our dear ones, after an absence of several weeks; and we truly felt to thank God for his protection over us while separated. And how happy we were to meet with our dear brethren and sisters to whom we are bound by the near and dear ties of nature, as well as of the Gospel! Oh, dear reader, it reminds us of the time of which we live in hope, which is our privilege to enjoy, when parents and children, brethren and sisters, shall meet—shall meet to part no more, on Canaan's happy shore, where there will be no sorrow. Sinner please contrast this thought.

On the 10th had a good, old, family talk. 11th, were taken to a love-feast near East Berlin, Adams Co., Pa., in the Upper Canawago congregation; in which congregation I and my family were baptized, and I was appointed to the ministry, and labored about twelve years. Met with many of my dear brethren and sisters. Yet many seats were made vacant, in the five years I had been absent from the church. Had quite a large meeting. On the second day of the meeting had preaching at three places, in the large meeting-house, and a school-house near, and also in the grove at the same time. After meeting, bidding as we were impressed, a final farewell to many dear brethren and sisters, relatives and friends, our daughters going home with brother Wm. Gitt's family, my companion and I returning to the old home. 13th our daughters were taken by their kind friend, Annie Gitt, to sister Margaret Deardoff's, to which place brother Daniel Longanecker conveyed my companion and I.

On the 15th through the kindness of brother J P. Lerew and brother John Raffensperger, sister Margaret in company with us were taken to the house of brother David Nisely, in Churchtown, Pa., at which place brother A. Brown met us. attended meeting in the evening. 16th, we were accompanied by brother Nisely and wife, sister Plank, sister Lahmer and others to Mechanicsburg, to the house of sister King. After a bountiful dinner, we bade farewell with our kind friends, who had accompanied us, and took the train for Harrisburg, at which place we took the train at 1½ P. M. for the West. Stopped off at Tyrone, Pa., over night, with brother Wm. Quinn, according to previous arrangements, in company with brother J. R. Hanawalt and sister Margaret Deardoff. 17th, eight o'clock A. M., took the train, arrived at Pittsburg at two o'clock, meeting many brethren from Md., Va., and East Pa., on their way to Annual Meeting. Arrived at Smithville Station, Ohio, about eight o'clock in the evening. Were kindly conducted by brethren to the house of brother Heaston. Enjoyed a good night's rest. Next morning went to the place of Annual Meeting, meeting with many dear brethren and sisters, forming many new acquaintances and renewing many old ones. Oh, how sweetly solemn is the meeting of dear ones whom we have not met for a long time! The best efforts we could make to withhold the dropping tears were in vain. The arrangements at Annual Meeting were fully decided by brother Moomaw and others through the COMPANION. Through the kindness of our dear sister Sallie Lahmer, living in Churchtown, Pa., who, having relatives living near the

place of A. M., to whom she wrote a letter of introduction, requesting them to take good care of us. Accordingly their cousin, (and our very dear friend), Samuel Brenizer, who I think will never be forgotten, met us on Saturday the 18th with a conveyance, and took us to his house, where we met his companion, a kind sister, and an interesting family, all sharing a prominent place in our memory. In the evening were taken by S. Brenizer to Smithville to the Winebrenarian meeting-house, where an appointment had been made for brother D. P. Sayler. At the close of the meeting several requests were made for ministerial labor, on the morning of the 19th Brother Sayler consented to continue his labors at the Winebrenarian house, brother Moomaw to preach at the Lutheran house, and brother D. M. Holsinger consented to preach in German, and I consented to assist him to labor in the English language, at another church in Smithville. The name of the people that worship there I have forgotten. Congregation not large, but very attentive.

Morning of the 20th were taken by S. B. to the place of Annual Council, who also came for us in the evening, and so continued his kindness during the meeting. In the evening of the 23rd we bade farewell with sister Margaret Deardoff, the last one of our eastern relatives, who had accompanied us to the place of A. M., placing her in the care of brother Wise of Ohio, to see her on her way to Canal Dover, Ohio, where she intended to remain a few weeks. We were conveyed by our friend S. Brenizer to Wooster, where we took the eight o'clock train P. M. Cars crowded with brethren and sisters; so much so, that I did not get a seat for some time. By the time we got to Chicago, nine o'clock next morning, there were but four brethren on the train: S. Lehman and E. Eby from Ill., and C. Long and Beachly from Iowa, who all left us at Chicago. After having enjoyed a feast of the company of dear brethren and sisters, did we feel lonesome? Please guess. In the evening of the 24th, arrived at Franklin Grove, Ill. Were met by brother A. Deardoff, conveyed to the house of D. Lehman, meeting his companion, our dear sister, with whom we were acquainted when a little girl. Feeling quite at home, took a nap. Felt quite refreshed. 25th were taken by D. Lehman to a lovefeast meeting at the Franklin Grove meeting-house. Full attendance, good attention. 26th, forenoon meeting, at J. Chronister's school-house.

Remained in the vicinity of Franklin Grove, visiting old acquaintances, brethren and friends, till the morning of the 1st of June. When we took leave for State Centre Iowa, where we arrived at three P. M., two hours behind time in consequence of the heavy rain falling that morning, having in several places, West of Cedar Rapids, washed away part of the track, which caused the train to be behind time. Met at State Centre by brother Joseph Trostle. 2nd, meeting in the forenoon, and also in the afternoon. Third, visited the few members living near brother Trostle's; in the evening conveyed by brother Fuft to State Centre, to the house of brother Deeter, where we tarried till train time: train arriving at one o'clock A. M., the fourth, when we left for New Jefferson, Green Co., Iowa, where we arrive at 5 o'clock A. M. Tarried at the Blaik house till ten o'clock, when, to our comfort, we were met by our dear brother B. E. Plaine and sister Hannah his wife, and my dear brother-in-law (and bro.) Ozias Fence, who conveyed us twenty miles across the prairie to his house, meeting with our dear sister Sarah, his wife, and their family, in connection with my dear brother and sister-in-law Jacob and Hannah Fence.

Our journey of nine weeks and one day ends at this point, having had a very prosperous journey, making every connection, meeting every appointment at the time appointed. If ever we felt truly thankful to our Father in heaven for his kind protection and heavenly direction, we felt it then; and oh! where shall we begin or end his praise?

And now to the many dear friends, brethren and sisters who helped us on our journey, we, as a family, tender our sincere thanks. Since the 4th of June, we have been kindly entertained by our dear relatives of this place, three miles North of Panora; and by their request intend making this our home until we can make further arrangements. This is a beautiful country, and land of the best quality. Our lovefeast came off on the 22nd and 23rd. Eighty or ninety members communed. Ministering brethren present, C. Long, R. Badger, J. Deihl, from Dallas Co., Joseph Lehman, from Franklin Grove, Ill., and W. Wiland, from Shelby Co., Iowa. The congregation assembled were estimated from ten to twelve hundred. Good conduct and good attention (praise-worthy). We purpose on to-morrow starting, in company with brethren J. D. Haughtelin, B. E. Plaine and O. Fence, to attend communion meeting in Polk Co., about fifty miles from this place. We all enjoy our usual health; like the country very much.

Yours in love,

SAMUEL LONGANECKER.

To the Brethren in Missouri.

Dear brethren and sisters to whom this may come, everywhere, greeting: May the grace of God and the Lord Jesus Christ, and the communion of the Holy Spirit, rest and remain with us all. Those of us who have not had the pleasure of participating with our dear brethren and sisters and friends, at our last Annual Meeting, how have we enjoyed the reading of the report of the proceedings of the same, and the minutes of the council, and the brethren's notes of their trips to and from said meeting? Indeed I appreciate it very much, in a general sense; but, brethren of Missouri, how are we encouraged with the report of the disposal of the matter sent from our District? What have we who did not even attend our District Meeting, to say to it? This I exhort that we say naught against those few faithful Brethren who represented their congregation there; for indeed it is enough when it is said that the A. M. forbade the publication of their labor on account of its offensiveness. What conclusion then will we come to? Will we lay our hands on our mouth and allow silence to give consent to whatever conclusion the brotherhood may generally or individually come to, from what is reported, as well as what is known to be facts? Or, will we withhold our hands, till we confess our part of the fault, because we did not better represent the churches at our District Meetings, and see to it that things be less "offensively" prepared to go before the A. M.? I would now say to us especially who compose our new, or Northern District of Missouri, that we learn a lesson from the past. And I feel safe in say-

ing, that, had our District been generally represented by delegates the appeal would have had on different features, had it at all appeared. But now, as it is, what say our brethren who had contemplated emigrating to Missouri? Are those of them who want their children educated where sectarianism is not inculcated into their education, men of fortitude and confidence, that they will come on; hoping that by a fair representation of our council and by their united counsels, all will be right notwithstanding? Then come on. And those who oppose in sentiment, high schools by the brethren, have you not the confidence in the brethren in Missouri that with us you will have your liberties in council as elsewhere, and notwithstanding the offences of that appeal, under other circumstances the result may also hereafter be otherwise? Then come. Or has indeed the reporter, in this expression, imposed upon us a burden which justice does not demand or require of us to bear? If so, then the brethren will tell us; if not, then silence will confirm.

Now, dear brethren in the Lord, old and young, these thing are given as suggestive rather than dictatorial. Being myself young I feel ever willing to submit to the elder, so long as submission continues to be a virtue. Those who know what my position in the church is, also know whether I have a right to be so concerned as to suggest what I have. If I have reached beyond the bounds of my province, I am open for correction; but I claim conscientiousness, and a motive of love, and desire for the prosperity of Zion, in what I have written. And what have other brethren in Missouri to say for us?

Affectionately yours,

C. C. Root.

Mirabile, Mo.

Dear Brethren and Sisters in the Lord; this morning, in its beauty and glory, finds us surrounded with blessings from heaven and earth, temporal and spiritual. Last evening we had a refreshing shower. Every thing looks fresh and joyful; and we are joyful in the blessings of the Lord; and believing every blessing that we receive comes from God our Father, through our Lord Jesus Christ, to whom be honor, glory, and power without ceasing; who has come from heaven out of love and pity, to earth's dark dungeon of sin, sorrow, affliction, and death, and to give us light, life, and immortality, and a title to or a right to the tree of life, and to enter the pearly gates, and walk the golden streets of the New Jerusalem, with palms of victory in our hands, and crowns of glory on our heads; there to unite with all the blood-washed throng in bringing forth the royal diadems to crown him Lord of all. Now, to inherit these joys and blessings, Jesus fulfills the broken law, satisfies the justice of God, introduces the glad tidings of great joy, which shall be to all people—the gospel of salvation—that the poor, lost sinners may be delivered and saved from sin, death, and hell. Jesus gave the command and set the example as the light of the world, then gave himself a sacrifice for the sins of the world. Oh, the bloody sweat, that oozed from his holy body, when the sins of the world rested on him! He was scourged; he wore a crown of thorns; he was raised to the cross, crucified, died, was buried, rose again, and opened the way that prisoners of sin and Satan might be free, the lost found, and the dead made alive. These are the glad tidings of great joy which shall be to all people. The gospel should be preached to every creature, that all the dying sons and daughters might find the way and come to Jesus; that they might have life and immortality, and escape hell. O! then come, for all things are ready. Come fathers and mothers, sons and daughters, young and old, rich and poor, : come while you may. Jesus says come; the Spirit and Bride says come. Oh! then what ardent love and zeal is due, while heaven stands open to our view. When the door of mercy is shut, justice will begin to reign; but who then shall be able to stand. Come out from Satan's kingdom into the kingdom of Jesus. Satan promises much, pays with little: he promises life, but pays with death. He promises you the kingdoms of the world and the glory of them, if you will stay with him, and worship him; but do as Jesus did, when he said, "Get the hence, Satan, I will worship the Lord my God and him only will I serve." You must use holy violence, by faith and prayer, or Satan will not let you go. Faith and prayer draws the power from Jesus; therefore,

"Satan trembles when he sees,
The weakest saint upon his knees."

When I began to write I intended this letter for brother Zimmerman and family, and Jacob Rinehold and family, Lancaster county, Pa., but since my feeling and the spirit of my mind would not change the heavenly exhortation and invitation, I thought best not to quench the Spirit, so my letter has become an epistle; therefore send it to the Companion for publication, so that all may make the application as it suits their circumstances, whether they be in Christ or out of Christ. Our love to you all in Christ. So prays the servant of the Lord and his church.

Daniel Longanecker.

Dear Brother Beer: After our greetings to you and family, I will inform you that I and Jacob M. Thomas were on a preaching tower. We had meeting in the meeting-house near Jonas Beeghley's, Allegheny Co., Md., last Friday evening. Then on Sunday, three miles on the other side of Oakland, we had two meetings, and one at the Union meeting-house on Monday night.

Jacob Beeghly.

A Query.

Brother Holsinger: Will you or some other brother answer the following query: Is it contrary to the word of God, for members living at a distance from the church, in case of death to send for a certain brother to preach the funeral? Have the relatives of the deceased that privilege, or not?

A. Brother.

Announcements.

LOVE-FEASTS.

The Nettle Creek congregation, Wayne county, Ind., on Friday, the 20 of September. To commence at 10 o'clock.

The Yellow Creek congregation, Wayne county, Ind., October 10th at Jacob Lin's.

The Missisinawa Church, Delaware county, Ind., August 21st.

Cowanshannock District, Armstrong county, Pa., on the evening of October 12th.

Walnut Creek church, Johnson county, Mo., September 14th.

Grand River church, Henry county, Mo., September 17th.

Nevada church Vernon county, Mo., September 20th.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Waterloo congregation, Iowa, June 5th, WILLIAM PHILIPPI, son of sister Camilla Sayler; aged 16 years 10 months and 5 days. Funeral occasion improved by Elder Samuel Brallier, of Pa.

E. K. Buechly.

In the bounds of the Chippewa church, Wayne Co., Ohio, on Sabbath morning, 2nd, at half past 3 o'clock, JOHN FLICKINGER; aged 76 years 8 months and 22 days. Disease Catarrh fever. He leaves a widow, 7 children and 32 grand children. He was a member of the Reformed church. Funeral service improved from 1st Cor. 15 : 58.

S. A. Flickinger.

Near McVeytown, Mifflin county, Pa., friend ROBERT PENEL PYLE; aged about 56 years. Funeral services by the Brethren. He suffered from palsy about 7 weeks. He leaves 7 children, some of whom are small, without father and mother.

Near McVeytown, Mifflin county, Pa., March 15, after an illness of nearly 5 weeks, SERENA V., daughter of friend George W. and sister Elmira Strunk; aged 7 weeks. Disease, water on the brain. Funeral occasion improved by brother George Hanawalt, by reading Job, 7th chapter, and also 2 Samuel, 13 : 25, and delivering a discourse therefrom. Bro. Samuel J. Swigart followed with remarks. The 585th hymn was used at the opening of the meeting, and the 574th at the close.

Dear parents, you have an angel spirit, who has winged its flight to the paradise of God, where, by obedience to Christ's teachings, you will sometime enjoy the fruition of eternity with your little daughter gone before.

In the Aughwick congregation, Mifflin county, Pa., May 17, brother JOHN MOIST; aged 69 years 3 months and 27 days. He had several diseases, during his illness, the last of which was dropsy. He leaves a widow, but no children. He bore his sicknesses for 7 weeks, when death put an end to his sufferings. He died on Friday, and was buried on Sunday, and somewhat of a coincidence is, his father, mother, a sister, and two brothers, all died and were buried upon the same days of the week, but at different times.

Funeral services by brethren John G. Glock and Peter S. Myers, from 2 Cor. 5:1,2.

On Friday, March 15, MILLIARD, son of brother John and sister —— Youtzy; aged about 16 years, was killed under the following distressing circumstances:

He was riding a mule, and holding in his hand a tin bucket, used for carrying dinner, for he was engaged in taking out timber in the mountains. The mule became frightened at the rattling of the bucket, and making a sudden spring, the boy fell, and his foot became fast in the girth, and he was dragged, head downward, down the mountains, over rocks, timber and fence, and when found was dead. One leg and one arm were broken; his neck dislocated, and the back part of his head knocked off by being dragged so hurriedly along. A fellow-laborer, who was near when the mule started to run, tried to stop him, but could not; but at the mountain foot the mule stopped with the above result. The family live in Bratton township, near McVeytown, Mifflin county, Pa., in Spring Run congregation.

Solomon W. Bollinger.

May 30th, in the Buffalo Valley church, Union county, Pa., brother JOHN BOGANRIEF; aged 66 years 2 months and 16 days. The deceased was a member for many years; served as deacon for some time, and died in the ministry.

Also in the same church, friend JOHN BEAVER, Sen., May 11th; aged 82 years 10 months and 8 days. The deceased was father of brother Adam, Peter and J. L. Beaver, and husband of sister Annie Beaver, the oldest member in this church. Both the above occasions were improved by the Brethren.

Isaac Meyers.

July 3d, WINFERD, infant son of Bro. John C. and sister Mary Johnson, residents of Fayette county, Pa., and communicants of George's Creek branch; aged 1 year 10 months and 9 days.

The funeral occasion was improved by the writer, from Eccl. 6.6. The subject of this notice was one to call forth much tender sympathy from all his friends, especially the family in which it was his lot to live. He was a hearty child up to about the 28th of September last, when it was his misfortune to swallow some concentrated lye, in solution, causing callosity of the throat, from which it is believed he never rightly recovered, from the fact that he never could swallow coarse food —nothing but common milk. This is a statement of the main facts; a warning, too, of death and how to fear that article of house use.

Joseph I. Cover.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

John Clement	15 60	H. Rosenberger1	75
S Bollinger	6 65	Julia Gilbert	50
Daniel Heiney	2 00	C. C. Root	65
J. Neff	1 50	Sarah Peck	1 50

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1780 1870

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Brethren's children are expected to attend our weekly Religious Meetings.

Ladies and gentlemen are admitted on equal footing.

O. W. MILLER, *Pres't.*,
Warsaw, Ind.

n26-tfd.

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Pittsburg, Washington and Baltimore R. R.

TIME TABLE.

Commencing Monday, June 10th, 1872.

EASTWARD.	Thro Mail.	Balt. Exp.	Confluence Accomm'n.	
	A. M.	P. M.	P. M.	
Pittsburgh	6.00	7.45	3 20	
Broadford Junct'n	9.20	——	6.36	
Connellsville	9.35	10.15	6.50	A. M.
Confluence	11.10	11.15	7 55	6 25
Mineral Point Junc.	11.52	11.53		7 19
Dale City, (Meyers'	P. M.	A. M.		
Mills Station	12 22	12.21		7 55
Bridgeport	1.17	1.18		9.10
Cumberland	2.00	2.00		10.00
Baltimore	8.55	8.45		
Washington	9.50	10.05		

WESTWARD.	Thro Mail.	Pitts Exp.	Con. Ac'n	Conf'e Acco'n
	A. M.	A. M.	P. M.	
Cumberland	8.55	8.40	4.50	
Bridgeport	9.43	4.22	5.37	
DALE CITY	10.54	5.35	6 45	
Mineral Point	11.30	6.05	7.16	
	P. M.	——	——	A. M.
Confluence	12.40	7.15	8 05	5.15
Connellsville	2.15	8.30		6.50
Broadford	2.25	8.36		6.36
Pittsburgh	6.10	11.00		9.20

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Warsaw, Ind.

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8-16-3ms. *Dunkirk O.*

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BY J. R. HOLSINGER. "Whosoever loveth me keepeth my commandments"—Jesus. At $1.50 Per Annum

VOLUME VIII. DALE CITY, PA., TUESDAY, JULY 30, 1872. NUMBER 30.

Out in the Cold.

With blue, cold hands and stockingless feet,
Wandered a child in the cheerless street;
Children were many, who, housed and fed,
Lovingly nestled, dreaming in bed—
Carolled their joy in a land of bliss,
Without a care or thought of this;
They were warm in humanity's fold,
But this little child was out in the cold—
Out in the cold.

Bleak blew the wind through the cheerless sleet,
Dashing along the merciless street,
All furred and shawled, man woman and child
Hurried along, for the storm grew wild;
They could not bear the icicle's blast,
Winter so rude on their pathway was cast,
Alas! none pitied—no one consoled
The little wanderer out in the cold—
Out in the cold.

She had no father, she had no mother,
Sisters none, and never a brother;
They had passed on to the star-world above—
She remained here, with nothing to love,
"Nothing to love"—O! men did not know
What wealth of joy that child could bestow,
So they went by and worshiped their gold,
Leaving the little one out in the cold—
Out in the cold.

Wandered she on till the shades of night
Veiled the shivering form from sight:
Then, with cold hands over her breast,
She prayed to her Father in Heaven for rest,
When hours had fled, 'neath the world's dark frown,
Hungered and chilled, she laid herself down;
Lay down to rest while the wealthy rolled
In carriages past her out in the cold—
Out in the cold.

Out in the cold—lo! an angel form
Brought her white robes that were rich and warm.
Out in the cold on the sleeping child
The sainted face of a mother smiled;
A sister pressed on her brow a kiss—
Led her mid scenes of heavenly bliss:
And angels gathered into their fold
That night the little one out of the cold—
Out of the cold.

For the COMPANION.

Apostolical Succession.

There is not a subject of greater interest in the so-called religious world, than that of "Apostolical succession," or of being apostolical. We have among us those that use the apostolic line of succession as a mighty, yea, may I not say, as the only rule by which they unchurch all those who lay no special claim to that lineage as they teach, and at the same time use it to establish a peculiar mode of worship. Neither one of these rules of thinking and acting affect me the least; for if the matter is brought to a proper test, we need not fear these great pretenders to apostolical preference; for if they trace it back historically they cannot well get around the church of Rome, and everybody knows, or, at least, ought to know, that to trace religious practice there, and then, call it a protestant religious practice, is rather humiliating. If after the lineage is traced up to there,(Rome) and then called a Papistical aberration, it would be more consistent.

But to proceed; shall Rome or Jerusalem decide this long mooted question? If Rome is to lead off in this matter, why then not be like Rome and its votaries at once? These same men deny her in part, and again own her in part. They deny her Holy water, her transubstantiation, her infallibility; but hold tenaciously to her sprinkling for baptism, to her holding babies as fit subjects for the sacred ordinance. Now, then, be it forever known, by all, that to such a conglomeration as this we will never subscribe; we want the term "Apostolical" to mean what it implies, in fact; and in order to do this, we must understand what the term is to signify to us when we see it in print or elsewhere. I understand the term to mean, to be like the apostles, or to belong to a body of believers that hold a doctrine corresponding with the Apostolical practice and teaching.

If this is the criterion by which we are to be governed, the subject is a very plain one, and easily to be disposed of. If any other rule or principle is to govern us in this subject, we can

never satisfactorily dispose of the question. Now, then, if our apostolical successionists agree with the Jerusalem apostles in teaching and in practice, they have a perfect right to be called apostolical in their order of things, and may then hurl their anathemas at those that lay no special claim to a succession in their line, and even unchurch all others that practice and teach not as they do.

To the law and and the testimony. What do our modern apostles teach that the old apostles did not teach and practice? In the first place they advocate the propriety of two kinds of subjects for baptism; viz., adults and infants; and by reference to the Acts and epistolary writings of the apostles, they recognized none as fit subjects for baptism but adults alone. Herein there is no apostolical oneness

But again they advocate and sanction by their practice, a believer's and an unbeliever's baptism; that is, they baptize believers and they baptize unbelievers. This they never learned from the old Jerusalem apostles; for they baptized none but believers. This necessarily brings about two baptisms in one organization; while the apostles teach us that there is but "one baptism," "one Lord, one faith," "one God and one Father of all." Not only have they two subjects, and two baptisms, but they have also two god-fathers. God the Father of all is the God for the adult baptism; but for the babies they select from among their number one or more, who vouch for the little innocent babe, and are called god-fathers, or god-mothers. This is doing more, than the apostles ever did; and consequently, they never wrote anything on that subject. Again, the apostles of ancient times, had but one way of admitting persons unto the church, by which every person, was considered a full and lawful member of Christ's body, the church, and freely enjoyed the immunities of that body. Not so with our modern apostles; they have two ways of entrance. The one is by faith and baptism, the other by lectures and confirmation.

According to apostolic custom of ancient date, all baptized persons had equal privilege in the church, all had the bread broken to them, and all could partake of the cup. Not so with our modern pretenders. Their custom is to bring, about one-third to the tables, while two-thirds of their baptized do not, yea, cannot enjoy this privilege, and must first be confirmed, of which the apostles knew nothing.

I will for the satisfaction of some of the readers recapitulate the main points of difference, and divide them off into separate paragraphs. The Jerusalem apostles taught and advocated:

First. that adults, and adults alone, were proper subjects for Christian baptism. The modern apostles teach and advocate that *adults* and *babies* are proper subjects for Christian baptism.

Second. That believers alone should be baptized. The moderns say, believers and unbelievers should be baptized.

Thirdly. That there is but one legal mode of admission into the church, namely, baptism with its prerequisite, faith. Those of to-day, have two legal modes of admission, baptism with its prerequsite faith, and *confirmation* with its prerequsite *lectures.*

Fourthly. They say "*one* baptism, *one* God and Father of all;" while the others have two —adult and infant—two god-fathers: the adult in his baptism has him who sitteth in the heavens; those for the babies are selected from among their number of believers, and are made to vouch for the little innocent, and are called *god-fathers* or *god-mothers* as the case may be.

Fifthly. They considered all they baptized in full fellowship with the members of Christ's body; and as such did all enjoy the same privileges in the house of God. Not so with the present ones, for only about one-third of their baptized enjoy these church privileges; the other two-thirds of their baptized must stand back, and are just as though they were not baptized.

Is it not passing strange, that men who profess to be educated, and who make the Bible their study and their only study, fail to bring before the people a closer union of practice between themselves and their predecessors? There is indeed no apparant similarity between the two; nay but a wide difference; so much so, that, were it not for the repeated declarations they are making all over the land, affirmatively, no honest Bible student, would ever have suspected them as being apostolical in practice: surely not, for they differ too widely from the plain teachings of the ancient apostles. In conclusion I would say, if you claim apostolic succession, through the lineage of Rome, or Popery,

we lay claims to that line of succession, but if you wish to rob us and all God fearing people of the legal lineage. please do a little more as they did, or else no one will believe you. As long as Bible and Popery are mixed together, in points of doctrine, there will be clashing, and confusion.

C. G. LINT

Selected for the *Companion*.

Envying

Beware of wicked men when you see them in health and prosperity.

The Psalmist when he was chastened every morning, and in great adversity, was liable to this evil: Psalm 73; 3, "I was envious at the foolish, when I saw the prosperity of the wicked." Corrupt nature doth strongly incline us to this sinful disposition; especially in the days of sore affliction; for "the spirit that dwelleth in us, lusteth to envy;" James 4: 5. But did we rightly consider the state of wicked men, we shall see greater reason to pity than envy them in the most prosperous condition. Why? The prosperity of the fools shall destroy them;" "Prov. 1: 32: it makes them forget God, and turn hardened and secure in sin, which hastens their ruin. Who would envy a malefacter going up a high ladder, and being mounted above the rest of the people, when it is only for a little, and in order to his being turned over and hanged. This is just the case of wicked men, who are mounted up high in prosperity; for it is so only that they may be cast down deeper into destruction. Observe that word, Psalm 37: 1, 2, "Fret not thyself because of evil doers; neither be thou envious against those that work iniquity; for they shall soon be cut down like grass;" and that word, Psalm 92: 7, "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is then that they shall be destroyed forever." It would be a brutish thing to envy an ox his high and sweet pasture, when he is only thereby fitted to the day of slaughter. Who would have envied the beasts of old the garlands and ribbons with which the heathen adorned them when they went to be sacrificed? These external ornaments of health, wealth, pleasures, and preferment, wherewith wicked men are endowed, cannot make their state happy nor change their natures to the better. Whatever appearance these things make in the eyes of the world, they are but like a dunghill covered with scarlet—as vile and loathsomein God's sight as ever. How quickly is the beauty of earthly things blasted: "The triumphing of the wicked is short; Job 20: 5. They live in pleasure on the earth for a while, but God sets them in slippery places, from whence they soon slide into perpetual pain and anguish. They have a short time of mirth, but shall have an eternity of mourning. The longer their prosperity is, their sins are the greater and their sufferings will be more grievous. But O, believer, it is in mercy to thee that God doth hedge up thy way with thorns that thou mayest not find thy path whilst he turns the wicked loose and suffers them to stray and wander whither they will to their eternal ruin. God takes this method with thee, to make thee meet for an inheritance, and to prepare you for a crown of glory but he takes a contrary way with the wicked, to fit them for destruction; therefore you ought not to be fretful under his hand, but thankful. We read of queen Elizabeth, when she was in prison, how she envied the poor milk-maid she saw passing by; And would have thought herself happy to have been in her condition; but had that afflicted princess known the glorious reign of forty-four years, she was soon to enter upon, she would not have repined at the happiness of so mean a person. But, O afflicted believer! it is not a glorious reign for a set number of years that is provided for thee: it is even a reign with glorious Christ thy Redeemer for ever and ever; and hast thou any ground to be discontented or envious?

BUDD HARSHBARGER.

Manor Hill Pa.

How to Live.

The mere lapse of years is not life. To eat, and drink, and sleep—to be exposed to darkness and light—to pace round in the mill of habit, and turn thought into an implement of trade—this is not life. In all this, but a poor fraction of the consciousness of humanity is awakened, and the sanctities still slumber, which make it worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone can give vitality to the mechanism of existence.

The two best rules for a system of rhetoric are, first, have something to say, and next, say it.—*Emmons.*

For the *Companion*.

Take Thy Cross.

"Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Mark 8 : 34, Latter clause. "Then said Jesus unto his disciples, If any man will come after me. let him deny himself,and take up his cross, and follow me." Matth. 16 : 24. And he that taketh not his cross, and followeth after me, is not worthy of me. Matth. 19 : 38, and he said unto them all, if any man will come after me, let him deny himself and take up his cross daily, and follow me. Luke 9 : 33. And whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14 : 27,

Here we learn in the first place, if we would be disciples of the Lord Jesus Christ, we must deny ourselves? Deny ourselves of what? Of all sinful indulgence and carnal pleasures. That is restrain our appetites and passions. Deny ourselves of conforming to the foolish fashions of the world ; and in many ways we may deny ourselves of all ungodliness, and worldly lusts. And again, we must take up our cross. An illusion is here had to the practice of compelling malefactors to bear their cross to the place of execution. The meaning is, that we must make any sacrifice, submit to any self-denial, and encounter any difficulties which may be needful in order to obey Christ's commands. Take up our cross in turning our backs upon to the world ; setting our faces Zionward ; turning our steps from marching hellward, to marching heavenward. Take up our cross in baptism, in being buried with Jesus beneath the yielding wave. Take up our cross in prayer, both public and private: "Praying always with all prayer and supplication in the Spirit." Eph. 6 : 18. Take up our cross in following Jesus in the beautiful ordinance of feet-washing ; and in all of his appointed ways and commands, take up our cross. Follow Jesus, not only whilst all things go smoothly but follow him through evil as well as good report. Follow him when the world points the finger of scorn. "For if ye live after the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8 : 13. But this taking up of our cross will not do alone. No, no, if we would be Christ's disciples we must take up our cross daily ; not only take up our cross on Sunday then lay it down until the next Sunday : but we must take up our cross daily and resist the devices of the adversary of our souls, "for he goeth about as a roaring lion, seeking whom he may devour." This taking up of our cross and denying ourselves, seems to be the great point. We seem to be afraid to take up our cross and deny ourselves. Alas, for poor human nature ! Ashamed of Jesus ! Afraid to own him before the world ! But we learn from Luke 14 : 27, that unless we take up our cross and humbly follow Jesus we cannot be his disciples. And now brethren and sisters, let us follow Jesus more closely, cling more firmly to the bleeding side of a crucified but now risen Redeemer. "Let us lay aside every weight, and the sin that doth so easily beset us, and run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith ; who for the joy set before him endured the cross,despising the shame and is now sitting at the right hand of God." Let us endure hardness as good soldiers of Jesus Christ. Let us press forward toward the mark of the prize of the high calling of God in Christ Jesus, and "not weary in well doing." And may we so live that we may obtain a seat at his right hand where there is fullness of joy and pleasure evermore. Follow Jesus in all his commandments, so that we may "have a right to the tree of life, and enter in through the gates into the city" where we may sing "praises unto the Lord God and the Lamb" where there is no more sickness, sorrow, pain or death. Where God's own soft hand will wipe all tears from our faces. Oh ! the glory of that celestial city, "whose builder and maker is God." And to you my dear unconverted readers whoever you may be, Oh ! be admonished by one who loves your souls : that immortal spirit of yours. You, who have never tasted of the good word of God, take up your cross, come out from the world, come seek an interest in the blood of Jesus. That blood cleanseth from all sin. Remember the agony that he suffered. Think of Jesus in the garden of Gethsemane. See him in his bloody sweat and bitter agony, when his sweat, was as it were great drops of blood rolling down to the ground. See him crowned with thorns which shoot their keen points into his blessed head—that head that ever meditated peace to poor lost and undone sinners, and spent many wakeful nights in ardent prayer for their happiness. View thy dying Savior breathing out his soul upon the cross. See his hands stretched out and nailed to the rugged wood—those beneficient hands which were unceasingly stretched out to relieve the sufferings of mankind. Behold his feet riveted to the accursed tree with rude nails—those feet which always went about doing good, travelling far and near to spread the glad tidings of salvation to a lost and ruined world. Then remember, poor sinner, it was for you and me that Jesus suffered all this. Was ever love like this ? and yet will you spurn his offers of love and mercy ? He is now standing with out-stretched arms inviting you to come to him, saying, "Come, take up thy cross and follow me." Oh, be wise ; fly to the ark of safety whilst you have time and opportunity to make your peace calling and election sure ! He will not always plead with you ; for soon he will come again—perhaps very soon : we know not the day nor hour ; but his errand will be a different one from his first advent. Then he came pleading ; but now he will come to take vengeance on them that know not God, and obey not the gospel.

A. Chamberlin.

For the Companion.

Women Preaching.

There are two passages of scripture which are supposed by some divines to prohibit the praying and preaching of women in public. The first of these is 1 Cor. 14 : 34—35, "Let your women keep silence in the Churches; for it is not permitted unto them to speak; but they are commanded to be in obedience as also saith the law ; and if they will learn anything, let them ask their husbands at home for it is a shame for women to speak in the Church." The other is 1 Tim. 11: 12: "But I suffer not a woman to teach nor to usurp authority over the man ; but to be in silence." That these passages do not prohibit women from praying or preaching in public, is evident from the following considerations: in the prophecy of Joel, quoted by Peter in his sermon on the day of Pentecost, it is clearly predicted that women should preach under the gospel dispensation. "Your sons and your daughters shall prophesy." "On my hand maidens I will pour out in those

days of my Spirit and they shall prophesy." That the term prophesy in this and other passages means to preach, is too well known to need proof, and that the apostle Peter understood it in this sense is equally clear. That women preached in the apostolic age and that thousands are preaching at this time is well known. The inspired apostle must not be understood, therefore, as being opposed to female preaching. The writer of the passage under consideration, elsewhere speaks of women praying and prophesying in public, and gives direction with reference to their external appearance when engaged in these exercises. In the eleventh chapter of his first epistle to the Corinthians, he says, "Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head. Judge in yourselves; is it comely that a woman pray unto God uncovered? These passages teach that women did pray and prophesy in the primitive churches and that the apostle Paul approved of it. But he did not approve of their praying or preaching without the customary veil or covering for their heads. These passages when properly investigated and viewed in their connections, will be seen to have no reference whatever to the praying or preaching of women in public. They are evidently designed to restrain women from taking any part in public discussions and controversies of the church that would imply undue assumption of authority. They simply forbid women to take an active part in public debates, and contentious discussions. Such restrictions seemed to have been necessary in the time of Paul, and should they again become necessary the remedy is at hand. Woman was first sent by the Savior to preach his resurrection, and is it not the will of the Master now that she should preach Jesus and there surrection?

SILAS HOOVER.

Berlin Pa

For the *Companion*.

Divisions.

"Come let us reason together, saith the Lord: Though your sins be as scarlet they shall be white as snow;" Isaiah, 1 : 18.

We notice an article in the C. F. C., No. 24, on divisions, by Henry Koontz. I hope he is a brother, though he does not write much like one, or he would not compare Salem College with slavery. But perhaps I do not understand him. He says, "For illustration of the subject before us, we must refer to natural circumstances. The question of slavery is what we select for our present purpose." Now I think the brother is trying to make divisions; for I do not think that they thought of making a division among the brethren. Their idea might have been a good one for the cause. I do not know. Neither do I think they agitated slavery there. If that school is of God, we are in danger of being called to answer for making such an uproar about it; and I know no cause whereby we may give an account of this concourse. But if it is not of God, we would say with Gallio, "If it were a matter of wrong or wicked lewdness, O, ye Jews! reason would that I should bear with you." If we have the love of God in our hearts, we will not speak evil of any man. For all other things that are not of him must come to naught. Brethren give us some scripture explanations on the subject. We desire the pure milk of the word. In conclusion I would say, "Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine," and let us not make divisions where there are none.

J. Y. SNAVELY.

For the COMPANION.

Marriage in its True Signification.

In No. 20, Vol., 8, of the C. F. C. we have an article under the above heading, written by Mary B. Shelly, in reply to my answer to J. Shelly's query, in which she seems to be very presumptuous. I would just say, that when I wrote my answer to this query, I did it with a view to instruct not thinking that I would ever have to offer anything in defence of the same. And were it not an act of injustice to myself, I should not enter into any farther discussion of this subject; but justice demands that I expand my views on this subject, if I am able to do so in the spirit of friendship and brotherly love. To reiterate all that has been said in regard to this subject would be useless. Suffice it then to say in reply to the first objection in my former article, wherein the objector say "If marriage is a civil institution, man has a right to break or amend it, for the benefit of the parties; and if it is a religious institution, then it belongs to the religionist; and the worldlings have nothing to do with it." I am sorry that my views have been so misapprehended. To illustrate my views more fully, I would ask, does not the marriage contract have its engagement to men, and its vows to God? A Christian state recognizes marriage as a branch of public morality, and a source of civil peace and strength. Is it not connected with the society by assigning one woman to one man? And does not the state protect him in her exclusive possession? Christianity, by allowing divorce in the event of adultery, supposes also, that the crime must be proven by proper evidence, and before a magistrate. And lest divorce should be the result of unfounded suspicion or be made a cover for license, the decision of the case could not safely be lodged anywhere else. Marriage, too, is placing one human being more completely under the power of another, than any other relation; it requires laws for the protection of those who otherwise would be exposed to insult and injury. Are not also questions of property involved in marriage and its issue? The law, must therefore, for these, with many other mighty reasons, be cognizant of marriage; must prescribe various regulations respecting it; requires publicity of the contract, and guard, some of the great injunctions of religion in the matter by penalties. In every well ordered society, marriage must be placed under the cognizance and control of the state. But then, those who would have the whole matter to lie between the parties themselves, and the civil magistrate, seem wholly to forget that marriage is also a solemn, religious act; in which vows are made by both parties to God who engage to abide by all those laws with which he has guarded the institution. To love and cherish each other, and to remain faithful to each other, until death shall separate them;" for if at least they profess belief in christianity, whatever duties are laid upon husband and wife in the holy scriptures they engage to obey them by the very act of contracting marriage.

Having thus more fully come to the point of my position, I hope and trust I have been understood in the thoughts I have wished to convey; hoping and

trusting if I have said anything that is not in accordance with the spirit of the gospel, that I shall have pardon at your hands, as well as from him who is the disposer of all events.

Yours in brotherly love and kindness. H. H. WEIMER.

Kingwood, Pa.

For the COMPANION.

Heaven.

Man naturally seeks for enjoyment and happiness; but, as a general thing, man takes the wrong direction, and places too much confidence in the transitory things of earth to realize true happiness. Indeed in this world of sin, and pains, and trouble, there can no place be found where pure and uninterrupted happiness reigns. But the Bible—the volume of God—discloses and reveals a place called "heaven," which is the final and eternal abode of the redeemed of God. There pure and unalloyed happiness reigns forever and ever. That beautiful place inspiration sublimely describes, to cheer and buoy up the weary Christian pilgrim as he passes through this world of troubles and separation, anticipating some day to be able through Jesus to sing his title clear to mansion in the skies.

Peter, when contemplating the dissolution of all earthly things, looks beyond and says, "Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." And John the divine, while on the isle of Patmos, was favored with a view of the new heaven—the final and ineffible glory of the abode of the faithful and white robed throng of God. And while John was beholding the celestial city, a voice proceeded from Him that sat upon the throne 'Write, for these words are true and faithful." "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God, and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things have passed away." "And I saw heaven opened." "And I saw a great white throne and him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them." "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad, and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And said he unto me Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God. And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the Holy Jerusalem, descending out of heaven from God."

After John describes the "great city," he further says, "And the street of the city was pure gold, as it were transparent glass. And I saw a temple there; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of any sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bore twelve manner of fruits, and yielding her fruit every month, and the leaves of the tree were for the healing of nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth the light; and they shall reign for ever and ever." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

M. J. THOMAS.

Shinbone, Pa.

For the *Companion.*

A Popular Poem.

The following poem was originally written for the "Normal Weekly Review," a paper published by the Normal Literary Society of the State Normal School at Millersville, Pa., in 1857. It was in response to a little poem entitled "Be a Man." Although it commends itself to the admiration of every right-thinking mind, I have never seen it in the COMPANION; consequently, I shall submit it for publication, hoping that the truth which it inculcates may be strongly fixed in the hearts of those whom it addresses. May it be an incentive for the "fair" readers of the COMPANION to adorn themselves with the adorning which the Word of God recommends: (See 1st Peter 3 : 3, and 1st Tim. 2 : 9).

JNO. D. BAER.

Friedens', Pa.

Be a Woman.

BY PROF. EDWARD BROOKS.

Oft I've heard a gentle mother,
As the twilight hours began,
Pleading with her son, of duty,
Urging him to be a man.
But unto her blue-eyed daughter,
Though with love's words quite as ready,
Points she out this other duty,
"Strive, my dear, to be a lady."

What's a lady? Is it something
Made of hoops, and silks, and airs?
Used to decorate the parlor
Like the fancy mats and chairs?
Is it one that wastes on novels
Every feeling that is human?
If 'tis this to be a lady,
'Tis not this to be a woman.

Mother, then, unto your daughter
Speak of something higher far
Than to be mere fashion's lady—
"Woman" is the brighter star.
If you, in your strong affection,
Urge your son to be a man,
Urge your daughter no less strongly
To arise and be a woman.

Yes, a woman! brightest model
Of that high and perfect beauty,
Where the mind and soul and body
Blend to work out life's great duty.
Be a woman! naught is higher
On the gilded list of fame;
On the catalogue of virtue
There's no brighter, holier name.

Be a woman! on to duty!
Raise the world from all that's low;

Place high in the social heaven
Virtue's fair and radiant bow.
Lend thy influence to each effort
That shall raise our nature human;
Be not fashion's gilded *lady*—
Be a brave, whole-souled, true *woman*.

For the Companion.

The Second Advent of our Lord Jesus Christ.

"Even thus shall it be in the day when the Son of man is revealed." Luke 17: 30.

That our Lord Jesus Christ will appear again in this world for the fulfilling of the prophetic visions recorded in the Book of God, is a truth we think all Bible readers will admit; for Israel's prophets have spoken as plainly of his second appearance on earth as they did of his birth in Bethlehem's manger. In his first appearance on the earth he was "meek and lowly in heart;" he was as one that did serve: he laid aside his habiliments of power and glory; and left for a season, the pleasures and happiness of heaven; came to this world to be despised and persecuted—to endure the ignominious death of the cross—in order that we through him might be saved. But his second appearance will not be like the first nor for the same purpose; but he will be clad in power and great glory, "taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ."

We presume his appearance will be visible to all the inhabitants of the world: "Behold, he cometh with clouds! and every eye shall see him, and they also which pierced him; and all the kindreds of the earth shall wail because of him. Even so. Amen." Rev. 1: 7. Here the declaration of the Revelator is, that all eyes shall see him, including the obedient and disobedient. In the chapter from which our selection is made we have an account of the state of the world at that time: "And as it was in the days of Noah, so shall it be in the days of the Son of Man. They did eat, they drank, they married wives, and were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." All these things will continue uniform and regular as usual, so that infidel scoffers will ask, "Where is the promise of his coming?" But as it was in that clear and beautiful morning when Lot fled from Sodom, so we are informed it will be at the second coming of Christ. As respects the precise time of his appearance, we are left without sufficient light to determine the very day. But our Savior has given us signs, or tokens, by which we may know of its near approach, and be prepared for his sudden appearance. We are informed that there shall be wars and rumors of wars, commotions, kingdom rising against kingdom, famine, pestilence, earthquakes in divers places, that the sun shall be darkened, the moon refuse to give its light, signs shall be visible in the sun, in the moon, and in the stars—distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear of the things that are coming to pass, for the powers of heaven shall be shaken. Then the Son of man will be seen coming in the clouds of heaven, with power and with great glory. Oh, what a dreadful time! what a dark and gloomy period for the christian, as he gropes his way through this world of sin and misery, beset by sin on every side, harassed by the friends of the wicked one. But, blessed be God, there is one that sticketh closer than any earthly brother.

Dear reader, methinks the time is hastening on, when our Lord shall appear the second time on this earth. The day we cannot tell. The morning may be heralded on by troops of clouds of the most brilliant and burning hues, of deep, crimson ridges, fire-fringed volumes of purple, hanging far in the depths of the mild and beautiful heaven—long, rose tinted and golden plumes stretching up from the horizon to the zenith, forming, altogether, a most gorgeous, beautiful, and magnificient view to the eye, while, to complete the view, the sun may be observed just rising from his lair to shed a flood of gleaming light far over the earth, all things begemmed with bright dew-drops, flashing and twinkling in his beams. Man may be just arising to follow the pursuits or avocations of life, and the dreadful day just at hand. The Psalmist declares, "He makes the clouds his chariot, and walks upon the winds." And the Revelator adds his testimony and exclaims, "Behold he cometh with clouds, and every eye shall see him." Yea, in that beautiful morning which we have tried to describe, the reverberating sound of Gabriel's trumpet will signal the glorious appearance of our Lord and Savior. Its thundering notes will penetrate the mansions of the dead. Then will heaven be opened and the appearing of our Savior become visible to all the inhabitants of the earth. The herald Gabriel may be the first to advance; next, the Son of God, seated on a cloud, from which red lightnings flash, and heart-rending thunders roar. The millennial day is opening now—amazement above, beneath, and all around; terror and glory joined in one. Then it is that the earth will shake, while angry meteors will be blazing from the heavens, the earth rocking, the ocean roaring, men's hearts failing them for fear of the things which are coming to pass on the earth. Amid all this the graves of the dead in Christ will be opened, and the dead saints under ground begin to move and come from their resting places, prepared to reign with Christ a thousand years. At this time I think the living will be changed, and meet their Lord in the air, and enjoy all the pleasure and happiness that are prepared for the children of God.

Kind reader, let us watch and be prepared; for this world is nearing its conflagration. The time is near at hand when the electric fluids of the earth and air will burst forth, and upheave and hurl to fragments this earth of ours.

With thund'rous din, 'mid smoke and fire,
This world will from this state retire.

S. W. Wilt.

Rural Village, Pa.

Danger of Riches.

Who believes that riches are dangerous? Who is afraid of property or gold? Who imagines that a destructive viper lies coiled in the jeweled bosom of Mammon? Do not the shrewdest of minds bow at his golden shrine? Are not the learned and the wise found among the devotees in his georgeous temple? It is true that one who has been styled "the faithful and true witness" called him a deceitful god; but who fears his wily devices? Is not the busy multitude scrambling for a place among his worshipers? Do they not make the most humble obeisance as he passes by, and bow even to the ground for the touch of his argentine finger, and

lay their heads in the dust for the smile of his auriferous lips? He fills the purse with glittering dust, and lo! the enraptured worshipper gives his entire confidence. The living God says, "Trust in me with all thine heart; there is naught beside that is worthy of thy confidence; thou shalt have no other gods before me; for I am God, and there is none other." Yet the poor, deluded victim, blinded by the god of this world, and charmed as by a serpent of resistless power, confides, and rushes into the yawning jaws—the gaping throat of endless death. The truth is that it is next to impossible for fallen, depraved, deceitful-hearted man to become comfortably rich without trusting in his possessions. And no trust in the universe is better attested than that, it is dangerous, foolish, and wicked to trust in anything but the living God for safety and happiness. Folly ends and wisdom begins with trusting our all in the hands of God. "Riches profit not in the day of wrath." "Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord. They shall not satisfy their souls, . . . Because it is the stumbling block of their iniquity." "God shall likewise destroy thee forever . . . Lo, this is the man that made not God his strength, but trusted in the abundance of his riches."

Another danger lies in the fact that *riches steal the heart.* "Where treasure is, there will the heart be also." A man's treasure is anything he trusts in. We have seen that it is almost impossible for the rich man to avoid trusting in his riches. And it is impossible for a man to trust in anything without loving it. You may as well undertake to lift yourself over the moon as to undertake to keep your affections from the object of your trust. No law of metaphysics can set aside the eternal principal laid down by the omniscient Teacher whose word shall never pass away: "Where your treasure is, there will your heart be also." The great point of danger here, lies in the fact that "if any man love the world, the love of the Father is not in him." You may as well try to put a pint of water and a pint of wine into a pint measure, at the same time, as to try to "love God with all the heart" and love the world at the same time. Remember, "If any man love not the Lord Jesus Christ, let him be anathema maranatha."

Foolish and hurtful lusts are another consequence of riches. "They that will be rich fall into a temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Poverty, by taking away the means of indulgence, saves many from the ruin of their reputation, their health, and their undying souls. Riches, by furnishing the opportunities of indulgence, prevents honesty, industry, self-culture, and usefulness, and destroys reputation and health, and plunges the soul into unending ruin.

Another misfortune of the poor servants of mammon is deception. "The care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." The flatteries of friends, and those who court favors, and the self-esteem which arises out of these flatteries, and the superior advantages which arise out of these flatteries, and the superior advantages which money, property, and a thousand coveniences give the rich man, produces in him a feeling of independence. This is a state of mind far removed from that wich is absolutely necessary in order to approach God acceptably in prayer "Blessed are the poor in spirit: a broken and a contrite spirit, O God, thou wilt not despise." "The Lord is nigh unto them that are of a broken heart." "I dwell in the high and the holy place, with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." But, alas. who will revive the heart of him who feels so comfortable and so secure and so independent on account of his possessions, that he can not feel broken-hearted and poor-spirited enough to bring an acceptable sacrifice to God who "resisteth the proud, but giveth grace to the humble." He is morally dead. —"dead in trespasses and in sins,"—and needs a resurrection. But he can not feel his need of help. His neighbors, his wealth, and his deceitful heart, flatter him. O God, who will show him his utter need, his abject poverty, his beggarly helplessness out of Christ, so that he may be enabled to cry to God with all his heart for the bread of life?

Richas harden the heart. The Lord says, "Be so kindly-affectioned one toward another, tender-hearted, forgiving one another." Jesus "looked round about on them with anger, being grieved for the hardness of their hearts." The feeling of independence cuts off sympathy. Self-indulgence produces the same effect. The heart, inflated and engrossed with these, naturally forgets and overlooks the wants and woes of its fellow-men. This brings it in direct contrariety to the blessed word which says, "Look not every man on his own things, but every man also on the things of others."

Another danger of wealth is its tendency to produce covetousness. The process of accumulation, the labor, the thought, the care, the anxieties, naturally, almost inevitably, produce in the soul a thirst for more. It is a taste or habit of the soul which is acquired by cultivation in the process of accumulation, as literary tastes and habits are acquired by literary pursuits. Every achievement of the warrior increases his thirst for power and glory. The powers, passions, or tastes of the soul increase by action and gratification. This is an invariable law of our being. One case only have I heard of in which any one whose heart was set on gold ever obtained enough to satisfy. This was one who, having obtained a large sum, and still thirsting for more, hired an army and invaded a wealthy country in the hope of conquest and vast spoils of gold. He was defeated and captured. His captor learning that the supreme object of his pursuit was gold, took a sufficient quantity of the precious substance, caused it to be melted, and then, with his own hand, gently poured it down the poor, thirsty man's throat. This had the desired effect. His thirst for gold was thoroughly quenched. (See Dick's works.) But this was an anomalous case, perhaps never to be repeated.

"Covetousness is idolatry." Wealth produces covetousness, hardness of heart, pride, self-sufficiency, deception, foolish and destructive lusts, love of the world and revenge, and steals confidence from God and gives it to mammon. Hence, "it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven."

—*Religious Telescope.*

J. K. Alwood.

Pious Youth Department.

Little Mary's Wish.

BY MRS. L. M. BLINN.

I have seen the first robin of Spring, mother dear.
And have heard the brown darling sing;
You said, "Hear it and wish, and 'twill surely come true."
So I've wished such a beautiful thing!

I thought I would like to ask something for you;
But I couldn't think what there could be
That you'd want while you had all these beautiful things,
Besides you have papa and me!

So I wished for a ladder; so long that 'twould stand
One end by our own cottage door,
And the other go up past the moon and the stars,
And lean against heaven's white floor.

Then I'd get you to put on my pretty white dress,
With my sash and my darling new shoes,
And I'd find some white roses to take up to God.—
The most beautiful ones I could choose.

And you and dear papa would sit on the ground
And kiss me, and tell me "Good-bye;"
Then I'd go up the ladder far out of your sight,
Till I came to the door in the sky.

I wonder if God keeps the door fastened tight?
If but one little crack I could see,
I would whisper, "Please, God, let this little girl in:
She's as tired as she can be!

She came all alone from the earth to the sky;
For she's always been wanting to see
The gardens of heaven, with their robins and flowers.
Please, God, is there room there for me?"

And then, when the angels had opened the door,
God would say, "Bring the little child here."
But he'd speak it so softly, I'd not be afraid;
And he'd smile just like you, mother dear!

He would put his kind arms round your dear little girl.
And I'd ask him to send down for you,
And papa and cousin, and all that I love,
O dear! don't you wish 'twould come true?

The next Spring time when the robins came home.
They sang over grass and flowers
That grew where the foot of the ladder stood,
Whose top reached the heavenly bowers.

And the parents had dressed the pale, still child
For her flight to the summer-land,
In a fair white robe, with snow-white rose
Folded tight in her pulseless hand.

And now at the foot of the ladder they sit,
Looking upward with quiet tear,
Till the beckoning hand and the fluttering robe
Of the child at the top appear.

—*Our Young Folks.*

A Good Word for Romping Girls.

Most women have a dread of these. Mothers who would rather their little daughters were called anything but romps, say to them, "be very quiet now, my dears—don't run or jump, try to be little ladies." As if a healthy child could be still; as if it could take time to walk or step over what came in its way; as if it could fold its little hands in its lap, when its little heart is brimful of tickle. It is absurd and wrong because it is unnatural. Children, girls as well as boys, need exercise, indeed they must have it to be kept in a healthy condition. They need it to expand their chests, strengthen their muscles, tone their nerves, and develop themselves generally. And this exercise must be out of doors, too. It is not enough to have calisthenics in the nursery or parlor. They need to be out in the sunshine, out in the wind, out on the grass, out in the woods, out of doors somewhere, if it be no bigger place than the common or park. They need a romp every day of their lives. Suppose they do tan their pretty faces. Better be as brown as a berry and have the pulses quick and strong, than white as a lilly and complain of cold feet and headache. Suppose they do tear their clothes, tear them "every which way," suppose they do wear out five shoes, a pair a month, even; it don't try a mother's patience and strength half so much to patch and mend as it does to watch night after night a querulous sick child; and it don't drain a father's pocket-book half as quick to buy shoes as it does to pay doctor's bills. The odds are all on the side of the romps. Indeed, we don't believe there is a prettier picture in all the wide world than that of a little girl balancing herself on the topmost rail of an old zig-zag fence, her bonnet on one arm and a basket of blackberries on the other, her curls streaming out in the wind or rippling over her flushed cheeks, her apron half torn from its waist, and dangling to her feet, her fingers stained with the berries she has picked, and her lips with those she has eaten. Mother, mother, don't scold that little creature when she comes in and puts her basket on the table, and look ruefully at the rent in the new gingham apron, and at the little bare stockings sticking out of the last pair of shoes. Wash off her hot face and soiled hands, and give her a bowl of cool milk and light bread, and when she has eaten her fill and got rested, make her sit down beside you and tell you about what she has seen off in those meadows and woods. Her heart will be full of beautiful things—the sound of the wind, the talk of the leaves, the music of the wild birds and the laugh of the wild flowers, the rippling of streams and color of pebbles, the shade of the clouds, and the hue of the sunbeams—all those would have woven their spell over her innocent thoughts and make her a poet in feeling, if not in expression.

No, mother, don't nurse up your little girls like house-plants. The daughters of this generation are to be the mothers of the next, and if you would have them healthy in body and genial in temper, free from nervous affections, fidgets and blues; if you would fit them for life, its joys, its cares and its trials, let them have a good romp every day while they are growing. It is nature's own specific, and, if taken in season, warranted to cure all the ills of the girl and the woman.

Christian Family Companion.

DALE CITY, PA., July 30, 1872.

Brethren's Almanac.

In order to have ample time for the preparation of the Almanac for 1873, and have it as complete as possible, we now call the attention of the friends of the work, and all others, to the subject of its preparation and correction.

In the first place we wish the assistance of all the brethren and sisters in preparing suitable reading matter; as well as in perfecting and correcting the list of ministers. We do hope that we shall be enabled to obtain all the names of our ministers in our next list. Also to strike out all names improperly on the present list. We shall be very thankful to brethren who are acquainted in the brotherhood, who will give our present list a general review.

We also suggest the propriety of omitting the prognostications of the weather, and a few other almanac singularities.

Will be pleased to receive suggestions, instructions, corrections, &c., from all our friends.

Tune and Hymn Book.

We are glad to be able to inform our readers that the Brethren's Tune and Hymn Book will be ready for distribution about the middle of August.

The book contains all the hymns in the Brethren's new Hymn Book, with a tune adapted to every hymn; and yet the book is not so voluminous as to be inconvenient.

The tunes are set in seven character notes, same as used in the Harmonia Sacra, Song Crowned King, and Christian Harp. It is just such a book as we need—a Hymn Book and a Music Book—and we predict for it an extensive circulation.

The Tune and Hymn Book may be ordered at any time; and orders will be filled, as soon as we receive the book from the binders.

J. W. B.

Editorial Correspondence.

THURSDAY, JULY 11th. This morning we set out for Minnesota. Our company consisted of Dr. B. and Emma, brother and sister Martin Buechley, and ourself. Brother Peter Huff kindly consented to let us have his carriage, a very comfortable vehicle, for which he will accept our thanks. We traveled by way of Cedar Falls, Shell Rock, Clarksville, Marble Rock, and Green, and the first night we lodged at brother Jacob Harter's, who entertained us kindly. We were very tired, and could not see that such traveling was conducive to good health. But,

FRIDAY, 12th, after a good night's rest, feeling very well, we concluded it might still result to the better. Old Brother Harter went with us to the Shell Rock river, a few rods from his house, and gave us an idea of his fishing accomplishments. We took the canoe, and being well armed with speers, we were soon among the fishes. Such droves of them we never saw. We soon had the speers all out in the river; but they all came in without any fishes. Not one could we hit. Brother Harter killed two of them. We might have accomplished something after a little practice, but our conductor (brother Martin) gave orders to get aboard. For some distance we traveled close by the Shell Rock river. We are free to confess that so beautiful a river we never saw before. The water is so clear that we could see the bed of the river, covered with clean rock and gravel. And as we drove along, we could see droves of fishes. We could hardly refrain from attacking them; but we were hurried along. We have always been favorable to the West, but we never saw anything so enticing as the country along the Shell Rock, in the vicinity of Green. While dining by the wayside, we had the pleasure of making the acquaintance of a Mr. Baltimore, who kindly supplied us with grain for our horses. At about four o'clock we arrived at brother William Workman's, at Nora Springs, and rested the balance of the afternoon. In the evening we tried to preach in the Campbellite Hall, where an appointment had been made. Lodged at brother Workman's where we were made comfortable.

SATURDAY, 13th. This was the day appointed for the Lovefeast at this place, to be held in brother Workman's barn. Services began at 10 o'clock. A respectable congregation assembled. This branch of the church is called Coldwater. Brother J. F. Ikenberry is the elder. Brethren Benjamin Ellis and W. J. H. Bauman are ministers. Brethren Peter Forney and Elias Troxel, of Benton county, were also with us and assisted in the labor. After the examination services two persons, man and wife, were immersed; both from Minnesota. There was good attention in the evening, and we all thought we had a good meeting. We lodged with brother Bauman, who is one of our live ministers, and a friend of the COMPANION.

SUNDAY, 14th. Meeting was appointed at 10 o'clock. The seats were moved to the grove close by, and a large assembly convened. It fell upon ourself to speak, which the Lord enabled us to do with some freedom. Brethren Troxel and Forney followed. One person was immersed. In the evening attended an appointment at a school-house. Elder Forney and brother Troxel spoke from the words, "What shall we do to be saved?" Our company lodged with brother Michael Toothman's, originally from Virginia.

MONDAY, 15th. We took an early start, and traveled about fifty miles. Lodged at the hotel at Howard Centre, once the county-seat of Howard county, but now almost a deserted, waste.

TUESDAY, 16th. To-day it is two months since we left home, and to-day we arrived at the house of brother

Joseph Ogg's, in Filmore county, Minn., in time for dinner. Sister Ogg is a sister to brother Martin Buechley, and brother Ogg is the elder of the congregation at this place. Here we are inditing this report. We expect to remain in this vicinity for a few days at least, and then extend our visit to Minneapolis, by rail-road. We still expect to return home about the sixth of August. Our trip so far has been very agreeable and pleasant. Have received unmerited kindness at the hands of brethren and friends everywhere. Our health has been gradually improving to some small degree at least.

H. R. H.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Brother H. R. Holsinger : I am pressed with a few thoughts this Sabbath eve, which I wish to communicate through your paper to the reading world. The pen is a mighty weapon, by which we can mingle and co-mingle our thoughts, though living far distant from each other, we thank God that we live in an age of such privileges. Yet, we may abuse this God-given right, if we are not on our watch and guard At our late A. M. we were permitted to meet and hold friendly intercourse with each other, and discuss the several subjects that came up for consideration, among them the subject of the use of tobacco, was duly considered, and a decision was arrived at ; but you publicly remarked that we had better discuss the subject through the periodicals, that more good would be accomplished.

Now I see that space has been given and articles written on the subject, one quite lately, to which I wish to offer some criticisms. When we preach, we take a text as a foundation for what we may have to say, and that we always take from the word of God. The Savior said, in his high, priestly prayer, "Sanctify them through thy truth, thy word is truth." The word of God is the criterion by which we are governed, the compass by which we steer through life's journey. Truth is one of the attributes of God. Love is another ; mercy is another. There are also virtues in the christian economy, among which temperance, patience, and brotherly kindness are prominent. The apostle says, "Be temperate in all things." "If these things be in you, and abound, they will make you that ye shall neither be barren nor unfruitful in the knowledge of God." When we take up a text not found in the Bible, we are apt to run riot, as is the case with the article under consideration. There are assertions made, which, if they were true, would show a bad light indeed ; but if not true, they fall to the ground, or rest upon him who makes the assertion. Gen. 1 : 29, We read, "And God said, Behold I have given you every herb-bearing seed which is upon the face of all the earth ; and every tree in which is the fruit of a tree yielding seed : to you it shall be for meat." 31st verse. "And God saw everything that he had made, and behold it was very good." In contrast I will not quote any of the article under consideration, but read it for yourself, in C. F. C. No 28, page 445, and draw your own conclusions. The apostle says, "Every creature of God is good ; and nothing to be refused if it be received with thanksgiving. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and good doctrine whereunto thou hast attained." Above is an extensive text, an avenue leading out into a broad plain. Do you comprehend it brother? "Salt is good ; but if salt has lost its savor, wherewith shall it be salted ? It is not fit, but for the dung-hill, or to be cast under the feet of men."

GEORGE WORST.

Fear.

Brother Henry : In number 25, page 387, we find an article headed, The Restitution (Acts 3 : 21). The article teaches, "love is the fulfilling of the law, and perfect love casts out *all* fear." I would not object so much to this, but I heard a brother repeat the same whilst preaching, saying, "perfect love casts out *all* fear." Brethren the word "all" is not there ; neither should it be there ; for in Heb. 12 : 28, we read, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." In 1st John 4 : 18, we read, "Perfect love casteth out fear ;" we should not be afraid to serve the Lord, but we must reverence God and fear him. We have at least two hundred passages of scripture which teach of fearing God. I do believe that every person who is filled with the love of God, is always fearing that he might do wrong. It is not a slavish or man fear, that keeps us from doing what our Savior requires of us, but that we may be ready to do, before all men, what God has left for us to do, not fearing any mortal man.

JOHN KNISELY.

Brother Holsinger : Permit me to present a few queries to the readers of the COMPANION.

In Matth. 24 : 20, we read, "But pray ye that your flight be not in the winter, neither on the Sabbath-day ;" The query is, Why do not the Brethren pray in regard to this ?

Second. Where is the scripture to be found that reads after this manner, "If he does more evil than good, the good shall not be mentioned." I once heard a minister read it and I was never able to find it.

Third. Why do not the Brethren hold public prayer in regard to electing a Minister or a Deacon ? Can they do so without the assistance of Christ ?

Fourth. What will become of the church finally if pride is carried on much farther ? I submit the latter question to the young members who have not yet altogether renounced Satan. SAMUEL ZUMBRUN.

Notice.

All to whom it may concern : The Church in which the District Meeting of the North-eastern District of Ohio, in 1873, is to be held, wish to give notice through their periodicals that they appointed W. Arnold, of Somerset, Perry County, Ohio, as Corresponding Secretary. Any person wishing any information on that matter can address him at the above-named office. The time and place of said Meeting will be announced through our periodicals in due time.

By order of the Church.

ELI STONER.

Editors of the C. F. C.: As it has been some time since I last troubled you with matter for publication in your worthy paper, I will try to report a few items from this part of "God's moral vineyard."

We hold meetings in our Aughwick congregation every eight weeks, at twenty different points, and at one point every two weeks. Eight of the brethren are called speakers. Some of them are unable, by reason of age and infirmities, to labor or travel much: others, for other reasons, do not accomplish much: still I trust that at least nearly all that is done by any of them is a well-meant sacrifice."

Our old, principal meeting-house has this Summer undergone a pretty thorough reparation under the supervision of a committee of five brethren appointed by the church. I think they discharged their duty nobly, under very difficult circumstances. Formerly there were no backs to the seats; now they are so much more comfortable for the aged, the delicate in health, the weary and the wayward to sit on during meeting. The burying-ground close by has been enlarged and enclosed by a good paling fence, whitewashed, by authority of the church. We may be negligent or extravagant in these as well as in all other things with which we associate; and the propriety of our transactions, which is the point between negligence and extravagance, must be, if not wholly, at least largely determined by existing facts or circumstances. Therefore we should not advise all who have no meeting-houses at once to build. Neither should we say to those who have built and left them in such a condition as ours was, "You must follow us in improving them." Neither should we say to those who leave their burrying-ground in a condition which we considered disrespectful, "You must do exactly as we have done;" but we should always advise to think and act according to known existing facts and circumstances.

Several weeks ago I overheard an account of a very rash, and heart-rending circumstance, relative to a man in our congregation and a hired, fatherless boy about ten years of age. The story, as near as I can recollect, ran thus:—The man sent the boy to the field to bring a clevis from a plow. He returned telling his employer he could not loosen the clevis from the plow, when the man commenced and continued to lash and beat him unmercifully with a wagon whip until rescued by persons who were near enough to hear the screams of the child. Upon examination it was discovered that the poor boy's skin was shamefully lacerated and his flesh very much bruised. The poor man soon afterwards paid the boys mother one hundred and fifty dollars for his folly. I hope that not only he, but all who are acquainted with the circumstance, will receive lessons of good instruction from it, whether it be exactly true as given here or not.

On the same day I was also informed that a young man of the same neighborhood, who was apparently in the enjoyment of good health, wrestled and played with his comrades after dinner, and when the bell rang to go to work, he fell to the ground, dying in a moment! Surely, life is very uncertain, and death is very certain to meet every one at some time and in some way; therefore all should, at every moment, be prepared to meet him

On last Sunday evening a boy, who had been laboring for a man that lives upon the banks of the Aughwick Creek, was sent to bring the cows from the field. The cows came to the yard. After some time the boy was missed. Search was made for him, but no trace of him could be found until on Wednesday, when his body was seen floating on the creek, nearly a mile from the place where he had resided. The body was taken out of the water, and recognized to be that of the lost boy only by the clothes on it, and the cow-whip which was still in his hand. It is supposed that he accidentally fell into the water and drowned. "All flesh is as grass."

J. B. GARVER.

Sin Against the Holy Ghost.

Brother Henry: An explanation is desired by brother Kistler, on the subject of the "Sin against the Holy Ghost." He tells us he had formed an idea from the scriptures, but by reading an article from the pen of brother D. B. Klepper, the props were knocked away. By referring to said article, we infer that he does not believe there is such a sin that is unpardonable. Now we propose to give our view of the subject, whether it will meet with general approval or not, we do not know. In the first place we assert there is such a sin; for the Savior says, Matth. 12: 31, 32, "Wherefore I say unto you; all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh against the son of man it shall be forgiven him; but whosoever speaketh against the Holy Ghost it shall not be forgiven him neither in this world, neither in the world to come." Other scriptures might be referred to, but this is sufficient to prove beyond a reasonable doubt that a man may commit an act that will seal his doom for ever and ever; for this world and the world to come; for it was said by him that spoke as never man spake. But what may that be, and by whom may it be committed? While one says, it may be committed by the unregenerated, as well as the regenerated. Another says, or intimates, by neither. We shall take the middle course and say it may be committed, but only by those who were regenerated and born again. Now an assertion is not worth much as long as it cannot be backed up by gospel evidence, and that is what we propose to do. The apostle Paul in his address to the Hebrews 6th chapter, commencing at 4th verse, says, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come. If they shall fall away, to renew them again to repentance seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Above we have stated, that the language of the Savior is, he that sinneth against the Holy Ghost hath no forgiveness in this world, nor in the world to come. Paul specifies clearly, what that sin is. But we cannot sin against the Holy Ghost, until we are made partakers of the same, For fear some may take advantage of my remarks, I will explain: Merely falling away will not so agrieve the Good Spirit as never more to return; but we will once more quote Paul's writing to the Hebrews, 10th chapter commencing at the 26th verse, "For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a fearful looking for of judgment, and fiery indignation,

which shall devour the adversaries. He that despised the law of Moses, died without mercy, under two or three witnesses. Of how much greater punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing; and hath done despite unto the spirit of grace?" When we are once adopted into the family of God by the law given by Jesus, handed down to us by his faithful followers, and have an application of the blood of Christ which will cleanse us from all sin, we then have a foretaste of heaven, which many can testify to. After having gone thus far, and enjoyed all the good graces which God intended should make us happy, in time, and in eternity, we turn about, and wilfully abuse the people of God, speak reproachfully of them. For instance, when they are assembled to commemorate the sufferings and death of their dear Lord, which they wish to hold fresh in their memory. Now if we were to make an effort to hinder them from that enjoyment which they longed to enjoy, and publicly proclaim that they were doing an unholy act, and that the blood of the covenant was an unholy thing, (that very thing that once sanctified us), and act despitefully against the spiritual favors of God. From such, the gentle wooing of the Spirit, will withdraw in disgust; give them up in despair; give them over to a hardness of heart, and a reprobacy of mind, to do those things that are not convenient. With a fearful looking for of judgment. And when the time comes to meet the Judge, "They will call upon the rocks and mountains to fall on them and hide them from the face of Him that sits upon the throne, and from the wrath of the Lamb." But brethren and sisters, who ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to the general assembly and church of the first born, whose names are written in heaven. For we know, if our earthly house, if this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. Let us then look forward with this anticipation, and not fall away from our first faith.

GEORGE WORST.

Notes of Travel by C. Bucher.

On the 13th of June, at 3 o'clock P. M., I took the cars at Lebanon, Pa; and under providential privileges I landed safely at Alliance, Ohio, at 5 o'clock A. M. 14th. Here it was found necessary to undergo a good ablution, after which the fast was broken at a public house. At 7, took cars again and arrived at Cleveland at about 10, A. M. Here I had to lay over till 2 P. M. These were long hours, but at last the journey was resumed. At 5 P. M. arrived at Bellevue, Sandusky county, Ohio. At this place I was met by brother Joseph B. Lichty, who took me to his and his father-in-law's (Samuel Loas's Sr.) house, whose hospitalities I was permitted to share until 5 o'clock in the morning of the 15th, when we started with private conveyance for love-feast in Broken Sword church, Crawford county, distance 22 miles. Arrived in good time to attend forenoon services. It took place at the house of Elder John Brillbart. At the time appointed, a goodly number, for those parts, had assembled; and we had a good time of it. Two admissions by baptism, one, a damsel of about twelve years. May the good Lord and Shepherd bless and guide them to the end of this life's journey. Everything passed off pleasantly in the evening exercises. The ministers in this church are Elder J. Brillbart, H. Keller, Wm. Young, Daniel Chambers and Isaac Ankeny. Ministers present from other churches, Elder Noah Hendricks, David Rupp, John Shontz, Israel Rupp, S. Walker, S. Loas Jr. Wm. Sadler, H. Kilhefner, D. Workman and I. Hefler.

The preaching was continued here until noon, Sunday 16th, but I have not had the pleasure of remaining. My pilot was ready to start at 5½ o'clock for meeting in Green Creek church, Seneca county, distance 14 miles. Arrived in good time, and had quite a pleasant Lord's day, one long to be remembered. Preaching in in A. M. and P. M. The ministers in this church are George Kern and S. Loas Jr. At this place I had the pleasure of forming an acquaintance with brother C. Wise, of Mansfield. Dined with friend Henry Loas; and in the evening was conveyed to the house of brother Joseph Snavely, whose hospitalities we shared until the morning of the 17th. This was the day appointed to meet the German Reformed in public debate. The place agreed upon to meet in, was a new and commodious building erected by the New Lutherens. When we arrived the house was nearly filled, and a little later the building, although large was unable to hold all. The disputants on the part of the German Reformed were Prof.——Good of Tiffin College, and friend Keller, the officiating minister of the place or neighborhood of debate; who were on the ground early, waiting for disputants on the part of the Brethren, who were my humble self and brother Wise. The subjects to be examined and argued were: "Are infants to be baptized?" "Is sprinkling gospel baptism?" and "Is it essential for christians to wash one another's feet?" As a matter of course, in the first two they affirmed and we denied, and in the last we affirmed and they denied. The debate was carried on in English and German, one English and one German speaker on each side. I am very well aware that many would like to have a full report of the debate, but it is impossible to do such a thing from mere memory and recollections without doing injustice to some. I will say this much here; that the debate was conducted in a very friendly way, and no labor spared, especially on the Brethren's side, to keep up a good feeling; and as far as I could learn the impressions made, in general, upon the audience, by the arguments advanced, were on the Brethren's side; so much so as to say, infant baptism and baptism by sprinkling are not in the gospel, and feet-washing is. As one of the other side of the house was heard to say: "The Brethren have the ground and also build thereon."

On the 18th, at 6 o'clock P. M. the debate was brought to a close; the audience dispersed, and all seemed to be well pleased, save a few. The Prof., however, who was so very strong in the beginning to continue a whole week if they should not succeed, left in the evening of the first day, and did not return any more in consequence of which another friend Keller, brother of the above mentioned, and preacher at Bellevue, was substituted. Brother John Beegbly, of Ashland, took me into his carriage at place of debate and landed me safe at the house of his son Mahlon, the same evening, distance six miles.

WEDNESDAY, 19th.—Started at 5 o'clock A. M. in company with brother John Beeghly, wife and daughter for their home—made a short call at 9, at the house of brother Beelman's, formerly of Cumberland county, Pa.; and at 11, we were at the house of brother Israel Helfer, minister in Richland Church; after having the fill of the necessaries of life for man and beast we proceeded on our journey and reached brother Beeghly's house at about 6, in the evening—distance 45 miles—found their family all well, and what is still better, all members of the church except one.

THURSDAY, 20th—Started again at 5½ A. M. accompanied by brother Beeghly and his oldest son, a Brother, for Ashland, where some more brethren joined our company, from whence we pursued our journey by car to Akron. Here brother Jacob Mishler's team was in attendance to convey our company to Mogadore, where we arrived just in time to participate in forenoon preaching of love-feast and communion meeting. P. M. choice for minister, brother George Casper fell victim. The name of this church is Springfield, and the ministers are J. B. Mishler, David Young, and George Casper,. Ministering brethren from other churches present: H. Kurtz, N. Caylor, P. J. Brown, M. Weaver, D. M. Witmer and Wm. Sadler and perhaps a few others that I cannot recall now. Two admissions by baptism. After meeting we were conducted to brother John Royer's house for night's lodging.

FRIDAY, 21st.—All aboard the wagon at 5½, A. M. for Akron, thence by car to Orrville. Bro. M. Weaver, being pilot, conducted us to some of his friends at this place, where dinner was served. At 2 P. M. the train for our destination was in order. We joined in and in half an hour we were comfortably lodged in the house of brother Cyrus Hoover, place where late Annual Meeting was held, where we unanimously agreed to stay for the night.

SATURDAY, 22.—Brother Hoover's team conveyed us to the place of their love-feast, house of brothor Zimmerman, Chippeway Church. The ministers here are J. B. Shoemaker, G. Irwin, C. Hoover and E. Yoder; present from abroad, Moses Weaver and David Rittenhouse. Good attendance and good order. One admission by baptism. After meeting brother Weaver conducted us to the house of friend Zigler's, an Amish family, where we were kindly provided with good beds.

SUNDAY, 23d.—Repaired to place of love-feast, early for breakfast, and at 5½, A. M. were seated in buggy enroute for Orrville and thence by car to Canton, where we arrived at 8. Brother Samuel Royer being in attendance with team to convey us to Centre Meeting-house, their place of worship. Arrived in good time and tried to preach to a very attentive audience. At this meeting I had the pleasure of meeting Elder Henry Kurtz again. Dined with brother Royer's—a deacon in this church—Canton Church, if I made no mistake; moved here from our church, Tulpehocken, Lebanon county, Pa., P. M. attended to some visiting at friends Wenger's and Rohrer's, members of the Menonite church, and after supper repaired to the house of brother John Shankle's, Mrs. Wenger and sister Shankle being first cousins to my deceased father.

MONDAY, 24.—Brother Shankle conveyed me to the place of their love-feast, house of brother Seafong, about three miles east of Louisville. At this place I found the largest gathering of the kind on the whole journey. One admission by baptism. Benjamin Bollinger chosen to the ministry and Josiah Keim advanced to second degree. Board of minsters stands now: Daniel Clapper, Josiah Keim and B. Bollinger. Ministers present from abroad, H. Kurtz, N. Caylor, J. B. Shoemaker, George Irwin, Lewis Glass, J. A. Clement, N. Longanecker, D. Young and ———Murray. Very good attention and order maintained through all the exercises.

After meeting in the night, I was taken to the house of friend Stoner, near Canton—distance ten miles—reached destination at 1 o'clock. Friend Stoner is a minister among the York Brethren—a branch of the River Brethren; but his companion is a sister of ours, and alive in the cause too. Here I found the Grandfather — or father-in-law — brother Bowser, formerly from York county, Pa., aged about 80 years, taking his night's rest on a large rocking chair. This, I was told, was his lot for years—dropsy is the cause. Poor brother! I thought while looking at him; but he seems to be rich and contented.

After a short, but good rest I got up again by the help of the Lord, in the morning of Tuesday 25th—broke the fast, and was taken by a young man on the farm, to Canton, where I took the cars for Harrisburg, Pa., where I arrived safely in the evening at about 10 o'clock. Trains not making connection, I repaired to the hotel for night's lodging.

WEDNESDAY, 20, Continued my journey—and arrived at my home at 5, P. M. found family, and friends in general, all well. Taking all together, everything passed off pleasantly on the whole journey,—not meeting a single case of sickness, save the aged brother above-mentioned. Met hosts of friends of the "Pennsylvania Dutch" who were very anxious to hear the Gospel preached in that dialect.

Since writing the above, I was informed that in Green Creek Church, Seneca Co., Ohio, the place of debate; Martin Loas and wife, and wife of Henry Loas, were initiated into that church by baptism. Said Martin Loas, wife being sprinkled in her infancy, parents objected to her being re-baptized, as they called it; this gave rise to the debate. May the Lord our God bless all the good impressions made, and grant grace that they may be worked out, to the salvation of souls and his own glory, through Christ Jesus. Amen.

C. BUCHER.

Schaefferstown, Pa.

Brother H. R. Holsinger:—Please announce that, the Lord willing, there will be a communion meeting, in our district, at the residence of brother Samuel Click, on the 20th of September, at ten o' clock, A. M. One mile north east of the Nevada Depot, Vermon county Mo. We expect the ministering brethren who compose the committee to visit the Spring River Church, Jasper county, Mo, to be with us on the occasion, and to remain over sunday. We extend the usual invitation to all desiring to be with us.

By order of the church,

J. D. YODER.

Change of Address.

Hereafter all persons wishing to correspond with me will please address their communication to Cornell, Livingston county, Illinois, instead of Bourbon, Marshall county, Ind.

K. Heckman.

Announcements.

LOVE FEASTS.

The Nettle Creek congregation, Wayne county, Ind., on Friday, the 20 of September. To commence at 10 o'clock.

The Yellow Creek congregation, Wayne county, Ind., October 10th at Jacob Lint's.

The Missis'nawa Church, Delaware county, Ind., August 31st.

Cowanshannock district, Armstrong county, Pa., on the evening of October 12th.

Walnut Creek church, Johnson county, Mo., September 14th.

Grand River church, Henry county, Mo., September 17th.

Novala church, Vernon county, Mo., September 20th.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Solomon Creek congregation, Elkhart county, Indiana, May 27, sister SUSANNAH DEARDORFF, wife of friend Peter Deardorff, aged 50 years, 9 months and 7 days. Funeral by the Brethren, from Heb. 13 : 14.

In Centerview Church, Johnson county, Mo., June 2d, brother ADAM MICHAEL, aged 37 years, 7 months and 17 days. He was a faithful member about 20 years. He was resigned to the will of God, leaving behind an affectionate wife, [who is a sister,] and seven children and many friends to mourn their loss. He was afflicted much for about three years, which he bore with great patience.

Funeral services by the writer and Daniel T. Arnold, from 1 Peter 1 : 24.

Thomas J. Allen.

In Branch County, Michigan, with Typhoid fever, May 12th, HARRIET, wife of Brother Levi Dague. Aged 49 years, 10 months and 5 days. This subject was a daughter of our old friend Daniel Flickinger, who still lives, but is leaning over the grave. Our loving Sister lived in matrimony 27 years, was a mother of five children, and a faithful member of the church 14 years. From our acquantance with our departed sister and her family, we truly believe that Brother Levi did not only lose a wife but a kind mother to her family, and a bright pattern of a christian life. May the good Lord teach the bereaved family to know that their great loss is her eternal gain.

Funeral services from Solomon Songs, 4 : 16, by D. M. Truby, and H. Gephart.

In the Green Creek Branch, Bedford Co., Pa., July 18th, Brother JOHN L. HOOVER, after an illness of about 3 months; aged 31 years, 2 months and 2 days. Funeral occasion improved by the Brethren, from John 11 : 14.

In the Chippeway Congregation, Wayne Co., Ohio, SUSANA SOWARD, daughter of our old friend Jacob Sons. Aged 49 years. Disease, Sore throat. Funeral services by the writer from Col. 3 : 1; 4 : 1.

J. B. Shoemaker.

Also same place, Sister SUSAN KAGANIE, (daughter of Brother John and Sister Susan Lell;) aged 28 years, 1 month and 15 days. Funeral services by the Brethren, from Hebrews 13 : 14.

In Stark County, Ohio, ISAAC ROHRER, departed this life, May 22nd, Aged 85 years and 22 days. Funeral services by B. Gibony, J. B. Shoemaker, and D. Stoner.

In East Union township, Wayne County, Ohio, MARGARET HINTSBERGER, died June 22nd. Aged 60 years and 20 days. Funeral services by J. B. Shoemaker

In the Chippeway church, Wayne County, Ohio, ISAAC HAINES, died June 28, with inflammation of the bowels. This young man had neglected to prepare himself to meet God, until he came on his death bed. Then he became alarmed about the salvation of his soul, he then began to pray, and to call upon others to pray for him, and a few days before he died he sent word to me. I accordingly went. I asked him what his desire was. He said, he would like for us to sing and pray for him. We did so, he also seemed to be engaged in solemn prayer. We then told him to put his trust in the Jesus, and pray for mercy, because he was sinking fast. He then said, that he believed that he had peace with God, and if he could he would like to be baptized, but under his circumstances it could not be then, but if he would get well he would attend to all the christian duties, but in perhaps 24 hours he was a corpse. His funeral was attended by a very large concourse of people. Funeral services from these words, "Prepare to meet thy God, O Israel," by J. B. Shoemaker, and Samuel Longanecker.

November 28, 1871, in the State of West Virginia, Preston Co., PETER FIKE, aged 77 years and 25 days. This Brother was living in the German Settlement Congregation of the German Baptist Church, of which he has been a consistent menber for 52 years. He was married to Magdalene Arnold, daughter of Eld. Samuel Arnold. He left a widow and ten children to mourn their loss; but we hope our loss is his gain. Four of his sons and six daughters are members of the German Baptist Church. They are all married, and all their companions are members except one. The eldest son is an Elder, the next two sons are Visiting Brethren, and the youngest son is a Minister in the second degree. He left 79 grand-children, of which 61 are living, and nearly all who have come to years of discretion are members of the Church. One of them is a Minister in the first degree, and one a Visiting Brother. There are 33 great-grand-children, all small, of which 30 are living.

Funeral by the writer, from Rev. 14 : 13, to a large concourse of people.

Solomon Buckley.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

R. A. Garber	2 00	T. M. Breenman	80
D. Hildbrand	2 00	J. Gochnour	1 25
J. H. Neher	60	J. A. Studebaker	1 75
S. S. Garman	1 50	D. M. Mohler	2 25
C Bucher	1 25		

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TIME TABLE.

Commencing Monday, June 10th, 1872.

EASTWARD.	Thro Mail.	Balt. Exp.	Confluence Accomm'n.	
	A. M.	P. M.	P. M.	
Pittsburgh - -	6.00	7.45	3 20	
Broadford Junct'n	9.20	——	6.36	
Connellsville -	9.35	10.15	6.50	A. M.
Confluence - -	11.10	11.15	7.55	6 25
Mineral Point Juc.	11.52	11.53		7.19
Dale City, (Meyers'	P. M.	A. M.		
Mills Station -	12 22	12.31		7.58
Bridgeport - -	1.17	1.18		9.10
Cumberland -	2.00	2.00		10 00
Baltimore - -	8.55	8.45		
Washington -	9.50	10.05		

WESTWARD.	Thro Mail.	Pitts Exp.	Con. Ac'n	Conf'e Acco'n
	A. M.	A. M.	P. M.	
Cumberland - -	8.55	3.40	4.50	
Bridgeport - -	9.43	4.22	5.37	
DALE CITY	10.54	5.35	6 45	
Mineral Point -	11.30	6.05	7.16	
	P. M.	——	——	A. M.
Confluence - -	12.40	7.15	8.05	5.15
Connellsville -	2.15	8.30		6.30
Broadford - - -	2.25	8.36		6.36
Pittsburgh - -	6.10	11.00		9.50

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The second year of Pleasant Hill college, Warsaw, Ind., will begin September 4th, 1872, in which a thoroughly practical education will be given in Academic and Collegiate Studies.

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Warsaw, Ind.

n26-tfd.

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John E. Simpson,
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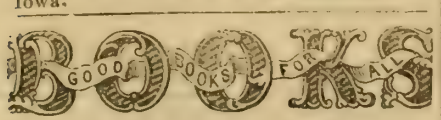
This Line has published a pamphlet called "How to go West," which contains much valuable information; a large correct map of the Great West, which can be obtained free of charge by addressing the General Passenger Agent B. & M. R. R., Burlington, Iowa.



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VOLUME VIII. DALE CITY, PA., TUESDAY, AUGUST 6, 1872. NUMBER 31.

The Fire by the Sea.

[The following equisite verses are entitled "*The Fire by the Sea.*" They are from the gifted pen of Alice Cary; and the thoughts of my heart while reading this sweet rendering of the 21st of John, was, "She being dead yet speaketh." How many of the readers of the COMPANION will feel their hearts stirred while reading this pen-picture of a scene that happened long ago on the sea-shore of Galilee?]

There were seven fishers with nets in their hands,
And they walked and talked by the sea-side sands:
Yet sweet as the sweet dew-fall
The words they spake, though they spake so low,
Across the long, dim centuries flow,
And we know them, one and all—
Aye! know them and love them all.

Seven sad men in the days of old,
And one was gentle, and one was bold,
And they walked with downcast eyes;
The bold was Peter, the gentle was John,
And they were all sad, for the Lord was gone,
And they knew not if he would rise—
Knew not if the dead would rise.

The live-long night, till the moon went out,
In the drowning waters they beat about:
Beat slow through the fogs their way;
And the sails dropped down with wringing wet,
And no man drew but an empty net;
And now 'twas the break of day—
The great, glad break of the day.

"Cast your nets on the other side—"
('Twas Jesus speaking across the tide)—
And they cast and were dragging hard;
But that disciple whom Jesus loved
Cried straightway out, for his heart was moved;
"It is our risen Lord—
Our Master, and our Lord."

Then Simon, girding his fisher's coat,
Went over the nets and out of the boat—
Aye! first of them all was he:
Repenting sore the dismal past,
He feared no longer his heart to cast
Like an anchor into the sea—
Down deep in the hungry sea.

And the others, through the mists so dim,
In a little ship came after him,
Dragging their nets through the tide;
And when they had gotten close to the land
They saw a fire of coals in the sand,
And, with arms of love so wide,
Jesus, the crucified!

'Tis long, and long, and long ago,
Since the rosy lights began to flow
O'er the hills of Galilee;
And with eager eyes and lifted hands
The seven fishers saw on the sands
The fire of coals by the sea—
On the wet, wild sands by the sea.

'Tis long ago, yet faith in our souls
Is kindled just by that fire of coals
That streamed o'er the mists of the sea;
Where Peter, girding his fisher's coat,
Went over the net and out of the boat,
To answer, "Lov'st thou me?
Thrice over, "Lov'st thou me?

For the COMPANION.

True and False Religion.

All men are religiously inclined, or all men have an object upon which their chief affections are placed. There always has been a false religion and a true. The true has been opposed by the false. In proof of this proposition, I refer first to Gen. 4: 3, 4; "And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Able, he also brought of the first things of his flock, and of the fat thereof, and the Lord had respect unto Able and to his offering; but unto Cain and his offering, he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain. Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door; and unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Able, his brother. And it came to pass when they were in the field, that Cain rose up against Able, his brother, and slew him."

This shows how early men began to devise ways of their own in which to worship, aside from the commandments of the Lord God, and how vexed and envious they feel toward the true worshipers when they see them accepted and blessed of the Lord, and themselves rejected. 2 no. 3; 12, "Not as Cain, who was of that wicked one and slew his brother. And wherefore slew he him? because his works were evil, and his brother's righteous." So the Lord banished Cain, and put a wide distance between him and his father's house, so that his wicked influence might not affect the younger members of the family and their posterity. But alas! the earth is now filled with all manner of filthiness in body and mind. The nations are ensnared; for

when men are in filthy habits, not well reported and become servants in the church of God, they fall into reproach and the snare of the devil.

Isaiah 14: 11, 12: Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning? how art thou cut down to the ground, which didst weaken the nations?" Sinful and ungodly, filthy habits, must be abandoned. The day will come that all the pomp of filthy habits will be brought down to the grave; and the fulfilling of the righteousness of the law, in holiness and purity of love to God and the Lord Jesus Christ, in abstaining from all appearance of evil, will alone have the justification of the full sanctification of the word and Spirit of God. "Without are dogs and sorcerers, and whoremongers and murderers, and idolaters, and whosoever loveth and maketh a lie." But he that is unjust will be unjust; for all is at the door of his will, and he that is filthy will be so at all times of reproving. For when he is reproved of his unbecoming, filthy habits, he will justify his ways by the action of others.

I have been led to meditate much of late, upon the mercy of the Lord. I look back through my past life, and see such a multidude of transgressions; so many broken vows; so little good, and so much evil; so much mis-spent time, that I greatly wonder that he did not long ago cut me off as a cumberer of the ground. Truly it is of the Lord's mercies that I am not consumed, because his compassions fail not. My dear brethren, it is not all sunshine in the Christian's course. Often we are enveloped in thick darkness, clouds, and tempests, and we cry out with the psalmist, "The waters have come into my soul. I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me. All thy waters are gone over me." This is not because of God's unfaithfulness; on the contrary it is because he is faithful to us. He allows them in mercy to us. He knows the deceitful human heart never would be purified, unless it passed through the deep waters of affliction, as well as the flowery plains of his love. But let us not presume on the mercies of God, and think "because he is merciful and gracious, slow to anger, and plenteous in mercy," that therefore we may continue *practices which we are convinced are wrong, and for which our hearts condemn us, and try to make ourselves believe they are little things which the Lord will not begin to notice.* He will not approve and smile upon us unless repenting we also forsake sin. Why will we compel God to give us so many bitter cups to drink, ere we learn the lesson he wishes us to learn of submission, patience, forbearance and obedience? It is *sweet to live so that our hearts condemn us not.* Then will the rich blessing of God *distill upon us like the gentle dew*: and our peace will be like a river. But we need to examine ourselves thoroughly by the word of God, and see whether we are in the faith of the gospel or not, and prove ourselves that we be not deceived.

PETER STOUFFER

North Georgetown, Ohio.

For the *Companion*.

The Rainbow.

I hear the rolling thunder, and can see the flash of the vivid lightning, playing with the disappearing elements of the storm that has just passed. While upon us the dashing rain came down in torrents, peal after peal of crashing thunder made the earth tremble, the forked lightning dazzled the eye and lifted the giant oak, shivering it to atoms and scattering the branches hither and thither. Madness seemed to have seized the elements, and the voice of nature's God was terrible indeed.

But the storm is past; the sun has come out, and, behold, yonder, painted upon that cloud in which were gathered such furies, the beautiful Rainbow, in all its diversified beauties! As a thing to look at, it is magnificient; as a sublime object of nature, it is marvelous in our eyes, as a subject of meditation, it is an open book of Divine Authorship, in which we may look and read of the love of God. Before there was such a significance connected with the Rainbow as there now is, God's fierce anger was gathered together as in clouds of blackness and darkness; the furies of an offended I AM were as the piercing lightning, and terrific thunder that characterized the great storm of His indignation and wrath, that came upon the sin imbued, antideluvian world. Terrible indeed, were the outpourings of God's vengeance upon that wicked generation! But at length the mighty elements of

destruction ceased—the sun came out—God's love beamed forth as upon the great storm that had passed; for it was while in consideration of the same that God said to Noah and his posterity; "And I, behold, I establish my covenant with you;" even unto all beasts of the earth did he make a covenant in which He said, "Neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth." How truly does this promise shine forth as in the light and love of God, and form a "bow" of different colors upon the storm of his wrath that had just passed, as in like manner the rays of the sun form a bow of admiration upon that cloud that has just passed us.

In looking upon the rainbow, the natural eye is made to glow with delight; but it is the mind's eye that is made to dance with admiration while scanning the past and the future. In a glance backward, we take in the wonders of God's workings in days past. The promises loom up as food for the soul; knowing that God will keep his covenant. That covenant and that promise in the present hour gives lustre to yonder bow that quells the quaking heart, and says to the troubled waters of time, "Be still," and we experience "a great calm." Faithless soul! why murmur at the storms of persecution—storms of affliction—storms of sorrow? See yonder, an evidence that God is true—true to his promise—true to his love—true to his mercy. *Be strong and trust in God!* yonder storm has passed. The earth has been refreshed; the sun is shining in its wonted brightness. 'Tis true, a few trees have felt the stroke of the lightning, a few plants have been broken. So shall the storms of life pass over; and the heart may be better prepared for a "growth in grace" and a bountiful harvest; The sun of God's love and glory will shine afresh; the bow of promise will look more bright. 'Tis true, a loved one may feel the stroke of death, objects of our affections may be uprooted, and our fond desires blighted; but as we look around, we may see a radius of beauty, even upon the storm just passing. To how many has the future looked more glorious because of persecution or affliction. To how many has heaven been an object of more endearing hope because a dear one has fallen in the storm of trial and bereavement?

Again, the sight of that Bow in yonder cloud causes the eye of faith to penetrate the unexplored future, and take into its inexorable grasp the bounds of eternity, to the limits of finite comprehension. We look to the visible pathway and then to the pathway through the "valley of the shadow of death" and see it lit up with the glowing colors of God's promise through a Redeemer's merits We look at the rainbow as a pathway upon which mystic angels might walk from earth heavenward; and then think of the way that leadeth from the far off shore of Jordan up to the city of God. We look at that beautiful arch spanning the nether heavens here, and then look up to the upper heavens and see the bright bow of the glory of the Lord around about the throne of Jehovah. It was Ezekiel, in his vision, that said, "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord." (Ezekiel 1 : 28).

We look once more, and in considering the beauties of that marvelous workmanship of our Creator, we also have to consider, "What is man that thou art mindful of him?" and if thus we have a visible evidence of the promise of God in the wonderful beauties that please the natural eye, what, oh, what must be the glories of the ultimate fulfillment of God's promises to the saint in heaven, with a mind as expansive as that of the Son of God! for "*we shall be like him.*" And to think of that crown of heavenly glory that shall encircle the heads of all the redeemed in that land of bliss, where there shall be no storms, nor tempest, but one universal, unbounded, and transcendent halo of light and glory shining "round about," emanating from the countenance of our Lord and our Redeemer!

J. S. FLORY.

Orchard View, W. Va.

Little Sins.

A little hole in a ship sinks it; a small breach in a sea-bank carries all away before it; a little stab in the heart kills a man; and a little sin, as it is often improperly called, tends to his final destruction. Whatever sin the heart is prone to, that the devil will help forward. A little drop has been many a man's ruin—every drunkard began with a single glass.

For the COMPANION.

By the Fruit ye shall Know the Tree.

"Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit." Matth. 11: 33.

Brethren and sisters, this language is spoken by our Savior himself. He, in his wisdom, used various figures, or parables, to illustrate his object in coming into the world; and he did so that all can understand. The parable of the sower is readily understood by the tiller of the soil. The parable of the mechanic is well understood by men of that craft. This parable is well understood by fruit growers. We all understand that, in the first place, we want a thrifty tree; secondly, to raise it in a good condition; thirdly, to see that good fruit is grafted thereon, so that all our labors may not be in vain.

A thrifty tree is wanted. If we want a thrifty tree, we must learn how to cultivate that tree. We know that to set out a tree and not look at it until we expect fruit, is a very careless way, and little if any fruit is ever realized. You want to set out your tree in a good condition. You want to see that that tree grows up straight. If it is necessary, you place a prop to it, so it must grow straight; and by proper care you will have a substantial tree.

Now the fruit. As you do not likely want to perform labor in raising a tree and have worthless fruit, you attend to this work in time, and as soon as the tree is large enough, you see that it is cared for, so that you may obtain good fruit for your labor.

Now what can we compare to this, in a spiritual light? I think there was an object under consideration. The tree is the man. The fruit is the christian principle. Man, the tree, wants to be raised; and for a good man, wants to be cared for like the fruit tree. It is often necessary to place props around him to keep him straight. The enemy has some fruit trees growing too, and it is necessary to watch that his props are kept away. He is willing to render his assistance wherever he can. To accomplish his purposes he mingles error with truth, and by sodoing he will deceive many, if it is possible "the very elect." Now if proper care is taken, so that this man is raised in good condition, we want to see that some valuable fruit is grafted thereon. This tree cannot be idle. If there is not good fruit grafted on, the enemy will graft it. He is ready with all kinds of wild grafts; and it will take but a short time to graft him so full that a good graft can hardly grow any more. Can it be possible that we can see our relations or neighbors around us, who are so kind to us in time of need, traveling on the road of destruction? Can we not do something for them? Do we what we ought to, when we see them in all this danger, and do not something for them?

One might say, "I have enough to keep myself straight—I cannot do anything for this or that one." Let us examine this case. For every one I think that is enough. You carry out that principle, which you are strongly taught to do in the law of God, and your neighbor and relations will see that there is honesty in religion. I often thought that one half of the preaching would be sufficient if practiced by the members of the church. By the present mode of a great many members, preaching does not amount to much. Let your light shine, that they may see, that ye are the children of God. By the fruit ye shall know the tree. If a christian professor would let the world see and taste of this valuable fruit, how differently would all get along. We would not hear, almost daily, "This or that one is not fit to be in your church; and, I am as good as this or that one. If they can go to heaven, I can too." Such members often destroy more than one good preacher can build up. What will it benefit a member of the church to have the name and not the principle? Let these things be taken into close consideration: "Prove all things and hold fast that which is good."

I like to see an outward appearance, to show that we do not desire all the foolishness of the world. Our light is to show, when we are from home among strangers, that we are a chosen people. I have been from home where I did not know a single face, but by outward appearance I thought I saw some of the members of the church. While traveling, I and another young man passed an "old Dunkard," as they are called. This young man said, "He is a member of your church, is he not?" I told him he is a representation of one. Then I said to him, Can you tell the difference between lawyers, doctors, officers of any kind, and the members and preachers of some of these popular churches? He said, "No." This is one example to show that we, when from home, should have a mark, or light, to show where we belong. But let us not rest all in this part. This is a representation which is an outward form, right in its place, and should be so; but the heart wants its due portion. Never think to place religion in garments. I love to see plain dress; but think not that this will take one to heaven. Sometimes I hear that hypocrisy is in these clothes. It may be in some cases. If one pretends to show that the heart is not corrupted with vanities of this world, when it is not pure, there is some hypocrisy there. Why not on the other side? Because hypocrisy is something that if you profess to be a thing and are not, you are false, and belie your God as well as your friends. On the other hand, those that follow all the vanities of this world, you can see are far from God. They are corrupted in this. Their light is of the same kind. Their fruit is of a wild nature. You cannot tell the difference between such professors and those who pretend to be no professors of christianity. It is not concealed: it is an open appearance. If you want to see a hypocrite, you must go after such as pretend to be something, and are not. So let not your light shine outwardly only; but let it shine from the heart. Let the heart be prepared for the graft of the best fruit; and by doing so, you will gain a reputation which will be well spoken of by your acquaintances, and more so by the Giver of good gifts. For us to guard against all appearance of evil, is the main object. Sometimes we are negligent, and do not watch as closely as we ought to. This forbidden fruit is tasty—pleasant to look upon, and unless we watch closely, we get the taste of it, and the more we eat of it, the better we like it. At last we think there is no better, and for the present time will do very well. But the future is the adversary that will pay it with many stripes. I think it is intended for man to enjoy himself once. If he takes too much of the vanities of this world for his enjoyment, he may take the contrary in the world to come. Perhaps when too late he will regret what he has done. Let the fruit be of that kind which we can learn tha

acceptable in the sight of God; at, when done laboring in this troubsome world, our lot may be to enter at the strait gate, and enjoy the mforts of a world where sickness, ath, and parting shall be known no ore. Days and years are rolling ; every second brings us nearer our grave. At last we will have be placed with our predecessors d await our sentence, either to enr into the joys of heaven, or else to ter into the darkness of hell, where ere shall be weeping and gnashing teeth. Now brethren and sisters, t us all, hand in hand, labor to enter at the strait gate, and to gain all can, is the wish and prayer of one ho desires to die happy.

D. F. Ebie.

Canton, Ohio.

Has the Church any Rights?

Many specious theories are practicly unsound; one thing on their ce, quite another when closely exmined. Such was the "popular sovgnty" doctrine; the real meaning which was, the right of slave-holdg squatters to stamp the seal of hun bondage on the future political istence of great commonwealths. nus specious was the "states-rights" ory, which really meant nullificaon, secession, and civil war, with its oodshed and national indebtedness. Specious theories are not confined political affairs. The position is ite plausible which maintains that e church has no right to exclude om her pales any who accept docines popularly called evangelical; ho profess to be converted; and who aintain what is generally accredited be a Christian walk; but reduced an unvarnished statement, it means at apparently converted persons ave a right to come into any church ey choose, and there maintain any ror or practice, however pernicious, hich their caprice or misguided judgent may lead them to adopt, though ver so grievous to those with whom ey demand church fellowship. It exceedingly liberal in according rivileges to individuals, but marvelusly oblivious of the right and duty f the church to require them to conorm to the revealed will of God,—to hose principles essential to the peace nd welfare of Zion. It means that ny converted person has a right to ntrude, unchallenged, upon the church ny false doctrine or evil practice which his unenlightened judgment or caprice may approve. It privileges individuals to lug into the church errors, sins, and follies, if popular, but denies the body of believers any mandatory protest. The church must meekly allow poisonous leaven to ferment and infect the whole mass. This theory regards the church as a sort of indiscriminating receptacle. It denies it any mandatory moral government over those not pronouncedly unregenerate. Zealous for church union, it mistakes heterogeneous conglomeration for unity. This would be practically worse than the aggregation of several families in one perpetually distracted house-hold. "Can two walk together, except they be agreed?"

But the church has rights opposed to the caprices of individuals. God has not ordained her the repository of sin, folly, and error, *but the pillar and ground of the truth.* It is her right to maintain purity by excluding evil leaven, whoever may play the scavenger in bringing it in. She ought to require even converted persons to desist from bringing into her pales that which is abhorrent, infectant, and schismatic, and to forbid them from exalting their evil pleasure above her peace, purity, and authority. Christ declares that a trespassing brother who will not hear the church shall be held as a heathen man and a publican. Divine inspiration says: "Purge out the old leaven;" "put away from yourselves that wicked person;" "have no fellowship with the unfruitful works of darkness;" "withdraw yourselves from every brother that walketh disorderly" and not after the divine teachings. It teaches not to keep company (fellowship) with any man who is called a brother if he be covetous, a railer, an extortioner, or if guilty of still grosser offences. The discipline of offenders within the pale of the church is divinely enjoined, though she is not required to judge or discipline those without.

All organizations and associations have imperative regulations which they enforce. Nations require foreigners to leave foreign institutions and allegiances behind them. Ships require passengers to leave benzine, gunpowder, and infected clothing on shore. Hospitable families rightly deny a traveler the right to stable his horse in their mansion, or kennel his dog in their drawing-room, or otherwise outrage their feelings or infringe their regulations. Parks, fairs, asylums,—and even dance-houses and prize-rings,—imperatively require conformity to such regulations as they deem necessary. While even bedlams have wholesome regulations, is the church an unrestricted habitation where head-strong, half-carnal disciples may hold heaven-sanctioned principles in derision, glory in disobedience to what the church holds truly to be the revealed will of God, because their evil practices are indorsed by some who plausibly claim to be Christians, and because a church court could not pronounce their souls clear outside the pales of God's infinite mercy? For their good, as well as for the peace, purity, and welfare of the church, would it not be better to require erring members to be meek, obedient disciples instead of reckless, imperious dictators?

We inquire whether the refusal of the church to receive unnecessary and evil things within her pales really excludes those who may profitably leave those things behind? The cantish dogma that says that she, by so doing, excludes those whom Christ receives, is relieved from all severe censure by its marvelous simpleness. The dogma that says she is making the door into the church militant narrower than God has made the door into the church triumphant must be based on strange visions of disorder and sin in the upper sanctuary. Has the church no right to forbid what Christ forbids because some poor souls, when finally stripped of these forbidden things, through the infinite mercy and grace of God, shall be at last not excluded from the kingdom of heaven? Does Christ command the door of the church to be opened to "every one that saith Lord, Lord?" or is it "to such as do the will of" his Father in heaven?—to those who are willing to meekly take his yoke upon them? Does the church, by prohibiting any popular sin, set up a weapon at its gate, not divinely appointed? Has any one a God-given right to carry into the pales of any church truly representing Christ, evil practices, loathed and forbidden by those children of God who compose that organization? But is not one congregation justifiable in refraining from judging and disciplining the members of another congregation,

even of the same order? Is not the same true of conferences? Is it less true of the different denominations? If we can in no sense fellowship only those we claim a right to discipline, we outdo the Regular Baptists in close-communion.

There are few evils that some good but mistaken men have not indorsed—as papacy, polygamy, Masonry, slavery, and the slave-trade. Must the church set her standard so low that she must tolerate every sin which some good men think ought to go undisciplined? Is the church to mend the breach made by the early Christians, and go on to perfection by becoming a passive receding body instead of a great reformatory power? Were our fathers wrong in seeking an evangelical church which not only maintained experimental Christianity, but required of its members the appropriate fruit—nonconformity to the world and conformity to the revealed will of God? Shall we, to bring in a grand system of deception, selfishness, and caste, adopt dogmas as sophistical as they are specious? Shall we turn the influence and the institutions of the church—engines of power which their toils, prayers, and tears have consecrated to God,—against the very principles which their sacrifices, holy zeal, and Spirit-moved eloquence have contributed to build up? Were they wrong in prescribing popular evils, some of which they fought almost alone, though the nation is with them now? Were they and the Puritan fathers wrong in craving a church purer than those which frowned upon and persecuted them? Were the persecutions of the Puritans in vain? Were the toils of our fathers for naught? Shall we make them measurably so by turning the sacred trusts, reposed in our hands, in favor of the enemies of God and the church? No, no! We will surrender our colors only when the enemy of all shall have his feet on our necks, which never shall be while we are true to the great Leader of the hosts of God's elect. Those who desire a church home where popular sins may not defy and flout them, will, under the blessing of God, have such in accordance with the constitutional compact under which they were received into the church, to which many of them have devoted their means and the earnest labors of the best years of their lives. May the church trust in God and do the right.—*Religious Telescope.*

For the COMPANION.

The Potency of Experience.

The whole moral or spiritual proof of man's being comes largely from his experience. As the little cloud no larger than a man's hand, which is only vapor, draws generic mists to itself, until it must fall upon the earth in the form of rain, acting both as a creative and destructive agency, so the first indistinct, darkened, mystified conceptions of the mind accumulate and transform until they come to what they now are. This commences with our earliest recollection. Our childhood instruction, our childhood thoughts and actions, every thing of which we have been and are now conscious, contribute powerfully in material to form the architect that comprises our moral being. Hence the power in the command to parents, and all who have the care of children, "Bring up your children in the nurture and admonition of the Lord," also, "Train a child in the way he should go, and when he is old he will not depart from it." When the child has once begun to remember, then its experience is also begun. Every little bit of consciousness tends to assist in shaping the general characteristics of the mind, when it is said to be matured; therefore all the social influences that are thrown around children should be of a heavenly character. Every christian will carefully endeaver to centralize all the influences of his associations with children in this one point of the divine law, namely, to bring them "up in the nurture and admonition of the Lord." Every little inkling, or apparently insignificant word or action, that is felt, seen, heard or tasted by children tends to bring them up in some way. Who is it that is not conscious of the force of two principal, contending powers in his own experience? Who is it that does not see how evil is at variance with good, and how much more evil abounds than good? I remember when at the age of ten years I started, with half a dozen others like myself, upon a bright Sunday morning in midsummer, to have a good day's fun, as we called it. Our chief engagements consisted in attacking and handling, according to previous experience, with some improvement, everything our minds or our eyes met. For example: When we arrived in the orchard and saw some hornets' nests hanging upon the trees, we began to squirt water from a hand-engine, a result which came largely from our experimental knowledge of hornets and engines. After running through meadows, making war upon the homes and stores of bumble-bees, rambling along forest edges admiring what we thought was beautiful, and abhoring what we supposed to be unworthy, while on our way homeward, we chased a rabbit from its hiding place. Instantly every boy ran after it, with all his might, unconsciously screaming and yelling like so many hungry wolves after their prey; but when passing closely by a neighboring house a pious lady looked out of the window and told us it was not proper for boys like us to spend our time on Sundays in running about and doing as we did; that God had set those days apart for days of rest for man and beast, and that boys like us should attend preaching and sunday-school and to the reading of good good books upon these days. I cannot tell exactly how the other boys felt; but my own feelings were far from being pleasant. Each of her words seemed to fall upon my conscience with a ton's weight. It was all the good we experienced on that day. Not that I think it is not proper for boys to do just as we did on that day, except our wanton cruelty to birds, and animals; but contrarywise, I think such conduct is highly essential to the proper development of real manhood, when it is engaged in at the proper time and place, and in the right spirit. Those few words, or rather the spirit in them, wielded a mighty power in the shaping of my future being. They were the cause of the commencement or the continuance of the warring of two principal spirits within me. I regard them as words that were "spoken in season"—as "apples of gold in pictures of silver." I regard those few words spoken, as they were at the right time and place, of more real benefit to me than a hundred "sermons" would then have been, or would or could even now be. All the virtues and sins of every living soul have been hitherto and are now either increasing or decreasing. God and the devil are the two prin-

cipal primary causes of renovation and demoralization. They are distinctively and antagonistically the chief commanders of the two contending armies that were in every soul upon the earth. That experience which tends to redeem and lift the soul to heaven is providence in mortals; that which drags it downward toward destruction is occasioned by the dragon which was cast out of heaven, dragging with him the third part of the stars of heaven. Satan is that experience which is abroad, by its darkness, and by its deception ensnaring those who are not aware; destroying the life of those who are redeemed, and by all their unholy influences is drawing souls unto the devil. But upon the other hand when the influence is divine, it is of God; it will draw souls back unto Him their source and their head.

J. B. GARVER.

Shirleysburgh, Pa.

Benevolence.

When thou considerest thy wants, when thou beholdest thy imperfection, acknowledge his goodness. O son of humanity! who honored thee with reason, endued thee with speech, and placed thee in society to receive and confer reciprocal helps and mutual obligations? Who gave thee thy food, thy clothing, thy convenience of habitations, thy protections from the injurious, thy enjoyments of the comforts and pleasures of life? All these thou owest to the assistance of others, and couldest not enjoy but in the bands of society. It is thy duty, therefore, to be a friend to mankind, as it is thy interest that man should be friendly to thee. As the rose breatheth sweetness from its own nature, so the heart of a benevolent man produces good works. He enjoyeth the ease and tranquility of his own breast, and rejoiceth in the happiness and prosperity of his neighbor. He openeth not his ear unto slander; the faults and failings of man give pain to his heart. His desire is to do good; and he searcheth out the occasion thereof. In removing the oppressions of another he relieveth himself. From the largeness of his mind, he comprehendeth in his wishes the happiness of all men; and from the generosity of his heart, he endeavoreth to promote it.

C. BOWERS.

Uniontown, O.

Religious Zeal.

When Demetrius, the silver-idol maker of Ephesus, would excite a riot against the Apostle Paul, he roused his fellow-workmen with the double fear that not only was their lucrative craft in danger, but also lest the temple of the great goddess Diana should be despised. The German liquor-sellers of Philadelphia, Demetrius-like, are greatly alarmed lest the enforcement of the laws against liquor-selling on Sunday in which they "discover the first step toward establishing a religion of state," will endanger "the cause of Christianity." Hence with the zeal of the Ephesus mob, they promise to vote for no candidate who has identified himself with the temperance movement.

Bishop Thompson said: "If you would write your words in a book; if you would cut them on the lead with stylet of iron; if you would drive them with chisel and mallet into the rock; if you would send them down the ages, and centuries, and millenniums, ay, into eternity, write upon the younger soul."

There cannot be greater treachery than first to raise confidence, and then deceive it.

For the COMPANION.

The Sin Against the Holy Ghost

In number 25, present volume of C. F. C., an explanation is asked on the above subject. I will give some extracts of a sermon by Robert Russel, at Woodhurst, in Sussex, published in 1805. Text 1st John 5, part of verse 16.

"There is a sin into death."

"This sin which St. John here calls the sin unto death, is the unpardonable sin against the Holy Ghost, described by our blessed Savior, (Matt., 12: 32,) that whosever commits it, hath no forgiveness, neither in this world nor in the world to come; for 'all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And he that speaketh a word against the Son, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, shall never be forgiven, neither in this world, nor in the world to come.' This sin against the Holy Ghost is that sin which St. John calls here, 'the sin unto death.' Not because the sin deserves death alone, for so doth all sin deserve death both temporal and eternal; for the wages of sin (even all sin) is death." Rom., 6: 23. But this sin against the Holy Ghost is called 'the sin unto death,' because it binds a man over to eternal death without any possibility of recovery. 'No mere man since the fall can live without sin, for all are sinners; but yet there are degrees of sin: some sins there are, small in their own nature, others are more great—heinous. Many sins there are that are great, pardonable; and one there is unpardonable, and whosoever commits that one sin shall have no forgiveness, but must bear the weight and punishment both of that and all his other sins."

He then goes on and shows negatively what is not this sin.

1. It is not the quenching of the motions of the Spirit, that is this sin. It is true, when the Holy Ghost comes with a still voice, and knocks at the door of the sinner's heart for entrance, he often comes and strives with them, and secretly woos and beseeches them to leave their sins and be converted; yet they quench and stifle all his motions, and bear up their hearts against him, and will not be obedient to the heavenly calls, now sin grievously against the Holy Ghost; but this alone is not the unpardonable sin against the Holy Ghost, for many who have stood it out for a long time, and have often quenched and grieved the Holy Spirit, yet at last they have been wrought upon unto sincere conversion.

2. "A man may commit many heinous and crying sins, yet not be guilty of the unpardonable sin against the Holy Ghost. * * * Thus we read 2 Chron., 33: that Manassah, signed with a very high hand, * * * And Mary had seven devils cast out of her, Luke 8: 2, and yet both were pardoned."

3. "A man may sin presumptuously against great light and knowledge, and yet not commit this sin unto death; for Peter, when he denied Christ did it against great knowledge of Christ * * yet for all that Christ look upon him with a merciful eye, and and he repented and was forgiven."

4. It is not every malicious sin that is the unpardonable sin against the Holy Ghost; for St. Paul certainly had great malice in his heart when he

went on so furiously to persecute the Church of God, and yet he was converted and became a preacher of the Gospel of Christ, which before he persecuted. * * *

He then goes on to show positively what this sin unto death is, and wherein this unpardonable sin against the Holy Ghost consist, as he is pretty lengthy, I will make some extracts to show the drift of his argument. He says:

"There must be two ingredients to make up the unpardonable sin, light in the head, and malice in the heart; without these two, the sin against the Holy Ghost cannot be committed; for to sin against great light and knowledge is not that sin, nor yet to sin ignorantly without malice, is that sin; but they must both join together to make up that sin. This we plainly see, by the example of St. Peter and St. Paul: Peter denied Christ and forsware himself too, and that grievously against light and knowledge. Now if Peter had done this out of malice and spite, then he had committed the sin unto death; but Peter had no malice in his heart all this while, even at the time he denied Christ, as you may see in Matt., 26: 33—35. When Christ told him, 'Before the cock crow thou shalt deny me thrice,' he answered, 'If I should die with thee, I will not deny thee.' And then denying through infirmity and weakness of the flesh, when he considered what he had done, "he went out and wept bitterly," V. 75. But Paul had great malice and spite against the ways and people of God; as you may see, Acts 9: 1. Now here was great rage and malice in Saul; but doing it ignorantly, he heard at last a voice, saying, 'Saul, Saul, why persecuteth thou me?' and seeing a light from heaven and hearing it was Jesus he had persecuted, he was pricked to the heart and trembling and astonished said, 'Lord what wilt thou have me to do.' Now by these two places of scripture we may plainly see Peter sinned against great light, and Paul out of malice, but neither of them committed the unpardonable sin. But whenever light and malice meet together in one man, then there is the sin against the Holy Ghost."

This sin, as it is to be thought, was the sin of the lost angels, for which cause they were lost without all hope of pardon. Now the sin was this, their habitation being in the highest heavens, and under God himself, they had exceeding great light and knowledge, but when, not being contented with their estate, they thought to be as high as God himself, therefore they maliciously sought to make war against the Son of God, and put him out of his throne, for which cause they were immediately thrust out of heaven, never more to see the face of mercy; theirs being of the same nature with the sin against the Holy Ghost they were excluded from all hopes of pardon."

2. This sin may be committed in word, that is, when a man speaketh blasphemously and maliciously of Christ and his ways. This was the sin of the Scribes and Pharisees; Mark 3: 22. Therefore said Christ unto them, verse 28, 29, "Verily I say unto you all sins shall be forgiven to the sons of men, and blasphemies wherewith they shall blaspheme, but whosoever shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation" * * * As these scribes were great, learned men, they could know no other but Christ was the Son of God, and yet they out of spite to Christ maliciously, blasphemously said that, he cast out devils by Beelzebub, the prince of devils. Thus the Scribes committed the unpardonable sin against the Holy Ghost.

3 "* * * But to sum up this point, this sin is fully described by the apostle to the Hebrews, chapter 10: 26, 27, 29. 'For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. Of how much sorer punishment shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, &c. Likewise. Heb., 6: 4—6.

Now the sin against the Holy Ghost, is briefly this: It is wilful and malicious opposing the known truth, joined with final apostasy.

"* * * Now, a man having gone thus far, he comes, in the last place, to be an apostate; for thus to oppose wilfully and maliciously the known truth is always joined with final and total apostasy; for he who is so enlightened as to see the evil of sin, and the excellency holiness, and hath been made partaker of the Holy Ghost, of his graces and comforts and tasted of God's love and favor in Jesus Christ, and has some foretaste of the joys of the world to come; for such a one, wilfully, despitefully, and maliciously to fall away, he so falls as never to rise more. 'Tis true the children of God fall, and that often, but then they fall through weakness and infirmity, and not wilfully or maliciously; but these wicked wretches fall wilfully and maliciously, and so fall finally.

"Against such the door of mercy is shut; concerning such, St. Peter said, 'It had been better for them not to have known the way of righteousness, than after they had known it, to turn from the holy commandment delivered unto them; but it happened unto them according to true proverb, 'The dog has returned to his vomit again, and the sow that was washed, to her wallowing in the mire.' There is a dreadful place in scripture, against these kind of apostates, that is, Heb. 10: 26, 'For if we sin wilfully; after we have received the knowledge of the truth, their remaineth no more sacrifice for sin, but a fearful looking for of judgment and fiery indignation." * * *

"A word of comfort. It may be that my hearing and reading of this terrible discourse, your hearts begin to ache for fear that you have committed this sin. But I think I have sufficiently proved to you what it is; and I tell you again, that there are but few can commit it; nay there are millions who are tormented in hell, yet never committed this sin. * * * Consider this also, if you are afraid you have committed it, and wish that you had not committed, and would not commit it if it were to do again, then that is a true sign you have not committed it."

"A word of counsel. Labor to be sincere in religion, and by a true faith engraft yourself in Christ; for they that be in Christ, can never commit this unpardonable sin: For know this, that amongst all sins committed by fallen mankind, there is one sin that is sin unto death, which is the unpardonable sin against the Holy Ghost, which, whosoever commits, hath no forgiveness, neither in this world or in the world to come."

"Consider what has been said, and the Lord give you understanding."

Pious Youth Department.

Words to the Young.

When Agesilaus was asked, What he thought most proper for boys to learn, he answered, "What they ought to know when they become men." This was a very appropriate reply, and is equally true in reference to the other sex, as they too should learn as girls what they ought to know when they become women. Youth is the time to lay a good foundation if we would rear a substantial and permanent superstructure for subsequent and future life. I would would say to all young people, if you would enjoy this life, if you would be useful, if you would be contented, if you would be truly happy, resolve, if you are boys, to become *men*, and if girls to become *women*, who make their mark in the world. I will subjoin a few paragraphs, brimful of good advice, for your especial benefit, which I have selected from various authors. They have often proved a source of encouragement to me when tried and discouraged in the struggles of life. If you will commit them to memory, or read them over carefully every day, and act upon the principles contained therein, you will never have any occasion, either in this life, or that which is to come, to regret your course.

1. Resolve on that kind of life which is most excellent, and habit will render it the most delightful.

2. None so little enjoy life and are such burdens to themselves as those who have nothing to do.

3. Always remember, that the height of all philosophy, both natural and moral, is to know yourself; and the end of this knowledge is, to know God.

4. Never forget, that knowledge and learning, riches and honor, even in their most resplendent gallantry, are all but insignificant pageantry, without piety and virtue.

5. The active only have the true relish of life. He who knows not what it is to labor, knows not what it is to enjoy. Recreation is only valuable as it unbends us; the idle know nothing of it.

6. Have a definite purpose in life and never lose sight of it. Push early, late, and often. Let your aim be what it may in reason, and it will be accomplished. All success is simply this reduced to practice.

7. Never despair. It does no good. Give up to it and you suffer all manner of unnecessary misery. Recollect that others who have been in ten times worse plights, have stoutly braved it out and made a triumph. A square purpose, a decided will and a foot put solidly down are all you want.

8. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and and the Father by him," Col. 3: 17. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen. Heb. 13: 20, 21.—*Evangelical Messenger.*

Lessons from Little Moles.

As I was sitting on a sill in our woodshed one day last April, cracking nuts, I heard a slight noise near my feet; and looking in that direction, I saw four beautiful, little moles. The sill was on the ground, and evidently there was a burrow of moles underneath it. They were seeking "daily bread" and were attracted to my presence by the "goodies" I dropped with the shells. Being in a meditating humor at that time, I ceased cracking, and made the following observation:

I noticed that they *invariably* carried away shells that had "goodies" in them. This was suggestive. Happiness is our being's end and aim. All strive for it. Some seek it in health, some in applause, and some in other sources. Many never reach their goal, and those that do often find it void of happiness,—as hollow as a gourd. But if we "speak the truth at all times," honor our parents, "eschew evil," and practice what we know, we will have lasting pleasure, which no man taketh from us.

By a single touch they ascertained whether the shells had any kernals in them or not. We shall purify our conscience "from dead works," and educate it to be as quick at sight in determining between good and evil.

On the admission of light they retreated to their burrow. That is their nature. Even so some "men love darkness rather than light, because their deeds are evil." Those that do love truth, come to the light, that their deeds may be made manifest, that they are wrought in God" Reader, to which do you belong?

I then placed a kernal on a chip, and with a small stick held it firmly in its place. They tugged incessantly for it. Perseverance should be our motto.

"If at first you don't succeed
Try, try, again."

I made other experiments which I will not mention, and then commenced to crack again. In an instant they were in their burrow. In a little while they "peeped out" and then came out farther, and at last were as fearless as before. We may not heed the worshipings of conscience, and thereby sear it.

"Much harder than the flinty rock
It will not break though Jesus knock."

I then ruthlessly struck at them with my hammer, and with a quirk and a tumble they were in there burrow again. And they would not put themselves in jeopardy again, although I laid many inducements in their way. We should learn from experience. The great and good of all ages were those that did not make mistakes, but they did not make the *same* mistake *twice*. "Where there is a will there is a way."

Your well wishing friend, a fellow-youth,

JNO. CALVIN BRIGHT.

Dayton, Ohio.

Be Somebody.

"What is the use of being in the world unless you are somebody?" said a boy to his friend.

"Sure enough, and I mean to be," answered the other. "I began this very day. I mean to be somebody."

Ashton looked George in the face. "Began to-day! how? What do you mean to be?"

"A Christian boy, and so grow to be a Christian man," said George. "I believe that is the greatest somebody for us to be."

Gsorge is right. There is no higher manhood; and it is in the power of every boy to reach that. Every boy cannot be rich; every boy cannot be a king; every boy cannot be a lord; but God asks you all to a Christian manhood,—to be his sons, and so, with his Son Jesus Christ, to be heirs of heaven.—*Apples of Gold.*

Christian Family Companion.

DALE CITY, PA., August 6, 1872.

Editorial Correspondence.

WEDNESDAY, *July*, 17th. We remained at brother Ogg's until this morning. In the forenoon we visited the Big Spring, a place of considerable curiosity. The stream issues from a beautiful, artificial arch, and forms at once quite a creek. It contains a number of trout, which had precaution enough to evade all our enticements. This place would be an excellent location for a Summer resort, or Hydropathic Institute.

Dined and lodged at brother Nathaniel Ogg's, who resides on the homestead of brother John Ogg, deceased, who emigrated to this place in the Fall of 1855 in the second degree of the ministry, and planted a colony, composed of his own family, and a few others, from which has sprung up a congregation numbering upward of fifty members. The old sister, his widow, is still living, and resides with her son Nathaniel. She enjoys fair health for one of her age. Several persons have lately been added to the church at this place, and the brethren are lively and hopeful. They are building a meeting-house, 40x60 feet, in which to hold love-feasts and other meetings. The congregation is under the charge of brother Joseph Ogg, who is assisted by brethren William Hipes and John Sadler. The Brethren here very much desire to be visited by ministering brethren. In the evening we spoke to a respectable congregation, at Prairie Queen school-house.

THURSDAY, 18th. Made calls at the houses of brother Robert Broadwater, and brother John Shook, and took leave of the Brethren of Filmore county.

In the evening we preached in a large school-house, at Lime Springs, Iowa. This was the first sermon preached by the Brethren, in this town. Hope it may not be the last, as we believe there are those at that place who would accept the truth.

Lodged at brother Hipes', where some of the brethren, sisters, and friends, met and bade us farewell.

FRIDAY, 19th. This morning we left our conveyance at Lime Spring station, and brother and sister Buechley returned home to Waterloo. We had become quite attached to each other, and were sorry to part. We then took the cars for Minneapolis, where we arrived at about five P. M., and put up at the first National Hotel.

SATURDAY, 20th. Called upon Mr., Ankeny, formerly of Somerset county, Pa., now engaged in the lumber business at this place. He conducted us through their extensive mills, and others adjoining; the most extensive lumber manufactories we have ever witnessed. Also had a call by Mr. Simon P. Snyder, an old Somerset county man, in the real estate business.

In the afternoon, having learned the whereabouts of brother Aaron Hoover, one of our subscribers at this office, we engaged a conveyance to take us to his house, whom we found about seven miles in the country. We had left him a note in the morning, which he had received, and had set out to bring us, but we missed him by the way. Had we waited an hour longer we might have saved five dollars. We found brother and sister Hoover kind and hospitable, and glad to receive us. They have a comfortable home, with beautiful surroundings.

SUNDAY, 21st. Attended Baptist meeting in the forenoon, at a meeting-house one and a half miles from brother Hoover's. Heard an interesting discourse from the minister in charge, from 1 Peter 5 : 8. Brother Hoover secured an appointment for us at the same place, at four o'clock in the afternoon. At the appointed time a respectable congregation assembled, whom we addressed as God gave ability. This was also the first time the Brethren preached in this county (Hennepin) or in this part of Minnesota. Brother Hoover has an interest in the Baptist meeting-house, and the promise of the use of it at any time when our ministers visit him, and he is anxious to have preaching, and will announce appointments, and entertain the Brethren whenever they can make it suit to call upon him. He would also assist a minister in getting a home and establishing the doctrine at this place. At present he and his wife are the only members within forty miles, except one family some twenty miles westward. His address is Minneapolis, Minn.

MONDAY, 22nd. Brother Hoover took us to St. Paul, via Ft. Snelling. Visited the Fountain Cave, but for want of a light we could not explore it farther than daylight accompanied us, perhaps sixty feet. St. Paul is a very large city, and one of the greatest wonders of our trip. It is really a wonder that such a commercial metropolis could already have been built up in the far west. It is exceeded only in extent by the great cities of the east. As we are not interviewing the city for advertising purposes we forbear itemizing its advantages, facilities, and marks of greatness. It is the mercantile centre of the State, as well as its capital.

Thence we returned to brother Hoover's, our head-quarters, via Minneapolis.

TUESDAY, 23rd. This morning we are closing our correspondence to date, and then expect to resume our visits to the curious places in the vicinity.

We perceive that we forgot to notice that we had the pleasure of reading No. 26, at the house of brother Hipe's. How eager we are to scan its pages. We never lay it down until we know what is in it. We are pleased with the issue, except that we would have preferred our correspondence divided between Nos. 26 and 27; but it could not be printed

until it had come to hand. The Minutes of Annual Meeting, attached in form for separation, is an extra we had not intended to give this year. They were to appear among the regular reading matter. It is good as it is, however, but we must get out of that custom before long, and perhaps the sooner the better.

We also omitted to mention the fact that the Brethren of the Coldwater branch, Iowa, are building a new meeting-house, near the town of Green. It is to be a substantial and spacious structure, and to be ready for use by Autumn.

We are still improving in health, or, at all events, holding our own. We believe the climate of Minnesota, in the Summer season to be well adapted to our wants; but we shall not be permitted to enjoy it long, for we now expect to arrive at Waterloo again by Friday next, and to return home by the second or third of August, if God permit, for which we invite the prayers of our friends.

Adieu.

H.

Here We Are.

Our readers will, no doubt, be pleased to notice that we are again fully up to time. It must be very perplexing to go to the post-office for a paper when it ought to be there and is not Most of our subscribers, however, seem to have realized our condition, and they very kindly bore with us, for which we extend to them our hearty thanks. We shall hereafter endeavor to send out the COMPANION regularly and punctually.

There is another difficulty in our way which we hope soon to remedy. We refer to the irregularity and uncertainty of our mails. Under our present arrangement, many of our papers that should reach their destination in a day or two after mailing, are detained a week or more. To remedy this will require a thorough revision of our books and a re-arrangement of our addressing apparatus. To do this will require some time and considerable labor. But we assure our readers that no effort shall be spared on our part to make everything satisfactory; and we hope still to be favored with their forbearance.

J. W, B.

Editor's Eastward Journey.

We expect to divide our eastward trip about as follows: September 13, 14, and 15, at Conemaugh branch; 16, 17, at Conrad Imler's and sister Mary's, if they are still to be found at the old place; 18 at Graybill Myer's; 19, 20 Duncansville; 21 to 26 Clover Creek; 27 to 29 Yellow Creek; 30, and October 1, Snake Spring; 2, 3, Hopewell; 4, 5, James Creek; 6 to 9, Tyrone and Warrior's Mark; 10, 11, Germany Valley; 12, 13, McVeytown; 14, 15, Lewistown; 16, 17, Mifflin. The night of each day mentioned we expect to be at the place specified, part of the first day being used for transportation. The brethren may use us for preaching purposes as they may think best. We should be pleased to attend the Lovefeasts in Morrison's Cove and Warrior's Mark, if possible, and at as many other places as convenient, but will dictate no farther to any. Wife and Lottie are expected to accompany; and we have some hope of having brother Lint also in our company. All, however, subject to the will and blessing of God.

H. R. H.

THE PHRENOLOGICAL JOURNAL for August, maintains its high place among our leading monthlies. Its articles on Hon. Geo. I. Post; the Republican Nominees for President and Vice-President, and Fisher Ames, whose portraits are given, are readable sketches of eminent public men. We find also, Social Science, or what do we mean by Love? Expression; Diseases of the Skin; Prison Reform; What are Comets? Effects of the Mind on the Body; Have you a Character? The Pre-Adamites Again; Character and Success, eminently worthy the consideration of the general reader. There is also a good deal of interesting miscellaneous matter. Price for the No., 30 cents; for a year $3 00. SAMUEL R. WELLS, Publisher, 389 Broadway, New York.

Hymn Books.

We are still not prepared to fill all the orders for Hymn Books. We received a box of books, but not all that we had ordered. Brother Quinter says they will send the balance as soon as they can. So long, then, we must wait; and, of course, our patrons must wait a little longer.

Tune and Hymn Book.

Send in your orders. Your names will be entered as they are received, and the books will be sent out in the same order. You need not hesitate long about it; for you will have them, and it may as well be now as after a while.

Answers to Correspondents.

CHRISTIAN OAKES: Your paper had run out at No. 10.

A. B. SNYDER: We are sending Phebe Davison's paper to Champaigne, Ill., is that right? If not, please correct the mistake.

J. A. STUDEBAKER: According to our books you owed only 50 cents on 1870, and this year had over-paid 95 cents. You now have a credit of $2.20.

JAMES L. SWITZER: We neglected to acknowledge the money, but we sent the book the latter part of June. We cannot supply you with No. 22 as we are out of it.

NOAH SMITH: We had orders from the P. M. at Alexandria to stop your paper, as it was not called for. We did so, at No. 15. We can not supply you with all the back No,s., but will do the best we can.

MISCELLANEOUS.

My Country and my King.

O, I'm very, very homesick
For the land that's far away,
And with high hope my heart beats quick,
That soon the glorious day
Will come that ends my banishment;
For an exile now am I,
And my longing gaze is ever bent
To the land beyond the sky.

But, O, I know the sad decree
Will ere long be repealed,
A mansion bright prepared for me,
Which soon will be revealed.
And a shining, holy convoy
Shall waft me to the land,
Where pleasures pure can never cloy,
Beyond the finite strand.

O, that bright and happy country
That's so very far away,
With glowing hope I long to see,
And dwell therein for aye.
Now I'm faint, and sad, and weary,
My heart doth ever roam
From this land so dark and dreary,
And it only longs for home.

O, my heart is ever pining,
For the land that's far away,
Where the glory's ever shining
With a pure effulgent ray.
I long to lie in homage low
Before the holy King,
And at his feet my crown to throw,
Whilst hallelujahs ring!

O, I'm ever, ever sighing
For the land that's far away,
Where the angels bright are flying
In their luminous array.
Where the King is on his throne of light,
And the emerald rainbow's sheen,
In rays of glittering glory bright
Illumes the gorgeous scene.

O, I long to dwell with Cherubim,
And see the sapphire throne,
And strike my harp with Seraphim
To the most Holy One.
And I long to praise him ever
With a heart that's always pure,
And to feel that naught can sever,
From a home that's ever sure.

And I long to dwell forever
At Jesus' sacred feet,
To see life's flowing river,
And hear its ripple sweet.
I long to see the glorious throng
Washed white in Jesus' blood,
And swell the chorus of their song
Who bathed in that pure blood.

And the glittering foundations
Adorned with jewels rare;
And the tree which for the nations
Its healing fruit doth bear.
And the gleaming portals,
Which flash effulgent light,
As the radiant immortals
Flit thro' in robes of white.

O, I'm very, very lonely,
In this land so drear and cold.
And I long for Heaven only,
With its streets of shining gold.
But, O, I long to see the King
With his diadem of light;
And as my rapturous praises ring,
To bid this land good night.

I wander in the desert land,
But a light shines through the gloom,
'Tis the glory from the shining land
That my darkness doth illume.
And soon I'll cross the stormy sea,
And soar thro' realms of light,
And as life sombre shadows flee,
I'll bid this land good night.

M. E. S.

Unkindness.

There is a little plant, whose leaves
Touched by ungentle hands,
As if endowed with feeling, shrinks,
And trembling seems to stand.

So there are gentle hearts, whose life
Is made of tenderness;
Whose tiny leaves will fold themselves
When rougher hands oppress.

A careless word, small in itself,
May grieve and trouble much;
And pain is oft awakened by
An inadvertent touch.

Then since it lies within our power
A kindly heart to gain.
O let us check the unkind word
That gives another pain.

For could we see the bitter tear
Shed by a heart refined
When touched by rude or careless hands,
We should not be unkind.

—*Sel.*

Old Dr. Beecher's Idea of Heaven.

"Excepting exemption from sin, intense, vigorous, untiring action is the greatest pleasure of mind. I could hardly wish to enter Heaven did I believe its inhabitants were idly to sit by purling streams, fanned by balmy airs. Heaven, to be a place of happiness, must be a place of activity. Has the far-reaching mind of Newton ceased its profound investigations? Has David hung up his harp as useless as the dusty arms in Westminster Abbey? Has Paul, glowing with God-like enthusiasm, ceased itinerating the universe of God? Are Peter and Cyprian and Edwards and Payson and Evarts idling away eternity in mere psalm-singing? Heaven is a place of restless activity, the abode of never-tiring thought. David and Isaiah will sweep nobler and loftier strains in eternity, and the minds of saints, unclogged by cumbersome clay, will forever feast on the banquet of rich and glorious thought. My young friends, go on then; you will never get through. An eternity of untiring action is before you, and the universe of thought is your field."

Woman's Power for Good or Evil.

One gifted and beautiful woman, if wrongly disposed, can work more evil in society, can scatter more seeds of corruption and death, than, with their utmost efforts, a score of men. Her capabilities for good in the different departments of morals are equally great, and in such proportion to her powers both for good and evil, must be her condemnation, if she is false to her holy stewardship. Society cannot be destroyed if woman is true, nor saved if woman is false. Besides, society shows no unequal discrimination in regard to this particular class of offences. The rule applies to all. A profane woman, a drunken woman, a female thief or murderer excites always a greater horror and disgust than if the crime had been committed by a man. And this is right, and it will be an evil day for this world when woman in her sin excites no more abhorrence than a man.

Gone out Forever.

Like drooping, dying stars, our dearly loved ones go away from our sight. The star of our hopes, our ambitions, our prayers, whose light ever shines before us, suddenly pale in the firmament of our hearts, and their place is left empty, cold and dark. A mother's steady, soft and earnest light, that beamed through wants and sorrows; a father's strong, quick light, that kept our feet from stumbling in the dark and treacherous ways; a sister's light so mild, so pure so constant and so grim, shining upon us from gentle, loving eyes, and persuading us to grace and goodness; a brother's light, forever sleeping in our soul and illuminating our goings and comings, a friends light, true and trusty—gone out forever! No! the light has not gone out. It is shining beyond the stars, where there is no night no darkness forever and ever.

A Wife.

It needs not guilt to break a husband's heart. The absence bf content, the muttering of splen, the untidy dress, and the careless home, the forbidding scowl, and deserted hearth, and other nameless neglect—without a crime among them—have harrowed to the quick the heart's core of many a man, and planted there, beyond the reach of cure, the germ of despair. Oh! may women, before the sad sight arrives, dwell on the recollections of her youth, and, cherishing the dear idea of that toneful time, awake and keep alive the promise she then so kindly gave. And, though she may be the injured, not the injuring one—the forgotten, not the forgetful wife—a happy illusion to that hour of love—a kindly welcome to a comfortable home—a smile of love to banish hostile words—a kiss of peace to pardon all the past—and the hardest heart that ever locked itself within the breast of selfish man will soften to her charms, and bid her live as she had hoped—her years in matchless bliss—loving and contented—the soother of a sorrowing hour—the source of comfort and the spring of joy.

Gibbon says: "Every person has two educations; one which he receives from others and one more important which he gives himself." Hard conditions draw out a man, and you and I are better for such an education. A man needs to be hackled and spun just as much as raw cotton does. And the best gin for him is, first oxy-gen (gin) for bodily health, and secondly the gin of grinding circumstances, to make a mental man of him.

He needs to be pulled through narrow places as much as the wire before he will be fit for bridging the great gorges and chasms of life which swallow up the bloated and caponlined.

If a man were offered ten times as many gold eagles as he could carry, he had better send them twenty miles from home and vow that he will never use one of them except that he walks back and forth for each one, before he spends it. A dollar is never worth a dollar to a man until he has given a dollar's worth of work for it by hand or brain.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

From Annie C. Boyer.

Dear Companion:—Being released in a great measure, from an unusual state of suffering, I take my pen for the purpose of writing a few lines for your columns: and perhaps, some of your readers will not be surprised to hear, that I still remain a prisoner. I say prisoner, for I consider myself such. I am confined to this narrow house, and my soul would fain burst its bars and soar away to the bright world of liberty and peace. I am still chained to this earthly tabernacle; but the building has become very much shattered from disease, so that I cannot do the thing that I would. The Lord has dealt very gracious with me. Although sorely chastened for a season, I was not given over unto death. The Lord has manifested his love to me in the hours of deep distress. When this poor tabernacle was shaken as with a mighty wind, when my spirits were low and weak, the Lord graciously vouchsafed to me, spiritual strength, and laid underneath me his everlasting arms. I have been brought through suffering and revived; for which I am trying to be thankful. In my exercise of devotion, how weakness of flesh hinders, how it disturbs my peace: O! when shall I be released from the prison, that I may serve God without infirmity and without sin? I have sometimes thought it a great blessing to be shut out from the world, and not be exposed to its many snares and temptations, or severe bodily pain and infirmity. I percieve that this state of seclusion from the world, has its advantages, and its disadvantages; it is very true there is much time for prayer, and contemplation of an unseen world: while at the same time I am often inclined to make my bodily weakness an excuse for inaction in the service of God. Indeed much of my time passes away under exquisite pain, and in a state of apathy or mental depression: But I thank God that my pain has been less for a week past than before for sometime, and I have enjoyed more of the sweets of meditation. But dear reader, I would not have you infer from this, that the hour in which I enjoy the most ease are the best of my life. Oh no! I have learned to esteem my severest sufferings, my choicest blessings: because they wean my heart from things that are seen, and give a keener relish for things that are not seen. It is now two years since I have been confined to my bed; it is a long time: but in this providence I behold the wisdom, power and goodness of God, and feel thankful that it is yet as well with me as it is. Although languishing on a bed of sickness, I am surrounded with kind and affectionate friends, who are ever ready to administer outward comforts, and many of them, inward consolations. Like a stranger and pilgrim below, I wander in search of purer and more substantial joys than this world can give: I look for a city which hath a foundation, whose builder and maker is God. And shall I cease to speak of the goodness of God? Shall these long seasons in which I have enjoyed peculiar benefits be forgotton? God forbid! Will not my dear brethren and sisters, when at the throne of grace, remember your unworthy sister, and pray that she may be strengthened in her faith and hope, and that her remaining days may be wholly spent in the service of God? Oh how much he has done for me! What can I do for him? How shall I set forth his patience and speak of his goodness toward the children of men? Alas! how many are going on heedlessly to the eternal world, without an interest in the Savior! And shall we not lift the warning voice and above all plead with our great advocate with the Father in their behalf? Oh, that all my friends were the friends of Christ!

Sin like a mighty deluge sweeps over the earth, and Satan rejoices in his prey. How many are daily swallowed up, God only knows. But the Lord has prepared an ark for the saving of his people; and I, through grace, may dare to hope that I shall make one of that happy number. The Lord has kindly taken me into the ark of safety, and if I sometimes leave it, I find, like the dove, no rest for the sole of my foot until I return. Then in this place of safety will I abide, saved from the floods of wrath, and sheltered from the storms, until these troubled billows, upon which I am

now tossed shall be assuaged. Then I hope to rest not upon a mountain of the earth, but upon the holy hill of Zion.

Leetown, West Va.

Feetwashing.

Dear Brother:—The subject of feet-washing has given much trouble and labor in our Annual Meeting, and to the brotherhood in general. The Brethren have labored much in Annual Meeting, and have sent committee after committee hundreds of miles to try to bring about a union in regard to the practice of this ordinance, but have so far failed to accomplish that end. I do not believe that either party sin, in practicing that ordinance as they do. And I believe all the sin that is committed by the Brethren in regard to that ordinance, if it is done in love to God, and in love to one another, is committed by agitating it and ruffling one another's feelings by so doing. If one brother washes and wipes the feet of his brother, or one washes and another wipes, the command to wash one another's feet is fulfilled, and we will receive the blessing promised, which is happiness, if we do all out of a heart of love to our Lord and to one another. If our Savior would hold us accountable in that great rewarding day, for practicing that ordinance exact in one particular way only, he would have told us so when he said, "Ye ought to wash one another's feet." Now if we wash one another's feet, do we not do just what the Savior commanded us to do? Brethren and sisters, I hope I may not hurt any of your feelings, but I wish to give in as short a manner as I can, my views in regard to Christian duty. I believe we should diligently search the word and obey the plain teaching of the gospel, and not be too closely tied to all the practices of the old Brethren, anciently, instead of going to the word of God for light and knowledge. By so doing we would prosper better, and we would come nearer filling the purpose for which we were created. Although we should have a true regard for our dear old Brethren whom we dearly love, but we should not go there for knowledge, in preference of going to the word of God, because they were also fallible men, even as we are, and were liable to err, and if we by searching the scripture can see an error in their practice we are not justifiable in so doing the same; for I believe Christ's church will progress in knowledge, as long as it remains upon the earth, and that it is like unto a natural body, it learns as it grows older in days and years, for if teaching of the gospel could be comprehended at once it would become like unto a dead letter, but it is not given unto us, to comprehend all at once but according to Paul's instructions to Timothy, we are to search the word and by that means we shall obtain knowledge, for we are held accountable for that which we know and have learned, and not for that which we have not learned. Don't understand me here, to excuse the ignorant, for we may sin by not trying to learn our duty, and I also believe very many do. I have known even middle aged Brethren who had to hunt a long while to find any named chapter in the New Testament and could hardly quote a passage of scripture by heart. Brethren this is very wrong, and it will not be well with us if we do not reform. My article is long enough, but let us all pray, that love and union may exist throughout the entire brotherhood, and I also desire the prayers of my brethren and sisters in behalf of unworthy me.

JACOB W. HAWN.

Unionville, Iowa.

Tobacco.

Brother H. R. Holsinger:—I will try with the help of God, to offer a few thoughts on the above subject hoping it may at least do some good, and if so, my end is gained. As there has been considerable written on the subject already, and a desire for more, I will call the attention of the readers of the C. F. C. to Genesis, 1: 31, "And God saw everything that he had made, and behold it was very good." Now here we see that God was well pleased with his whole creation, and pronounced it very good.

I will now try to show for what purpose God created those good things "And God said, behold, I have given you every herb, bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat; Genesis 1: 39. Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things," Genesis 9: 3.

Now in the foregoing, we see that God gave the whole herbial kingdom to man for his judicious use, tobacco not excepted, that I can see. If it is forbidden in as plain language of the Holy Bible as that which I have called your attention to, I shall be very glad and thankful to any brother or sister to publish it in the C. F. C., as that carries much valuable information to its readers. But if there is none, would it not be very advisable for every brother and sister to consider well, what it is to condemn as an abomination, that which God created and pronounced very good, and gave it to man for his use. I would not be understood that we should use all vegetables, but we are at liberty to make use of as many as we see proper, without any transgression of the Bible. But, as the wise man says, "To everything there is a season, and a time to every purpose under the heavens," Eclesiastes, 3: 1. Here we see another striking evidence, that there is no exception in the use of the herbial kingdom. Man may use any of them at the proper time, and in the proper place, as stated. But says one, when is that time to use tobacco? That, seems to be each one's privilege to decide for him or herself. In my humble opinion at the time of worship, public or private, is not the proper time or place to use tobacco, or to have the mouth full of any thing that annoys the holder thereof. For illustration I will say if one would take the mouth full of bread at the time of public worship, upon due consideration such a one would conclude that is not the proper time. So with every thing else. Let all be done decently and in order, and I see no trangression of God's laws, nor any cause of offence. What I have written, I have written in love, and hope it will be received in the same spirit. If any one takes a different view of the matter let him search the scriptures, and take that for the man of counsel, and walk thereby. May God bless us all, and when our few days are ended, crown us heirs in heaven, is my prayer.

S. SOLOMON.

Fostoria, Seneca Co., Ohio.

Dear Brother: I am a stranger to you all, but I concluded to drop you a few lines. At Elder Forney's request I thought

I would give you a small history of my journeying life.

I was born in Somerset Co., Pennsylvania, and remained there until I was about twenty-one years of age. Then I journeyed in Carroll Co., Ill, where I remained about fourteen years, and then removed to Jackson Co., Kanzas. On the 28th of June, my wife and myself were baptized by Elder Michael Forney of Illinois. We live about twenty-five miles from the church. This is very inconvenient to church. I would extend the invitation to some of the Brethren in the East to come to Kanzas, and aid us in building churches and spreading the gospel. It is a good country and easy to secure homes. Any person wanting further information will write, and I will try to reply.

J. P. FAIDLY.

James' Creek, Jackson Co., Kas.

Correction.

In number 28 of C. F. C., in correspondence over my signature, I notice the name F. Winter, which should read F. Wimer.

C. G. LINT.

Announcements.

LOVE-FEASTS.

The Nettle Creek congregation, Wayne county, Ind., on Friday, the 20 of September. To commence at 10 o'clock.

The Yellow Creek congregation, Wayne county, Ind., October 10th at Jacob Lint's.

The Missisinawa Church, Delaware county, Ind., August 21st.

Cowanshannock district, Armstrong county, Pa., on the evening of October 12th.

Walnut Creek church, Johnson county, Mo., September 14th.

Grand River church, Henry county, Mo., September 17th.

Nevada church, Vernon county, Mo., September 20th.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Jacob's Creek congregation, Westmoreland county, Pa., July 20th, sister ELIZABETH wife of brother Daniel C. Summy; aged 28 years 1 month 5 days. The deceased was confined to her bed with consumption about 8 weeks; she leaves 3 small children and a husband to mourn her death. Funeral occasion improved by brother Frederick Wimer, from Rev. 14 : 13, to a large concourse of people.

Abraham Summy.

In Churchtown, Lower Cumberland, Pa., on Saturday evening, July 13th, our dear brother JOHN HALLACHER was relieved by death. Two weeks previous he was anointed. I believe he has done what was right. He died in the triumph of faith. His wooden leg, his crippled back, his shapeless hands and limbs (caused by rheumatism), and his amputated leg are all in the grave. The soul has taken its flight. Aged 69 years 10 months 23 days. The surviving family consists of his wife, and four daughters. The widowed sister is afflicted. Religious exercises by the brethren from the last two verses of the 4th chapter, and 1st verse of the 5th chapter of 2nd Corinthians.

Adam Beelman.

In the Manor congregation, March 27th, SARAH ELLEN, infant daughter of friend John and Rachel Evans; aged 12 months and 10 days. Funeral improved by brother D. Brallier and the writer from 1 Peter 1 : 24 : 25.

Also, in the Conemaugh congregation, March 22nd, EMMA JANE, infant daughter of friend Samuel and Elizabeth Stiles, Age 8 months and 14 days. Funeral improved from Matthew 19 : 13—15, by the brethren.

Also, in the Conemaugh branch, May 18th, sister NANCY COBAUGH; aged 66 years 11 months and 10 days. Funeral services improved by the brethren from Amos 4 : 12.

William Byers.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

J. H Umstead,	3 00	R. K. Blukley,	1 50
J. W. Snyder,	1 50	F. M. Hobbs,	5 60
W. J. H. Bowman,	2 75	Daniel Saylor,	1 50
Wm. Hipes,	1 50	Daniel Vaniman,	1 25
John Sadler,	75	C. Oaks,	2 00
J. L. Switzer,	3 20	Wm. Domer,	1 25
Noah Holsapple,	1 50	Abram Baum,	1 25
H. Johnson & Co.	50	Sam'l McMillen,	1 50
Spencer Beaver,	1 50	J. A. Stuckey,	1 50
Eliza Brant,	1 00	Joseph Meyers,	10 18
Moses W Miller,	10 00	A. L. Garber,	5 00
Ezra Berkley,	2 00	J. D. Meyers,	50
William Shiffler,	1 00	Jacob S. Keim,	4 60
A. B. Snyder,	2 00	Mary R. Charles,	4 50

Advertisements.

WE will admit a limited number of select advertisements at the following rates.

One insertion, 20 cents a line.

Each subsequent insertion 15 cents a line.

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No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations

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FAMILY MEDICAL DEPOT.

OFFICE AND DRUG STORE,

ON MAIN Street,

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NOTICE.

To the Afflicted and Diseased of Cumberland City and Vicinity.

I would respectfully inform my friends and the public, who may be suffering from Chronic and Private Diseases, that at the earnest solicitation of many of my former patients, I will meet them again for consultation and medical advice, at my rooms in the City Hotel, Cumberland, Md., on

Tuesday & Wednesday, August 6th & 7th.

Those who are now receiving treatment from me, and any others who may feel like committing themselves to my care, are respectfully requested to meet me at my rooms on said days.

Any person wishing to consult me hereafter, can do so by by letter, at Keedysville, Md.

P. D. FAHRNEY, M. D.

SALEM COLLEGE.

The fall term of Salem College, will open for the reception of any number of students, from all parts, on the 4th of September, 1872.

Ample accommodations and thorough instruction will be given all students, who connect themselves with this College. Good Board can be obtained in good families at $2 50 to $3 00 per week; or students can board themselves at $1 25 to $1 50 per week, as numbers have done with the consent of the faculty. Special care will be given students who are far from home.

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Dr. P. Fahrney's "*Health Messenger*" gives the history and uses of the BLOOD CLEANSER testimonials, and other information, sent free of charge. Address

Dr. P. Fahrny's Bros. & Co.

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Pittsburg, Washington and Baltimore R. R.

TIME TABLE.

Commencing Monday, June 10th, 1872.

EASTWARD.	Thro Mail.	Confluence Accomm'n.
	A. M.	P. M.
Pittsburgh	6.00	3 20
Broadford Junct'n	9.20	6.36
Connellsville	9.35	6.50
Confluence	11.10	7.55
Mineral Point Juc.	11.52	
Dale City, (Meyers'	P. M.	
Mills Station	12 22	
Bridgeport	1.17	
Cumberland	3.00	
Baltimore	8.55	
Washington	9.50	

WESTWARD.	Thro Mail.	Con. Ac'n	Confl'e Acco'n
	A. M.	P. M.	
Cumberland	8.55	4.50	
Bridgeport	9.43	5.37	
DALE CITY	10.54	6 45	
Mineral Point	11.30	7.16	
	P. M.		A. M.
Confluence	12 40	8.05	5.15
Connellsville	2.15		6.30
Broadford	2.25		6.36
Pittsburgh	6.10		9.50

Educational.

The second year of Pleasant Hill college, Warsaw, Ind., will begin September 4th, 1872, in which a thoroughly practical education will be given in Academic and Collegiate Studies.

Brethren's children are expected to attend our weekly Religious Meetings.

Ladies and gentlemen are admitted on equal footing.

O. W. MILLER, *Pres't.*,
Warsaw, Ind.

n26-tfd.

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Gen. Sup't, Indianapolis.

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Theodosia Earnest: Vol. 1. the Heroine of Faith; Vol. 2. Ten Days' Travel in Search of a Church. Price $1 60 per volume, or both volumes at one order 3 00. postage prepaid.

Grace Truman, or Love and Principle, Price $1 60, postage prepaid.

Jenkins' Vest-Pocket Lexicon an English Dictionary of all except *familiar* words, omitting what everybody knows, and containing what everybody wants to know. Price 75 cents, postpaid.

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32 MO., SUNDAY SCHOOL EDITION.	25

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Browns Pocket Concordance,	·60
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NEAD'S THEOLOGY, Post Paid,	1.45
" Wisdom & Power of God Post Paid	1.40
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The Phrenological Journal, an illustrated first-class Family Magazine, devoted to the "Science of Man." Subscription price, $3.00 a year. By a special arrangement we are enabled to offer the *Phrenological Journal* and *Christian Family Companion* together for $3.50. We commend the *Journal* to all who want a good Family Magazine; and who don't?

The Christian Family Companion. Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the Church of the Brethren, sometimes known by the name of "German Baptists," and vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*, that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Nonconformity to the world, and a full resignation to the whole will of God, as he has revealed it through his Son Jesus Christ.

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BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments."—Jesus. At $1.50 Per Annum.

VOLUME VIII. DALE CITY, PA., TUESDAY, AUGUST 13, 1872. NUMBER 32.

For the COMPANION.

The Brevity of Life.

"Remember how short my time is." Psalm 89: 47.

As day after day has passed in quick succession to me, much of all that I have experienced has left the brevity of life forcibly impressed upon my memory. It seems but as the turning of the hand since I for the first time went up to my teacher at school, with a primer in my hand, to say my A B C's. In reality, one's time is very short; apparently it is very long. Its apparent length is the measurement of it without comparing it with all time. The period of reverend David's "Existence Upon the Earth," taken, as it were, a link out of the whole chain of time, is the remembrance to which he refers; or, if this comparison does not give a correct idea of the real brevity of life, we must compare it to a point in a line stretched throughout all time and eternity. Life is the point where we start upon our journey traveling through eternity. Time is the position from which men leap into eternal life or eternal death. Surely this life "is even as a vapor, that appeareth for a little time and then vanisheth away." Surely "our days on earth are as a shadow, and there is none abiding;" and surely our "days are swifter than a weaver's shuttle, and are spent without hope." That is, those who are truly wise have not, in this life, the hope that is an anchor to the soul; their hope reaches to things beyond this transient life. Hence Job had not hope in the days of this life, because they were swifter than a post"—they did not abide. The child at from five to ten years old wishes for manhood or womanhood; and quickly at thirty, they are astonished and sorry to see that half the sands of life are already run out, though they should perchance, live to a tolerably ripe age. Our life or our time is soon done. As summer ends and dread winter spreads desolation over the vegetable kingdom, so death will speedily wither all our earthly glory. Our flowering spring, the summer of our strength, and our autumnal soberness soon fade into age, and quickly winter —death—cuts off our time. After passing some few years, then our dreams of earthly greatness all our vain hopes of earthly happiness, our longings for fame, all our anxious cares and busy, bustling days, with all our gayeties and festivities, are forever lost, between eternal life and eternal death. Every thing except virtue—heavenly virtue, that is, perfect virtue—will soon vanish away, and all who seek and find that virtue, which is the only never-failing friend of man, for all such there is coming a glorious morning—a second awakening into a new life. Oh! ye followers of the meek and lowly Lamb of God, whose share in this life is gall and bitter of soul by reason of the righteousness of God which is in you, lift up your heads and rejoice, remembering that your time is short, and when your time is ended, then you shall be forever free from every pain; then every eye shall see, and every heart shall understand why, the poor, lone widow and her orphans pined in starving solitude, while luxury and extravagance lay side by side in palaces, straining their powers to increase the wants of all the needy. Oh! ye noble few, who stand unbending beneath the cross of Jesus, bear up yet a little while. The storms of our wintry time will soon be over, and one unbounded summer of love will encircle us all.

JOHN B. GARVER.

Shirleysburg, Pa.

Speak Kindly.

Much of the unhappiness in this world arises from giving utterance to hasty, unkind words. Many a sorrowful hour and sleepless night have been spent brooding over some harsh or angry word, which has dropped from the lips in a moment of unguarded passion. How much pain we would save ourselves and others, if we would guard all our ways and actions. Kind words, spoken in the right time and place, do more to heal the wounded spirit than all the gold this world can give. They cost nothing, while they enrich the heart and scatter sunshine all around, winning many true and faithful friends.

For the *Companion*.

Is Feetwashing a Christian Ordinance?

As some Christian professers lay considerable stress upon the subject above referred to, and as you, or rather, your people, lay so great a stress upon the practice of feet-washing, would you permit me to be heard through the columns of your paper? In the first place I think you are too ready in condemning others that cannot just see as you can in this particular. We are ready to admit that there was such a thing as feet-washing practiced among the people, and there still is such a practice among them; but, in the eagerness of establishing your adopted dogma, you fail to give us the origin of that rite.

The first time we find feet-washing referred to is in Genesis 18: 4, where Abraham was sitting in the door of his tent, and saw three men coming to him, whom he kindly received, and to show his hospitality said, "Let a little water, I pray you be fetched, and wash your feet," In Genesis 19: 1, it is said two angels came towards Sodom when Lot sat in the gate. He said, "Behold, now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet." So in the same manner were the servants of Abraham treated when they came to father Bethuel's house Genesis 24: 22. In like manner the brethren of Joseph were asked to wash their feet, Genesis 45: 24. And in Judges 19: 21, 1 Samuel 25: 41, mention is made of feet-washing. The above should be sufficient to convince any candid mind, that feet-washing had its origin in this early time.

I might add here, that, from Genesis 24: 32, we learn that the feet were washed because it was necessary, and that no act of hospitality was shown by it; for the water was only given them, and they washed their feet themselves.

The next question is, what gave rise to the feet-washing described in John 13: 1—15? In the narrative, as given by John, we find the cause not given; for John only described the ceremony of feet-washing, while Matthew, Mark, and Luke, give us the cause that gave rise to feet-washing, and left out the ceremony. By carefully comparing John 13th, whole chapter, Matthew 26: 17–35, Mark 14: 12–25, Luke 33: 6–35, we cannot help but perceive at once that they are describing one and the same thing. If feet-washing was a command that was to be observed by all Christians, Matthew, Mark, and Luke should at least have mentioned it in their writings.

I will consider the time when feet-washing was practiced. It is said, "after supper," or, literally, according to the Greek, when supper was prepared. But does it matter whether it was before or after supper? Not at all. But inasmuch as you are so very particular in its observance as to time, I shall try and point out the true or exact time, and that not without benefit. You cannot help but see that feet-washing took place after Jesus had sat to the table with his apostles, John 13: 4. From the twenty-third verse we learn that Jesus sat at the table with the twelve after the feet were washed; because in verse twelve it is said, "So after he had washed their feet." Feet-washing was observed between the sitting down to the table and the eating of their common supper. The washing of feet before supper was then customary among the Jews. as we learn from Luke 7: 44. Jesus said to Simon, "I entered into thine house, and thou gavest me no water for my feet." Taking into consideration the circumstances connected with the feet-washing as described in the sacred history, we conclude that the feet-washing practiced by Jesus himself upon the apostles was under no circumstance that which he would intentionally as a command, but as according to the order of the day in that time feet-washing was now in order.

The last point under this head is, to show who the persons were whose feet Jesus washed. It is said he "began to wash his disciples' feet." Let me here repeat, that to practice an act, not as the scriptures describe it, is not any better than not to practice it at all. I purpose to show, first, that you as a people do not practice feet-washing as it stands described in the Holy Scriptures. I now wish to notice who the persons were that had their feet washed. In the history that John gives concerning this point, we have but the word *disciple*, while Matthew, Mark, and Luke are more particular in their narratives, for they not only point out the persons, but even specify the number: Matth. 26: 19–20, "He sat down with the twelve;" Mark 14: 17, "And in the evening he cometh with the *twelve*, and as they sat and did eat;" Luke

22: 14, "And when the hour was come, he sat down, and the twelve apostles with him." Now do you believe it, my good brethren, that only the twelve apostles, which constituted the clergy, and not the members in general, were present at the act of feet-washing? But believe it or not it is so. Inasmuch as this act was limited but to the twelve apostles, or the Clergy, why not leave it in that body? You have no right to make a congregational practice of it; but in your zeal you have carried it out, and that among the lay members, and even the sisters. The seeking after rank and honor was what occasioned feet-washing. It was usually the duty of the servant of the house, to wash the feet of the guests, especially at a time of festivals.

I shall now notice whether feet-washing is a command, and whether we, according to the scriptures, are bound to observe it. Where shall I get my information from? from the advocates of the ordinance, or from the word of God? To prove your position in regard to that matter, you refer us to Matth. 28: 20, John 13: 14, and Rev. 22: 18, 19. In reference to the passage in Rev. 22: 19, I would say, that it has no reference to feet-washing whatever, and in the passage in Matth. 28: 20, the whole force of your argument rests upon the sentence, "Teaching them to observe all things which I have commanded you." But even with this your end is not accomplished, and to your misfortune it only proves the contrary. But here it is to be feared I will be censured for perverting the scriptures, or, in plain terms, twisting around; but I undertook to show, that it is not as much perversion on our side, as there is misunderstanding (I do not like to say ignorance) on the other side. The injunction of the Savior "teaching them," &c, was given to the eleven apostles; and we must conclude was carried out to its full extent. Paul positively says to the Ephesian elders, Acts 20: 17–20, that he kept back nothing that was profitable. Verse 27 he says, "For I have not shunned to declare unto you the whole counsel of God." But neither he, nor any of the other apostles, has taught feet-washing; therefore the conclusion is, that Jesus did not commission them to teach feet-washing when he said, "teaching them to observe all things."

We have to consider the passage in John 13: 14, where it is said, "If I then your Lord and Master have washed your feet, ye ought also to wash one another's feet." Now mark, Christ said this either to his apostles only, or to them and through them to us: one of the two is certain, because he spake personally and not to men in general. If this act was to be of a general character, the apostles should have made it a part of their public preaching; but their utter silence upon this subject tells me at once that it was not considered by them as belonging to the all things. Here you might present before me, the case of the widow spoken of by Paul to Timothy. I shall notice that in its place. In the thirteen epistles written by Paul, and in the 7 written by Peter, John, James, and Jude, is feet-washing mentioned but once, and, indeed, then not as a command. Who could believe that feet-washing would be passed over altogether in silence, if there was as much in it as you would try to make appear? Feet-washing is mentioned in 1 Timothy 5: 10, but, I ask, shall we consider it as a religious, or sacramental act? If so, then bringing up children, &c., must come under the same head; they cannot be separated therefrom.

It shows itself sufficiently established, that the scriptures do not teach feet-washing as a command. Jesus himself called it an example. Who, then, can assert that to be a positive command when the scriptures do not make it so, and Jesus himself terms an example and not a command?

But again, if it were a command which had to be observed every time when we commemorate the death of our crucified Savior, it would undoubtedly have been mentioned in connection therewith; but neither Matthew, Mark, nor Luke make any mention of it in connection with the breaking of bread: this at once shows that the feet-washing was of not much import, or else they would all have made mention of it, and not only one. So throughout the epistolary writings we read of baptism, and other ordinances, repeatedly, while washing feet is mentioned but once.

And again, the breaking of bread, or the communion of the bread and wine is also often spoken of in the writings of the apostles, but never once is feet-washing mentioned in connection with this ordinance.

Paul futhermore says, that he had delivered unto them the ordinances as he had received from the Lord; yet he says not one word concerning feet-washing to the brethren in the Corinthian church. Do you undertake to say you know more than Paul?

From the foregoing we conclude, first, that feet-washing practiced in connection with the breaking of bread, is the command of men and not of the Savior himself. Second, that washing feet is not profitable when we do engage in it; for Paul in speaking of the things that are profitable, in Acts 20: 20, says, "I kept back nothing that is profitable;" but had said not one word of feet-washing

One more point, and I am done for the present. Jesus said to Peter, "If I wash thee not, thou hast no part with me." Here I shall make no particular comment, but only request my readers to mark the difference between saying, "If I wash the not, thou hast no part in me," and, if you do not wash one another's feet, you have no part in me.

I think I have made this matter plain, so that even your most radical readers, or members, cannot help but see that it is an oriental custom, and that it is not a command of our Savior, and therefore need not to be observed, as you would have it done. Hope you will insert this in your paper, as I think it will aid the members of your fraternity to see the force of the argument on the other side of the question. I shall subscribe myself,

A READER OF YOUR PAPER.

During distress God comes; and when he comes it is no more distress.

Building Castles in the Air.

BY C. PROSSER.

This world seems dark and drear to me;
My pleasures are but few;
My brightest hopes are fading fast,
They've lost their brilliant hue.

In boyhood's days I used to build
Bright castles in the air;
I decorated them with gold
And diamonds bright and clear,

But ah! how little did I think
Such dreams would give me pain:
My castles fell with such a crash—
I still would build again.

My plans they were not colored now:
To me they were quite plain;
I labored years to build them up,
But down they fell again.

Its thus we build from youth to age,
With hope to guide us through;
But few do ever realize
The joys they have in view,

Altoona, Pa.

Bring Roses.

Bring roses to crown the blushing bride,
As she kneels on the altar floor;
Bring roses, fair roses, the garden's pride,
For she stands at happiness' door;
Bring roses to place on the young wife's breast,
Bring roses, blood-red and gay,
Bring roses bright ere she goes to her rest,
To repose from the toils of the day.

Bring roses to place in the dying one's hand,
Pale roses, light touched with dew,
A few withered buds from the sunny land,
As emblems sad yet true.
Bring roses, white roses, to plant on the grave
Of the loved one fallen asleep,
Bring roses to strew o'er his narrow cave,
Where the drooping willows weep.

Spiritual Things.

"While we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal; but the things which are not seen are eternal."2 Cor., 4: 18.

Faith in God and in his word opens up a theme of great and sublime realities; subjects vast and comprehensive appear before our eyes as realities, bringing peace and joy to the heart.

No earthly treasures or fortune can compare in importance with the considerations which faith presents to our view. The hope of eternal life, ripened into assurance, is a treasure, compared with which, all earthly pomps, and honors, and treasures, sink into insignificance.

For do we here undervalue earthly blessings; but we rate these things at their full value, as blessings of great worth; gifts from our Heavenly Father, gifts which if well improved, may not only give us much comfort here, but may afford us many opportunities of doing good.

Earthly treasures are not to be viewed as small favors, to be despised and made light of; to be wasted or mismanaged, but as talents committed to us, for which we must finally give an account of, to the Lord of Heaven and earth.

But the unseen things which faith sees are heavenly, they are infinite and lasting.

Connected with everything earthly, we find uncertainty and care, labor, weariness, and pain; but connected with heavenly things are no such contingencies; but there all is permanence, all is purity and perfect peace, freedom from pain, freedom from weariness and sorrow.

There will no shadow of sin cast itself across our pathway, no labor there will fail of its reward, no fires will consume, no waves overflow, no lightnings scorch, nor earthquakes terrify, the peaceful inhabitants of paradise.

There will no ingratitude or pride magnify itself. There will be no stings of conscience, no remorse, no impure act, nor wanton look to shock the virtue; no sharp trader will banter, nor adroit thief will break the bond of confidence. There will be no bolts or locks, no prisons or hospitals, no lunatics or idiots, no alms-houses, or courts of justice, or houses of correction.

No physicians or surgeons, no no sheriffs or police, no armies or navies, wil be needed there. No poisinous drugs, no death-dealing arms, powder, or ball, will be called for in that happy realm.

No long complicated system of law will cast its pall of certainty over both just and unjust. No conflicting system of medical science will wrap up the truth in a knot of uncertainty. No clouds will cast their gloomy shades, no tornadoes, or whirlwinds, will scatter the works of man.

Faith brings to view realities. She carefully weighs evidence, and is satisfied with sufficient and abundant proof. She does not gloomily survey the dark side of things, and then avert her eyes from the bright glory of God; but she opens heart and mind to his sweet influence.—*Herald of Truth.*

JOS. CLARKE.

Building Strongly.

Twenty years ago there was being built in my native village the largest vessel I ever saw. She was the marvel of the town, and all the leisure moments I could command I spent near the carpenters with youthful questions and amazement. I wondered why the timbers were so large and placed so near together; why so many large iron bolts and clear wood and locust trunnels were used. I could not see why such care and strength were needed. But when I became a man, and one night was upon the ocean in a violent storm, all the wonder of my boyhood was thoroughly answered.

Young men, build strongly in youth your ship of character. Mark how the shipwright does his work; so when you are launched upon the sea of life—often more stormy than the ocean—when business cares and temptutions, with all the world's allurements, beset you, you may, like a well constructed vessel, withstand the tempest, and accomplish your voyage of life with profit and safety. —*American Messenger.*

The Eclipse of the Soul.

The Moon, in an eclipse, complained to the Sun:

"Why, O my dearest friend, dost thou not shine upon me as usual?"

"Do I not?" said the Sun; "I am sure I am shining as I always do; why do you not enjoy my light as usual?"

"Oh! I see," said the Moon, "the earth has got between us."

"Why, O Savior," says the backsliding Christian, "do I not, as in former days, walk in the light of thy countenance?"

"I am sure, troubled soul, I have not changed. The rays of my love are as warm and bright as ever; what can prevent them from reaching thee?"

It is the world, troubled Christian, that has got between thee and Christ. —*Ex.*

Shame is a great restraint upon sinners at first; but that soon falls off when men have lost their innocence, their modesty is not like to be long troublesome to them.—*Tillotson.*

The most violent passions have their intermissions; vanity alone gives us to respite.—*Rochefoucault.*

For the COMPANION.

Repentance, Faith and Baptism for the Remission of Sin, and the Reception of the Holy Ghost.

Repentance and faith brings the convert to the door of the sheepfold, or church; and by the covenant of baptism, Christ the good shepherd, opens the doors by his merits, and lets his sons and daughters, born of the water and the Spirit, into the sheep-fold. Now they that have entered into the door by Christ's commands and merits, are no thieves; but those that climb up some other way are thieves and robbers.

There has been more dispute or controversies on the mode, subject and necessity of baptism, than any other command in the gospel of Christ. Some have laid too much stress on baptism by putting it in the place of Christ, by making it essential without repentance and faith, when administered to infants or adults. This is the extreme on one side. Now let us look at the extreme on the other side. This saying, we have received all that is promised in baptism—we have received the remission of sins and the gift of the Holy Ghost, therefore it is not essential to my salvation. I know a man who went to the Methodist communion before he was baptized. He said the minister told him to come, but he said to me he thought he was not fit; and I said I thought so too; for he was not baptized upon faith and repentance in the name of Jesus Christ, for the remission of sin, and the reception of the Holy Ghost. The Lord's supper is only for the baptized disciples, of Christ. John made and baptized disciples. Jesus, or his disciples, made and baptized more disciples than John. The apostles baptized, and then gave the Lord's supper. So let us abide in the doctrine that we may have both the Father and the Son. "Preach the word, be instant in season, and out of season. Exort, reprove, rebuke with all long suffering and doctrine." Christ is the light of the world by command and example. Now if we walk in his light we have fellowship one with another and the blood of Christ cleanses us from all sins.

How shall we know our sins are pardoned or remitted? Answer, by three witnesses; the Spirit, the word of God, or the gospel, and our spirit—conscience. Now if these witnesses are in our favor, that we have the remissions of sins and the gift of the Holy Ghost, then we are sure that we are right. But to know whether the word of God bears testimony in our favor, we must first know that our repentance is right, and that our faith is right, or according to the gospel; and that we are born again. If we are born of God's word and Spirit, then we have the promise of pardon, and salvation from all past sins. Then "go and sin no more," loving him and keeping all his commands.

But how shall we know that our repentance, faith, and new birth are according to the gospel? Jesus said, "Search the scriptures." There is no excuse for wilful ignorance. "The darkness is past, the true light now shineth." The sun of righteousness now shines in the gospel of Christ; and in order to an evangelical repentance we must read the law of God, to learn what is forbidden and commanded, and thereby to know what sin is. In order to gospel repentance, there must first be knowledge of sin; second, a sorrow for sin; third, hatred; fourth, confession, and fifth a renunciation of sin.

The gospel faith is that "faith that works by love." Saving faith is, first, to assent; second, to desire; third, to trust. Faith sees all the conditions of salvation, and has no rest till she has slain them all, and obtained the glorious promises of her Savior, that her sins are all pardoned, and if faithful until death shall receive a crown of life.

Now we come to the new birth. And what is it? Baxter says, "It is nature's reparation, deviation and perfection." William Low, says, "Regeneration is the birth of the Son of God in the human soul." The Lord does his part towards bringing about the new birth, by giving his spirit, his word and grace; but we must do our part, that is, repent and believe, or we never can be born again. We must come to Jesus as penitent believers, weary and heavy ladened, willing to receive him, in order to obtain power to become the sons and daughters of God. The penitent believer receives a change of state. The bound man is made a free man. The alien must become a citizen. The enemy becomes a friend. All this is obtained by justification. And man's nature must be changed in regeneration: the lion becomes a lamb; the vulture becomes a dove; the corrupt tree becomes a good tree; the wild olive tree a good olive tree. Having obtained the pardon of sin and the new birth, go on and bring the fruits of the Spirit, which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Add to your faith virtue, knowledge, &c. Observe all things whatsoever the Lord has commanded, and so continue to be wise virgins, till the bridegroom comes, who will give you a right to the tree of life, and a passport through the gates into the city, where joys are unspeakable and full of glory. Hallelujah, amen.

DANIEL LONGANECKER.

The Warm Hand of Sympathy.

Till we have reflected on it, we are scarcely aware how much the sum of human happiness in the world is indebted for this one feeling—sympathy. We get cheerfulness and vigor, we scarcely know how or when, from mere association with our fellow men, and from the looks reflected on us of gladness and enjoyment. We catch inspiration and power to go on, from human presence and from cheerful looks. The workman works with added energy from having others by. The full family circle has a strength and life peculiar to its own. The substantial good and the effectual relief which men extend to one is trifling. It is not by those, but by those far less costly, that the work is done. God has given to the weakest and the poorest the power to contribute largely to the common stock of gladness. The child's smile and laugh are mighty powers in this world When bereavement has left you desolate, what substantial benefit is it which makes condolences acceptable? It cannot replace the loved ones you have lost. It can bestow upon you nothing permanent. But a warm hand has touched yours, and its thrill told you that there was a living response there to your emotion. One look one human sigh, has done more for you than the costliest present could convey.

Mystery magnifies danger, as a fog the sun; the hand that warned Belshazzar deprived its horrifying influence from the want of a body.—*Colton.*

For the *Companion*.

The Way.

"Jesus said unto him, I am the way, the truth, and the life: no man cometh to the Father but by me." John 14: 6.

According to the above scripture, Jesus tells of a way, not ways. Now there are above six hundred different persuasions in the world, all claiming to be the followers of Jesus. The question is, are they all right? We will let Jesus and the apostles answer for us. What do they say? Jesus says, "I am the way." Now let us trace him along. We see he was obedient unto his parents, and the law, till he was about 30 years old; for children were under their parents control till they were about 30 years old. Now let us see what Jesus said. Let us look for a moment at what Jesus taught; what he said what he suffered, and what he commanded; and then look into the world. Do we find them following Jesus? Now let us see what Jesus did? Don't forget the scripture above named.

Now when the time had come that he should be about his Father's busines, for which he was sent, we find that he went to his forerunner, John, "And was baptized of John in the river of Jordan." What for? Because he had sinned? Oh, no, for there was never guile found in his mouth. What then? He tells us he is the way, and in John 10: 9, he says, "I am the door: by me, if any man enter in, he shall be saved, and shall go in and out and find pasture." He tells us he is the way and the door. The door we understand is baptism; for when we are baptized, (we mean those that are fit subjects for baptism,) then it is we enter into the church, or sheep-fold. Jesus, says, same chapter first verse, "Verily, verily, I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber."

Jesus was sent to do just what he did do, and to teach just what he did teach; but before he began to preach, he was baptized. Why? Because that is the door into the church. When we are tired of sin, and are willing to do anything for his sake by believing in God, having faith in his word, sincere repentance of our sins, we are fit subjects for baptism. Then we are baptized. Now we are in the sheep-fold, or church. Now shall we stop? No, he says in Mark, 8: 34, 35, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's the same shall sve it." We see that Jesus was submissive in everything; when he was reviled he riviled not again, although he was the Son of the living God.

Now let us hear the first epistle of John 2: 6, "He that saith he abideth in him ought himself also to walk even as he walked." We read in another place, "Whosoever hath not the Spirit of Christ is none of his." Jesus taught us to be humble. To love all mankind. To do good unto them that despitefully treat and, persecute us. When we are reviled not to revile again. All this Christ taught us. Where shall we go to find such submissiveness to the will of God? To the many Christian churches, so called? We think not. The question might be asked, why do we think so? Let us see: Do we not see them lawing one with another? Do we not see them at our public shows and County and State fairs, and picnics, and even in the ball room? Was Jesus found in such places? No, never. Neither do we think any Christian will be found at such places. Ah, no, but if we are what Christ wants us to be, we will not be conformed to the things of this world, but we will be transformed. The things we once hated we now love, and the things we once loved we now hate. Instead of our minds being "upon the things of earth that are perishable, let us lay up treasures in heaven where neither moth nor rust doth corrupt nor thieves break through and steal." These are the Savior's words. This is what he wants us to do.

We will again refer to the text; Jesus says, "I am the way." We will follow him a little farther; we find him now at the place where he told his disciples to go and prepare, that he might eat the passover with them. Now he instituted three ordinances for the house of God, which are obligatory upon the Christian: the first was, feet-washing, second, the supper, third, the communion. Now where do we go to find these things done? In all the churches? We say no. We see feet-washing neglected entirely, so is the supper. About the communion, how do we find it? We see them eat the bread, and drink the wine sometimes at ten, eleven, twelve, or one o'clock. Were they not all instituted at one time, and at one place, and in the night that our blessed Master was betrayed? Yes, we find it so. There is truth in the words, "Eyes they have, but they cannot see, and ears but they cannot hear, and cannot see afar off." Now we find him led by the betrayers unto Caiaphas, the high priest. Then we see he had a crown of thorns upon his head, and they mocked him, and spit upon him, struck him with the reed upon his head, and at last he was extended between heaven and earth to suffer and to spill his blood for sinful man. That all nations, kindreds, and tongues, noble and ignoble, high and low, rich and poor might have free access to a throne of grace, and be permitted to enter into joys beyond the grave. He has sealed his word with his blood as he said before he expired on the cross, "It is finished." Now there is a complete plan of salvation handed down from heaven to man, if we will lay hold of the gospel plow and try to save ourselves. Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light; Matth. 11: 28, 30. Now after he was dead and buried three days, he burst the bars of death, and he arose triumphant over death, hell and the grave. He appeared unto his disciples just before he ascended to his Father. He said unto them, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world; Matth., 28: 19, 20. Now Jesus had finished his mission in the world, he now gave his will into the hands of the apostles, that they might preach his name through all the world. He said unto them, Mark 16: 15, 16, "Go ye into all the world, and preach the gospel

to every creature. He that believeth and is baptized, shall be saved; but he that believeth not., shall be damned." Moses speaking of the Savior, says, A Prophet your God shall raise up amongst your brethren like unto me. Him shall you hear in all things whatsoever he shall say unto you; and it shall come to pass whosoever will not hear that prophet, shall be destroyed from among the people. Now we are taught that Jesus is the way; and that baptism is the door into the church. In our next we will try to show to you by the teachings of the apostles that such is the case.

G. M. NOAH.

(To be Continued)

For the Companion.

The Great Prophet.

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Deut. 18: 15.

In the first place it is necessary to know who this Prophet was. I think, if we are Bible readers, we must all admit that he was Christ. It was Moses that told the people that the Lord would raise up a Prophet unto them, and that the people should hearken unto him. And if we read a little farther, we find that the Lord himself said, "I will raise them up a Prophet, * * * and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him."

From the above words we can plainly see, that Christ spake not of himself, as he said on one occasion, "The words that I speak, I speak not of myself, but the Father gave me a command what I shall say." We also find that, when Peter spake unto the people, shortly after he was baptized with the Holy Ghost, he brought these words into his discourse. Although we must believe that he revised them a little, yet they have the same meaning. He said, "Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that Prophet, shall be destroyed from among the people." Now remember, every soul that heareth him not in all things, and the word-hearing in this connection signifies doing, for hearing would do us no good if we would not be willing to do what we hear, as the apostle James tells us in his Epistle 1: 22.

We also learn that, when Stephen, that just martyr, was before the council and answered for himself, he also told them that Moses had told the children of Israel that the Lord would raise up a Prophet, like unto him; and he told them that they resisted the Holy Spirit as their Father's did, and farther told them that they were the murderers of that Prophet, which they should have heard in all things; and when they heard this they were all enraged and cast him out of the city and stoned him to death. Nevertheless all that they had done to him he loved them to the end, for he prayed before he expired that God should not lay their sin to their charge.

Now brethren and sisters, we must believe that this man had truly the faith of that prophet, and was willing to hear him in all things; for we learn, when that Prophet was crucified, he also prayed that God should forgive them, for they know not what they do. Jesus was that Prophet, and we must hear him in all things, that he has commanded us, and if we must seal our faith with our blood, like Stephen of old. When he gave the commission to the apostles, he said, that they should teach the people to observe all things that he had commanded, and then he would be with them unto the end of the world. But we must belive that, if we are not willing to hear or do all that he has commanded us, he is not with us.

Not long ago I heard a man preach, and I thought he did very well. He spoke about obeying the word of God punctually, and referred to the sons of Aaron, how they were consumed by transgressing the commands of God, and said that God was no respecter of persons, or he would have saved the sons of the high-priest. I thought it was all right and good, so far as he said, if he only would be willing to do all; but if you would ask him about the Lord's supper, he would say the bread and wine is the supper; and if you ask him about baptism, he would say any way is right; and about feet-washing, he would say it is not essential to our salvation; and so I concluded that he must be one of those characters that we read of, that we should observe and do what they say, but not as they do; "for they say and do not." In conclusion he referred to the commission, and said that Christ said, "Go and teach all nations, and, lo, I am with you, even to the end of the world." He left the "all things" out, and so I concluded that he is not willing to hear the Prophet in all things, and consequently has not the promise that he will be with him to the end.

NOAH B BLOUGH.

Selected by M. R. CHARLES.

Rowing Against the Tide.

It is easy to glide with its ripples
Adown the stream of Time.
To flow with the course of the river,
Like music to some old rhyme:
But ah! it takes courage and patience
Against the current to ride.
And we must have strength from Heaven
When rowing against the tide.

We may float on the river's surface,
While our oars scarce touch the stream.
And visions of earthly glory,
On our dazzled sight may gleam:
We forget that on before us
The dashing torrents roar,
And while we are idly dreaming,
Its waters will carry us o'er.

But few—ah! would there were many—
Row up the "Stream of Life,"
They struggle against its surges,
And mind neither toil or strife:
Though weary and faint with labor,
Singing triumphant they ride,
For Christ is the hero's Captain,
When rowing against the tide.

For on through the hazy distance,
Like a mist on the distant shore,
They see the walls of the city,
With its banners floating o'er—
See through a glass so darkly,
They almost mistake their way,
But faith throws light on their labor,
When darkness shuts out their way.

And shall we be one of the number
Who mind not toil nor pain?
Shall we moan the loss of earthly
When we have a crown to gain?
Or shall we glide on with the river,
With death at the end of our ride,
While our brother with Heaven before him
Is rowing against the tide?

Childhood is like a mirror, catching and reflecting images all around it. An impious or profane thought uttered by a parent's lips may operate on a young heart like a careless spray of water upon polished steel, staining it with rust, which no after scouring can efface.

For the COMPANION.

Kiss the Son.

"Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." Psalms 2 : 12.

These are words of the Psalmist, and are prophetical. David was not only a prophet, (Acts 2 : 30), but, filled with the Spirit of God, he had the wisdom to bring into his songs the words of the prophets. He says, "Kiss the Son"—the eternal Son of God, who was at that time not yet come into the world. But it was shown to the prophets that he will come ; and he has come, and, no doubt, his disciples that were with him while he was upon this earth did kiss him ; for, in that night, at the Mount of Olives, whither Jesus resorted with his disciples after they had eaten the Lord's Supper, Judas, having separated himself from them at the table, and went and gathered a band of soldiers to take Jesus and put him to death, came, very friendly, to Jesus and kissed him, (Matth. 26 : 49,) as no doubt was their custom when they met him ; for they loved him. But Judas did not kiss him at this time because he loved him ; for this was a kiss of deception for betrayal. There was a little money to be made here, as the soldiers had promised 30 pieces of silver to be given to the one that would deliver him to them. And Judas loved money. He was tempted to sell his dear Savior ; but he repented when it was too late. He was treasurer for the disciples, and carried the bag, and bore what was put therein. But he was not true to his calling : his heart was full of evil, so he betrayed his Lord with a kiss, and gave him in the hands of the soldiers, who thirsted for his blood. Jesus said unto him, "Betrayest thou the Son of man with a kiss ?" It was a tasteless, cold kiss. There was no warm affection in it.

Although the Son was crucified and ascended up to the Father in heaven, yet must all his followers, his disciples, kiss him. These words are recorded for us, and all generations who seek after God. Although in a natural sense it is impossible, yet in a spiritual sense it is possible. It is parallel with eating the flesh of the Son of man and drinking his blood. A kiss is a visible token of love, (yet may be used in other purposes, like that of Judas, for deception, even among Christians, and for custom and fashion where sometimes there is no love existing at all,) and was used by the apostles and disciples as an evidence of Christian love for each other and for the Master. The apostles also commanded it to be observed in the churches. See Rom. 16 : 16 ; 1 Cor. 16 : 10 ; 2 Cor. 13 : 12; Titus 5 : 26 ; 1 Peter 3 : 14.

A kiss is not only an evidence of love, but an affectionate kiss produces love. There is a sacred and invisible power connected with it. If the motive of the persons by whom it is produced is pure, it will create an attachment to each other. Therefore it is our duty to kiss the Son. There is a very close and tender connection in kissing ; and in order to kiss the Son we must embrace him—must be very near unto him ; yes, we must feel that he is very near unto us. He has promised that, if we love him and keep his words, both he and the Father will come and make their abode with us. John 14th chapter. And if he be with us, can we not kiss him —our spirit bearing witness with his Spirit, brings us in very close connection with him ? And if we be faithful and persevering, walking humbly in the steps of our Lord, even over the brook Kedron, up into the Jordan at the Mount of Olives, and then to the judgment-seat, and on up to Calvary, bearing our cross, Oh ! can we not kiss him ? Yes, he has kissed me. How often have I felt his kind embrace ! He loves me and I love him. Although I may sometimes deny him, feeling a sense of this, he loves me still. Yea, he lendeth his hand to bear us up, and his strong arm to lean upon, and the nearer we follow in his steps, the closer will be our connection with him. And as our connection with him increases, our love to him will grow stronger ; but if we refuse to kiss the Son, by growing indifferent and careless in our service to him and refusing to talk with him of our private matters, (for he is our only confidant,) if we cease to confide in him, he will be grieved, and become angry, and turn himself away from us. We should make haste, when we see that we have failed and come short, and speedily retrace our steps, fall at his feet, and acknowledge our sins for fear we "perish from the way, when his wrath is kindled but a little ;" for without his presence we must perish. And, dear reader, do not pretend to kiss the Son with a Judas kiss ; for Jesus knoweth what is in thine heart. Let every Christian kiss the Son with a pure heart ; for, "blessed are all they that put their trust in him."

MARY ROHRER.

Honey Grove, Pa.

Explanation on Roman 11 : 18, Desired in No. 20, by F. C. Barnes.

"Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee."

The root is Christ. The branches the apostle speaks of are, the unbelieving Jews, which were broken off, as natural branches: the Gentiles are represented as being a wild Olive tree by nature and were grafted into the good Olive tree, contrary to nature. How much more shall these (the broken off Jews,) which be the natural branches, be grafted in to their own Olive tree ? See 25th verse. The apostles would not have the Roman Brethren ignorant of this mystery, "That blindness in part is happened to Israel until the fulness of the Gentiles become in." Therefore the warning of the apostle, "Boast not against the branches," and say they "were broken off, that I might be grafted in." "Be not high minded, but fear." The chapter is connected with the query from the 11 verse to the end ; but I will only say a few words on 24th verse, being 'Grafted contrary to nature." Grafting in nature's process, we take a branch of select or good fruit, and graft it in a wild tree by nature, and it will bring forth good fruit. This is grafting according to nature. But the gospel grafting is just the contrary : we, as wild branches, are grafted into a good Olive tree, that we may partake of the root and fatness of the Olive tree, and bring forth good fruit to the honor and glory of God.

JOHN HAMMER.

Arendtsville, Pa.

The bread of life is love; the salt of life is work ; the sweetness of life, is poetry ; the water of life, faith.

Learn to pursue virtue from the man that is blind, who never makes a step without first examining the ground with his staff.

Christian Family Companion

DALE CITY, PA., Aug. 13, 1872.

Editorial Correspondence.

TUESDAY, July 23rd. Set out early in the morning to resume our business, which now appeared to be that of sight-seeing. Brother Hoover again took us in his spring wagon. The first place of note we interviewed was Fort Snelling, said to have been built by Washington. It is situated on the banks of the Mississipi River, on a high point of bluff. From the floor of the Lookout to the level of the river below is considerably over one hundred feet, and almost perpendicular. There are some curiosities about the place, but nothing of sufficient importance to deserve a lenghty description in these columns, especially since we are not a military people. Although there is not much military demonstration at the present time; nothing that looks like blood shed. It is occupied by a small company of soldiers, simply to keep it in order.

Thence we went to Minnehaha Falls, the great text place of "Hiawatha." Little did we think fifteen years ago when we first read Longfellow's popular poem, that we should ever be permitted to see the Laughing Water. But that was our privilege this day. Imagine yourself standing on a shelf of rock, thirty feet from water level, with an arch of rock extending everhead eight to ten feet, over which falls, from thirty feet above, a stream of water twenty-five feet wide, just thick enough to form a clear white sheet, and almost thin enough to fall in drops; then you will see Minnehaha, as near as we can describe it. It is a delightful spot; all formed by the hand of Nature, and is becoming quite a resort for the curious. Man is there too with his collection basket. It is considered a firstrate place to make money at. In warm weather visitors would get "dry," so a saloon would be necessary. There is one there. Water was good enough for us to drink.

Next we interviewed Minneapolis, which we approached by way of Minnehaha Avenue, a street one hundred feet wide, six miles distant, and almost as level as a threshing floor. It is one of the nicest drives we ever enjoyed; and Chicago Avenue, running west from Minneapolis, also one hundred feet wide, is equal to it. There are in the city a dozen or more saw mills, manufacturing as many millions of feet of lumber annually; some six to eight flouring mills, some of them having a capacity of over five hundred barrels of flour a day; two paper mills, a cotton factory, woolen factory, machine shops, and a number of small iron and wood manufactories. And its manufactoring resources and facilities are yet undeveloped. Its water power is unlimited. The St. Anthony Falls extend across the whole Mississipi river. They are about thirty feet high, making fall enough for six courses of turbine water wheels; and the river is wide enough for five hundred wheels, giving us at least three thousand wheels, of five hundred horse power each. Even this estimate may be too small by one half.

Another observation worthy of note is the elegant buildings all over the city, and especially the magnificent residences, and their beautifully ornamented yards, and flower gardens. A vast amount of capital is invested in such property.

We also visited Lake Calhoun, a few miles from the city. It is a beautiful sheet of water, from one to two miles in diameter. King's fancy stock farm, a few miles south of the city, is also worthy of note. Here we saw the finest stock we ever saw, some of them miserably fat for warm weather. They are all clean cattle—no hogs.

WEDNESDAY, 24th. This being fishing day, friend Asa Myers, son-in-law to brother Hoover, and his wife were induced to accompany us with their team to convey the boat, &c. We selected Lake Killarney, so christened by an Irish, Catholic priest, in honor to the lake of the same name on the "Green Isle." We took an early start and were at work before eight o'clock in the morning. Here we had something new to learn in the fishing business. They called it trolling. An artificial bait is made of tin, with a flange attached, so that drawing it through the water will cause it to troll, or roll. To this are attached the hooks at one end, and at the other a long, strong line, by which it is drawn through the water, by one sitting in the boat, while another works the oars. We carried the trolling line for a few hours, and succeeded in taking in the largest pickerel captured during all our fishing expeditions. Also a number of smaller fry. Dr. B. also carried it, and took a fine bass, and other smaller fishes, but was most successful with hook and line, catching sunfish, which appeared quite abundant. Sister Hoover, who was also in our company, had a fire of coals made, and prepared a fine mess of fishes, which, with the other edibles brought along, made us an excellent dinner in the grove, which we enjoyed very much, having been brought to our appetite by trying our skill at working oars. As a fishing excursion the day was a success, and as a day of pleasure, it was the greatest day of the feast. Bathing in the pure, clear water, and sailing over the calm, smooth lake, surrounded by margins of beautiful green, are luxuries we may never enjoy again. A shower of rain in the afternoon gave us more water than we needed for convenience or comfort.

THURSDAY, 25th. This morning we bade farewell to brother Hoover and his family with whom we had spent such a pleasant time. Hope the Lord will bless them while in their isolated state. The Lord will meet them in the closet and at the

family altar, if they will call upon him. Brother H. took us to Fort Snelling, where we took cars. Having taken an accommodation train, we were obliged to change cars at Plymouth, the junction of the Burlington, Cedar Rapids and Minnesota with the Milwaukee and St. Paul road, and there wait until midnight. It being a small, new place, without a hotel, there was quite a fall in our accommodations from the previous week But the Shell Rock river was close at hand in which we caught several strings of fishes, making up for all other deficiencies.

The B. C. R. & M. rail-road afforded us excellent accommodations. The road is smooth and the running stock in good trim. This line extends from Burlington, via. Cedar Rapids, Waterloo, and Austin to St. Paul and Minneapolis, and is the most direct line from said points. Ask for through trains by said line.

FRIDAY, 26th. Arrived at Waterloo at four in the morning and worked our way to the house of brother Charlie Roberts, exceedingly anxious to receive word from home, having been without letters for about sixteen days. Had the pleasure of receiving some half dozen letters; also of seeing brother Charlie's new son. Mother and son were doing well. Spent the day in looking around the city, and reading No. 28 and 29 of C. F. C. which we first saw at this place. We do regard them as excellent numbers. It does appear that the paper can be run quite successfully without us. Glad of it, for it will not be very long until it will have to run or cease to run without brother H. R. H. However, at the present time we bid as fair for twenty years longer as we did that many years ago. The irregular appearance of the paper appears to be the only objection raised during our absence; and for this we hope the assistant's explanation will be satisfactory. When you do get the paper you have something worth reading.

Having had forebodings of evil we were much rejoiced at receiving all good news from home. What a glorious institution is our mail system, and what a blessing the ability of writing and reading.

Dined and lodged with brother Ephraim Spicher's, grocer and boarding-house keeper.

SATURDAY, 27th, Remained at brother Spicher's until afternoon, and wrote this report up to date, in the medical office of Dr. G. G. Bickley, one of the leading physicians of the city.

Our pleasure trip is now rapidly winding up. We have engaged to preach in town to-morrow afternoon, at Strayer's school-house beyond Black Hawk creek, in the evening, and at the meeting-house on Monday evening, and on Tuesday morning we expect to set out upon our homeward journey. Would it were already accomplished.

Brother J. B. Allensworth will please take notice that we cannot comply with his request to visit them, from the fact that we did not receive his notice in time, and we did not know where Vincennes is.

Done, with my hand, at Waterloo, Iowa, Saturday evening, July 27th, in fair health and good spirits.

H. R. HOLSINGER.

Editor's Report.

SATURDAY, July 27th. After having spent the day pleasantly, in looking around the town of Waterloo, we went with brother Benjamin Buechley on his wagon, to brother Peter Huff's where we lodged. They are formerly from Ohio, and originally from Pennsylvania; and are as all Pennsylvanians ought to be: sociable and kind.

SUNDAY, 28th. Accompanied brother Huff's to the Orange Grove school-house where we attended meeting and tried to preach, to an attentive audience. Accompanied brother John Spicher's to their home in Waterloo. Preached in the Christidelphian hall at 3 o'clock. Had a fair congregation, and good attention. Brother Spicher then gave us his conveyance, by which we went to our evening appointment, accompanied by brother Jacob Murray, at Strayer's school-house, about ten miles distant, where we addressed a full house of very attentive listeners. So we preached three times and traveled about sixteen miles in one day, and have nothing to complain of either. Took supper at brother Jacob Cobaugh's, and lodged at brother Henry McCartney's.

MONDAY, 29th. We now took final leave of our friends as we departed, not hoping to meet them again on the present visit, and some we fear we shall never see again. Made a visit to the harvestfield where brethren Murray and Cobaugh were cutting grain with the Marsh Harvester. It was the first we had ever seen. Tried our hand one round, and took our sheaf every time, but some of them were not too well done. It was a little out of our line. Those who follow it as a business have our sympathies.

Thence to brother Abraham Good's, who lives near the meeting-house, where we dined. Brother Joseph Burkhart, of Mineral Point, Cambria county, Pa., who was visiting among his friends and acquaintances in the West, accompanied us. After dinner visited brother Paul Cobaugh's, across the road from brother Good's, where we had expected to spend more of our time, but our visit was now rapidly winding to a close.

At three o'clock preached the funeral of JAMES QUINTER HARRISON, son of Samuel Harrison and wife, aged 4 months and 15 days. Text: "Of such is the kingdom of heaven." Hope the bereaved parents will strive to meet their little one in the kingdom of God. To do which they must

become converted, and become as a little child; not in understanding, but in malace, be ye children.

Called in at brother Matthias Miller's to bid farewell. Brother Miller was afflicted with a painful felon. Here we took leave of elder E. K. Buechley and wife, and other friends.

This afternoon we had also expected to visit brother Moore; who is very much afflicted, and whom we shall now most likely never see again in this world; but the funeral having been delayed from two to three o'clock, all our spare time was taken up. Hope brother Moore, if still living, will accept the will for the deed, and that the brethren will not neglect to visit him often.

Thence to brother Joseph Saylor's, where we packed our baggage, enjoyed a social meal, with other friends, and then took leave from this kind family, where we had enjoyed so many kindnesses. Brother Martin Buechley and wife were in our company and conveyed our baggage to town. Went by brother Michael Reber's to bid farewell, and went away with more than we had expected. Many thanks.

Lodged at brother John Spicher's in Waterloo, and were the occasion of considerable trouble, all of which was cheerfully borne by the kind family of our host.

TUESDAY, 30. Took the cars at 4 o'clock in the morning. Made close connection at Cedar Rapids, and arrived at Chicago at about four in the evening. Found our way to the house of Dr. Fahrney where we were entertained for the night.

WEDNESDAY, 31st. Took a stroll over the city, and enjoyed the hospitality of Dr. F's. We expect them to Dale City shortly when we hope to have an opportunity to return some of the kindness received at their hands. At five in the evening, took the cars, on the

PITTSBURG, FT. WAYNE & CHICAGO RAILROAD.

This road is now under the control of the Penn'a. Central Railroad Company, and forms the most direct route from Philadelphia and New York to Chicago, and all the great cities of the west. The Penn'a. Central is undoubtedly the most popular Railroad Company in the United States. This is accounted for from the fact of its almost unlimited resources and wealth, and consequent ability to do well everything it undertakes; and the promptness and precision with which all its business is transacted. When it is known that this company is connected with the building or management of a railway, the whole community is inspired with confidence and enthusiasm. This is not only true in Pennsylvania and Ohio, but throughout Iowa and Minnesota. The accommodations are excellent, and the rate of fair reasonable. Through tickets may be obtained at reduced rates.

THURSDAY, Aug. 1st. Arrived at Pittsburg, at noon. Put up at the St. James Hotel, opposite the Union Depot. Spent the afternoon in seeing sights, of which there are always plenty in Pittsburg. Also visited the office of the Pittsburg, Washington, & Baltimore Railway Company. The President and Superintendent were both out along the line, looking after the interests of the road. But our business could all be attended to by the attentive clerks who represent them in their absence. The evening train having been taken off the road to make room for the extensive freight traffic, we were obliged to remain until morning.

FRIDAY, 2nd. Took cars at six A. M., and after a pleasant ride, arrived at Dale City, at noon. Found our families all at the station awaiting our arrival. You had better believe we had a happy time. We left home on the 16th of May, and returned on the 2nd of August. A long while to be from home. But the strangest thing of all was, that our family had changed places of residence, and we had now to be conducted to our own house. It took some time before we became reconciled to its being our own home. But the familiar faces and furniture were strong arguments, which, with the convincing words of our brother Beer, could not be resisted. But we cannot remain long. An all upstairs home is a thing to be suffered, but cannot be enjoyed.

Found the Brethren, neighbors, and friends generally enjoying reasonable health.

SATURDAY, 3rd. Perhaps our readers had expected that now, having returned home the publication of our daily journal would be discontinued. And so it shall be if they desire it; but some have asked us to continue it and let them know what we do at home. Therefore we shall continue for a time at least, unless some one treads on our toes.

The forenoon was employed in looking through our office and learning its condition and working. We found it in every way fully equal, and in some quite superior to that in which we had left it. Good for our assistants; we'll go again. But financially we need help. Every dollar due us should now be paid. The very outside limit of our trusting time has now expired. Will not those of our subscribers who have not yet paid their subscriptions do so at once, and thus greatly relieve us. Some of our agents tell us that some of you owe them for two and three years past, and have never once offered to pay, when you are worth thousands of dollars. And some have even neglected to make provisions in their wills for our just claims. Please pay over at once what you owe, to our agent to whom you had subscribed. And will not our agents make an effort to collect every collectable dollar and forward to us immediately? Please do. And if you cannot collect the whole of it at once, can you not afford to advance it for a few weeks until you can collect the balance. Do if you can.

Done in the Sanctum of the COMPANION, Aug. 6.

Pious Youth Department.

To Seek the Light.

I saw a little blade of grass
Just peeping from the sod,
And asked it why it sought to pass
Beyond its parent clod:
It seemed to raise its timid head,
All sparkling, fresh and bright,
And wondering at the question, said,
"I rise to seek the light."

I asked the angel why his wing,
To upward flight was given,
As if he spurned each earthly thing,
And knew no home but heaven:
He answered, as he fixed his gaze,
Undazzled at the sight,
Upon the sun's meridian blaze,
"I rise to seek the light."

I asked my soul, what means this thirst,
For something yet beyond?
What means this eagerness to burst
From every earthly bound?
It answers, and I feel the glow.
With fires more warm, more bright,
"All is too dull, too dark below,
I *rise* to seek the light!"

Hints for Teachers.

GET OTHERS AT WORK.

The teacher who wins his class to become workers with him or the upbuilding of the school, starts them upon a certain good development which his words could not give them.

The pastor who can arouse his church to come to the school, to aid its finances, to help the children in their lessons, and to feel the school to be their own, has succeeded as a Sunday-school man.

The superintendent is a master workman, if he has power to organize the work of his forces, and get each to take a field of activity and devote himself to it assiduously. Though he may lack the gift of excellent speaking, or of the impartation of large stores of information, he does the greatest thing if he works others.

He will not do this unless he proves that he himself is aroused. It may or may not be manifested physically, but he will make his band of teachers feel that his soul has a thorough stir in the deep places and out to the wide limits. He will be a leader in willingness to work and make sacrifices, saying, "Come," not "Go."

The present time qualifies and accustoms people to thorough executive activity.

Let us keep the tone of the school earnestness abreast with that of the age.

Yes, go beyond it, in proportion to the excellence of our cause.

A GREAT WORK.

A certain philosopher was always talking very much to his friends about the garden in which he was in the habit of walking, and where he carried on his studies. At length one of them came to see him; and he found his garden was a patch of ground about twice the size of the floor of his own room. "What!" said he, "is this your garden? It's not very broad." "No," said the philosopher, "it's not very broad, but it's a wondrous height!" And so I would say to you, Sunday-school teachers: your work in your class is not a very large one, but it's a wondrous height. It goes up to heaven; to conceive of it aright, it goes right out to eternity.

TEACHING BY EXAMPLE.

"Mary, what do you wish to be when you grow up?" asked a little girl of her companion.

"I want to be like my teacher," was the quick, earnest reply.

My interest was awakened, and drawing near, I said, "Why do you wish to be like your teacher, my dear?"

"Oh, because she is so kind and good. She knows a great deal, and she takes such pains to teach us. Then, she is always trying to make us happy. I am sure she does good wherever she goes."

The little girls were members of the same Sabbath-school class; and on further inquiry they told me of the pleasant exercises of their class, of their visits to their teacher, and the means which she employed to interest and instruct them. It was evident that she had gained a strong hold on their affections, and as they turned away I thought, "After all, is not this the great secret of a teachers success? Where can a child be found whose heart may not be swayed beneath the gentle touch of love?

"Like teacher!" How much is expressed in those words!

Dear fellow-laborer, let us ever seek to meet our children with hearts attuned by the constraining love of Jesus. With earnest affection let us press the truth home to their hearts.

NEED OF STUDY.

It was an admirable reply which Dr. Arnold, of Rugby, made to some one who inquired why he continued to study his lessons over and over previous to teaching his classes: "Because I prefer that they should be supplied from a running stream, rather than from a stagnant pool."

Working for Jesus.

"I wish I could do something for my Savior besides loving Him, not in order to show my love for Him, since he can see my heart, but I want to do something for Him because I love Him. I will ask Him, He will tell me what to do."

So talked a young disciple to himself a few weeks ago. Soon a friend, his Sunday-school teacher, came to him, saying:

"Henry, would you like to work in the vineyard to-day?"

"Yes, sir," was the eager reply; "I was just asking for work—anything that I can do, with Jesus' help, I will."

"Well, Henry, I want the Christians in our class, each to take a member of the class who is not a Christian, and pray and labor with him. I have given you Fred Haines."

"Fred Haines; oh, let some one else take him. I can't!"

"No, you can't, but Jesus can. Good morning."

Thus urged, this young disciple trembling sought his wild classmate. He was laughingly received; his earnest words and tearful appeals seemed unheeded; yet he left with a glad heart, for Jesus had paid him for his work with His own loving presence. Jesus gave him courage to go again and again, to pray and never faint, until his thoughtless friend learned to love the Savior.

"Oh, Mr. B——," said Henry to his teacher, a few weeks after their first conversation, "working for Jesus pays. We deserve no reward for such little services, but Jesus gives it all the way along; it is now my daily prayer, 'Lord, what wilt thou have me to do.'"—*S. S. Times.*

The great secret of success in life is for a man to be ready when his opportunity comes.—*Disraeli.*

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

To Brother Jonas Price of Hatfield.

Beloved in Christ Jesus: By this I inform you, for the first time, of my affliction, which kept me confined to my bed nearly one year. In last August, the latter part, I took a severe attack of colic and congestion of the liver, and almost unendurable pain in my abdomen and side. The doctor put me under the influence of chloroform. I was then very poorly, for three weeks in bed. I then lingered four weeks, up, but unable to work. Then I took my bed. An abcess made its appearance in my abdomen, accompanied with pains hard to endure. Called a physician. He fearing it would break inside made every possible effort to draw it to the outer side, and was successful by the help of the divine power. In November he opened it. Since that time it has been opened at nine different places, which are discharging pus up to this time. In the month of December six of our children took diphtheria: one we had to part with. My wife at this time was very poorly; but has since been restored to good health. The other children recovered. A month later, the children six in number, all took scarlet fever, one after the other. All recovered. Now the first of April was coming on fast; we had to move six miles distance, and I still closely confined, not able to sit up in bed. Moving day came; my friends made arrangements by making a box, lifted me out of bed, and carried me into a close spring wagon. I endured the hauling tolerable well, and now live near Wellsville, still confined to my bed, most of the time suffering very much pain. About the first of June I became afflicted with dropsy. My limbs and feet are since swollen that I have fears it may prove serious or fatal. The first of July I took a severe attack of dysentery. Most of this time I had little or no appetite, and I have not been able to walk one step since I took my bed with this last attack which is close on to a year. Now brother Jonas, and all the readers of the C. F. C., can see how soon mortal man can be brought down in affliction. Now I much desire the prayers of the little church at Hatfield, as that is one of my favorite places to mingle in the worship of *God*. My prayer is that the *Lord* bless that people, with all others, so that when our time of suffering is over in this life, we may suffer no more. I wish to hear from you soon. Brother Jonas, I send greetings to you and yours. May the blessings of God rest with us all. Amen.

ADAM HOLLINGER.

Brother Holsinger: Please announce through the C. F. C., that the brethren of the Vermillion arm of the church, Livingston Co., Illinois, contemplate, the Lord willing, to hold a lovefeast, commencing Friday, Sept., 20th, at 2 o'clock P. M., at the residence of Brother Adam Younker, 4 miles south of Cornell, and 7 miles north-west of Pontiac. A cordial invitation is extended to all, the brethren and sisters, and especially to the laboring brethren, as we have but one minister in this arm of the church. The territory to which he has to travel over is about 30 miles wide and 50 long. Yes, brethren, truly might we say, "The harvest is plenteous, but the laborers are few." We expect to have preaching over Lord's day. Those coming by railroad will stop off at Cornell. They will please call on the writer, and arrangments will be made for conveying them to the place of meeting. By order of the church, and especially by our minister.

K. HECKMAN.

WRIGHTSVILLE, July 26, 1872.

Brother Holsinger: Enclosed you will find a check that will pay for three subscribers of the COMPANION for 1872 the names are as follows: (We omit names. ED.)

The money had been sent before and was lost. It will be a dear paper for me; but rather than do without it I would pay ten dollars for it. May God's blessing rest upon your efforts, so that the C. F. C. will be circulated far and wide, is the prayer of your unworthy sister.

MARY R. CHARLES.

That sounds to us like true generosity. Not every one, under similar circumstances has so expressed himself, and very few have ever been willing to bear part of the loss when money failed to come to hand. But we do not expect sister Charles to bear the whole loss, unless she feels entirely able and willing to do so. We credit her with the amount, and if she thinks it is too much for her, she must only say so, and we will credit her with one-half the amount more, on account of next year. We too want to do what is fair.

To J. D. Myers.

You wish an explanation of the 16th verse of the 11th chapter of 1 Corinthians. To get at the meaning of the 16th verse, you ought to examine the foregoing verses to see what Paul was teaching his Corinthian brethren. He was instructing them in what manner woman shall appear in the church—the covering of the head, and other things. Then comes in the 16th verse, which means about this; "Should any at Corinth contend that it was proper for women in worship to appear like men or men like women, I inform them that this is contrary to the teaching of the apostles, and to the practice of the churches at large, and must therefore be avoided." They were not accustomed to do otherwise than his teachings showed them; consequently there should be no contention about the matter, but receive it as being right according to his teachings.

Your brother in the faith.

GEO. W. BURKHART.

Nolo, Pa.

From Jewel Co., Kan.

This morning, through the mercies of God I am yet in the land, amongst the living; and I thank God for his kind care over me since I am on my mission of love here in the far west. I am this morning at the house of brother James L. Switzer.

I learned by looking over the map of Kansas, that I am over one hundred miles farther west than I had intended to go when I first came to the state. But the field is lying wide open, and the call for laborers is great. The Macedonian cry, "Come over and help us," is the cause of my being here. I will still go some farther west. But how will I ever get to the point I aimed for when I left Nebraska, about the 20th of June? Since that time I came to places where the Brethren had never preached. This made it more important to visit such places. This is the cry all along. Some say they did not hear any preaching for the last year. But they all want on Sundays to hear. This I cannot always accept, and so I read for them, and tell them to search the scriptures and pray God for wisdom.

I was with the little church in Republic county, Kan. I remained with

them over two weeks, during which time there were eleven added to their number by baptism. This afforded great joy both to them and to me. Among them the youngest was fourteen, and the oldest nearly or altogether 80 years of age. This truly affords joy both to the sower and the reaper. They agreed to hold the communion meeting at Richard Miller's, near Haddan, on the 7th and 8th of September, and the 10th and 11th at Burr Oak, Jewell county, Kansas, near brother Allen Ives. I have been remarkably well in all my travels, for which I thank the Lord. Brethren pray for me. I remain your brother in the bonds of love.

M. FORNEY.

UNION BRIDGE, MD
July 30, 1872.

To the brotherhood, through the COMPANION. Our beloved brother and overseer, Philip Boyle, has a wish that his brethren may know his condition; therefore I write in compliance with his wishes. He, naturally feebly constituted, has at different times suffered from vertigo for a number of years; but the church has still had the benefit of his labors and counsel until recently. It has now been some eight or nine weeks since he has been confined to his chair, not being able to lie down to rest. From his attending physicians, (Dr's. Brown and Englar, successors to Dr. E. L. Brown,) I received the following statement of the nature of his disease, "Dilatation of the right side of the heart, attended with dropsical swelling of the lower extremities, and aggravated paroxysms of dyspnoea." He suffers considerably at times, but is patient, and desires an interest in the prayers of the church. He also wishes me to have our fall meetings published. The brethren at Meadow branch will, the Lord willing, hold their communion on Saturday the 12th of October, commencing at 1 o'clock P. M. Also at Sam's Creek, on Tuesday 15th same month at same hour. To both of which we extend a hearty invitation, especially to ministering brethren. And inasmuch as our district is small, and congregations not very far apart, and only five of them, and I expect a lovefeast in each of them, Monocacy immediately following ours, and Bush Creek and Beaver Dam likely to follow, will not some of our brethren from Virginia and Penn'a., be provoked to come and see how we do, feast with us, and call to others to come and enjoy what all the true followers of Jesus are enjoying? Brethren, what say you to these things? I fancy some brother, when he reads this, will say, "I'll come." The Lord grant it may be so.

EPH. W. STONER.

Brethren Editors: I feel as though I should contribute something for the COMPANION, but language lacks, education is needed; notwithstanding, if we have but one talent, we should try and make use of the same. Hence, I read the reports of the brother Editor, and brother Dr. Beachley's travels west, and whilst I read over the same, I was brought to remembrance of many of my old acquaintances who then resided in Pa., at the time when I lived there. And moreover, some of the places which they named in their report, whilst on their tour, I was a visitor to, over twenty-seven years ago. And since then, some five years ago; to Dixon, Ill., Ashton, Chicago, &c. I could not refrain from writing, after I had read the names of so many persons, who were named in their report, with whom I had many a pleasant interview, whilst I lived in my old native home. Although many whom I did know, both old and young, are now gone to their long home from whence there is no returning; hope that all may have landed safely in the care of our blessed Jesus, from whence they do not desire to return—nor would I wish, or desire to call them back, if I had the power to do so. Brother Dr. Beachley remarked in his travelling report, that he read the inscriptions on the tombstones of several of his friends; when born, and when departed this life. His grand-father, I knew well, and others too, whose bodies are resting under the mother earth, in the west. Oh! that I could only see some of my old friends, brothers and sisters in the Lord, who are still living near my native home in Pa. Another report I received of late, from an old friend, Samuel M. Haller from Cumberland, Md., by sending me several daily newspapers, brought the sad news that my old county-seat had met with a conflagration on the 9th of May last, which nearly consumed the the whole town. Many persons named in the report, who suffered by said conflagration, I was personally acquainted with. I felt sorry indeed to hear the sad news. Why did not the COMPANION give us the result of the above disaster? I could not see any wrong, or harm in it if it had. But indeed, I am thankful for the present privilege and the past, and that we can read the many interesting articles published in the COMPANION. I hope to continue, taking the same, as long as it and myself may exist. I would farther add, that we have an interesting Sabbath-school in our arm of church, in our meeting-house, which affords ample room for many scholars. The writer is one of the superintendents, and a friend to Sabbath-schools. Notwithstanding, some members are opposed to the same. It is true, that in some instances, evil may result from the same; but care should be taken in all things. We can abuse good things, if we do not resort to proper means. I shall close, and ever remember the past favors, and still look, while the privilege shall be extended, to read the COMPANION with interest.

I am your humble brother,

JOHN LONG

Hausertown, Ind.

Brother Holsinger: You may announce, that the Brethren of Clinton county, Mich., intend to hold a lovefeast on the 14th of September, if the Lord is willing, at the Baker school-house, two and a quarter miles south of Sheparsdville. As there has never been any held here, the Brethren most earnestly invite all the brethren and sisters of the surrounding counties to attend; and especially ministers are very much needed here. To brother John Nicholson I would say, come out here and attend our lovefeast, and select a home and preach for us, as we have no preacher here. We have a nice country here. Brother David Henry informed us of your intention of coming out here. We say, Come. It is 12 miles to Eureka, where David Henry lives.

D. BAKER.

Brother Henry:—Please say to the readers of your valuable paper, that we intend the "Lord willing," to hold a communion meeting on the 14th and 15th days of September, at the house of brother William Roberts, in Grundy county, Missouri Brethren desiring to be with us can inform us of their coming, and they

will be met with conveyance at Tyndal Station, three miles from the place of meeting. Said station is no C., R. I. & P. R. R By order of the church. J. H. ROBERTS.

Correction.

In COMPANION No. 28, Page 446, in my article, 3rd line, should read, properly for the first time. 16th line should be, the wholesome doctrine I sought in my weakness to propagate for our mutual benefit, &c. Where it reads "adversities of gifts," it should read diversities of gifts. In COMPANION No. 29, page 459, read, to number your days that you may apply your heart's unto wisdom.

PETER S. NEWCOMER.

Announcements.

LOVE-FEASTS.

The Brethren composing the George's Creek Congregation, (the Lord willing) will hold their love-feast at the Grove meeting-house on the fourteenth and fifteenth of September. The brethren in general are invited to be with us, and especially ministering brethren.

By order of the church.

William Johnson, Clerk.

Our communion meeting is to commence at two o'clock on Friday the 13th of September next, and to continue over Sunday, in the Stone church 4¼ miles north-east of Marshall Town, Iowa. The usual invitation is given.

By order of the church.

Elder John Murray.

The Brethren in Stony Creek Congregation intend holding a love-feast on Friday, October the 11th, commencing at 10 o'clock A. M., four miles east of Noblesville, Hamilton Co. Ind.

D. B. Heiney.

Brother H. R. Holsinger:—Please announce a love-feast in the Plum Creek congregation, Armstrong Co., Pa., Saturday evening Aug. 10th. Brother Jesse Calvert and others are expected. The general invitation is extended.

Lewis Kimmel.

Dear COMPANION:—Please say to all your readers, if the Lord is willing we will have a love-feast on the 5th of October next. A hearty invitation is extended to all, and especially the laboring brethren. Brush Creek church, near Osceola, Saint Clair Co. Mo.

Aaron Ulrey.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

St. Joseph county, Michigan, Sister REBECCA SHERRICK, departed this life May 22nd, aged 26 years; leaving three children, and a kind husband (a brother) to mourn her deep-felt loss. We have confidence that she died to live again. She was kind and a very consistent member for seven years. Funeral services by D. M. Truby and H. Gephart, from John the 11: 25.

July 14th, at his residence on Stagg's Run, Mineral county, West Va., brother DANIEL FINK; aged 92 years 4 months and 29 days. Funeral services by Elder Solomon Biser assisted by Daniel B. Arnold. from 119th Psalm 58th and 59th verses. Brother Fink was a member of the church before my recollection, which is 25 years, and has survived his companion about that length of time. He leaves 4 children with families of grand-children, to mourn his loss. The cause of the brother's departure appeared to be, overwo n by slowly rolling years. Had passed through many wintry blasts and summer heats, chilling winds and beating rains, for nearly a century, until the ear was ruined and the eye grew dim, and the hair was blooming with white, the the cheek was pale and furrowed, the frame was tottering, and the mind was short but firmly fixed on the great point "Victory," until he finished his course and ended his race.

George W. Leatherman.

(*Visitor* please copy.)

In the West Branch church, Ogle Co., Ill., July 26th. Sister ELIZABETH, wife of Brother John Diehl; aged 55 years 4 months and 22 days. She left a mother, three brothers, a husband, and seven children, to mourn their loss. All the family were present to witness her death and burial but one. Her disease was consumption, from which she lingered about 22 years. She bore her sickness with Christian fortitude. Funeral occasion improved by the brethren, from 2 Timothy 4: 6—8, to a large concourse of people.

D. E. Price

(*Visitor* please copy.)

July 2nd, near Foreston, Ogle county, Ill. CATHARINE BRANT, wife of J. J. Brant; aged 48 years 10 months. Her last breath was spent in prayer to God; and with an eye of faith looked to her home on high. Sadly and silently we saw her placed to her last resting spot on earth. We meet mother no more in the family circle; she has passed away. Her desire was not gratified, to be immersed, yet she did what she could. Whatever befalls us, may it tend to fit us for that country, to which every loved one who is gathered draws our hearts more closely. Then fear and care shall only be known in grateful remembrance.

Melissa Forney.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

J. Hounish	1 25	D. Snyder	1 50
C. P. L. Roberts	5 75	Hannah Knauff	1 00
R. M. Wakefield	1 25	A. M. Crouse	1 00
D. B. Heiney	1 50	D. Wolf Jr.	5 00
M. B. Livengood	75	D. Hildebaud	7 00
Dr. H. C. McKinly,	90		

Advertisements.

WE will admit a limited number of select advertisements at the following rates.

One insertion, 20 cents a line.

Each subsequent insertion 15 cents a line.

Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

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SALEM COLLEGE.

The fall term of Salem College, will open for the reception of any number of students, from all parts, on the 4th of September, 1872.

Ample accommodations and thorough instruction will be given all students, who connect themselves with this College. Good Board can be obtained in good families at $2 50 to $3 00 per week; or students can board themselves at $1 25 to $1 50 per week, as numbers have done with the consent of the faculty. Special care will be given students who are far from home.

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Pittsburg, Washington and Baltimore R. R.

TIME TABLE.

Commencing Monday, June 10th, 1872.

EASTWARD.	Thro Mail.	Confluence Accomm'n.	
	A. M.	P. M.	
Pittsburgh - -	6.00	3 20	
Broadford Junct'n	9.20	6.36	
Connellsville -	9.35	6.50	A. M.
Confluence - -	11.10	7.55	6.25
Mineral Point Junc.	11.52		7.19
Dale City, (Meyers' Mills Station -	P. M 12 22		7.58
Bridgeport - -	1.17		9.10
Cumberland -	3.00		10 00
Baltimore - -	8.55		
Washington -	9.50		

WESTWARD.	Thro Mail.	Con. Ac'n	Conf'e Acco'n
	A. M.	P. M.	
Cumberland - -	8.55	4.50	
Bridgeport - -	9.45	5.37	
DALE CITY	10.54	6 45	
Mineral Point -	11.30	7.16	
	P. M.		A. M.
Confluence - -	12.40	8 05	5.15
Connellsville -	2.15		6.50
Broadford - - -	2.25		6.36
Pittsburgh - -	6.10		9.50

Educational.

The second year of Pleasant Hill college, Warsaw, Ind., will begin September 4th, 1872, in which a thoroughly practical education will be given in Academic and Collegiate Studies.

Brethren's children are expected to attend our weekly Religious Meetings.

Ladies and gentlemen are admitted on equal footing.

O. W. MILLER, *Pres't.*,
Warsaw, Ind.

n26-tfd.

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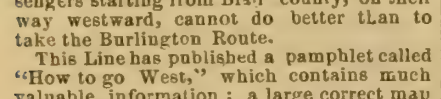
General Pass. Agent, St. Louis.
Robt. Emmett
Eastern Pass. Agt., Indianapolis.
John E. Simpson,
Gen. Sup't, Indianapolis.

HOW TO GO WEST.

This is an enquiry which every one should have *truthfully* answered before he starts on his journey, and a little care taken in examination of Routes will in many cases save much trouble, time and money.

The "C., B. & Q. R. R." running from Chicago, through Galesburg to Burlington, and the "I., B. & W. Route," running from Indianapolis, through Bloomington to Burlington, have achieved a splendid reputation in the last two years as the leading Passenger Routes to the West. At Burlington they connect with the B. & M. R. R. and from the great Burlington Route, which runs direct through Southern Iowa to Nebraska and Kansas, with close connections to California and the Territories; and passengers starting from Blair county, on their way westward, cannot do better than to take the Burlington Route.

This Line has published a pamphlet called "How to go West," which contains much valuable information; a large correct map of the Great West, which can be obtained free of charge by addressing the General Passenger Agent B. & M. R. R., Burlington, Iowa.



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Per dozen " "	13 30

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18 MO. EDITION.

Plain Cloth Binding, post paid,	$1.00
Sheep Strong Binding,	1.25
32 MO., SUNDAY SCHOOL EDITION.	25

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For the COMPANION.

Cause of Joy.

The following was submitted as supplementary to "Cause of Sorrow," in No. 25.

BY J. L. SWITZER.

"Where two prayerful hearts are united am I;
I've witnessed your anguish I've heard you on high;
Shall hell overcome and banter my might?
Faith and prayer go unheeded, lose their power to night?
No, the pray'rs long ascended have moved me at last;
My arm is uplifted, endurance is past;
I'll smite with my arrow, his heart I will melt,
My Spirit shall crush him, my power be felt."

The chamber is darkened, a form pale and thin
Tells how broken to atoms its spirit has been:
The quivering lips speak of glory and life—
Life eternal for husband, and daughter, and wife.
'Ah! the idols were broke in the temple of Baal'
God's power has triumphed where sin would prevail;
And the Sequel is victory, bloodless and bare,
When the wife and the daughter united in prayer.

For the COMPANION.

An Important Word Just Now.

To Clergymen, and all other persons, in regard to the Importance and Necessity of Christians Taking a Deep Interest in Peace.

Peace is a Bible principle—a moral duty, enjoined on all, universally, but especially required of Christians. It is a virtue, quite incompatible with wars and fightings. A true peace cannot exist with carnal warfare better than a fountain can yield sweet water and bitter at the same time. Some will say they "believe in peace in the *abstract*." But such a belief has no gospel proof to sustain it. As well might we say it will do to believe in Christ "*in the abstract*," or do to believe any of God's commands in this way. Is this a *Christian* way of believing God's truth? To believe it wrong in the abstract to steal, to commit adultery, to worship idols, or to kill our fellow-men, and yet right to commit the same deeds of wickedness on some extreme occasions to suit one's convenience, somewhere outside of the *abstract*, is the most senseless and criminal absurdity.

All virtues rightly belong to one unbroken chain; and all vices belong to another, tending to opposite ends. It cannot be denied that Peace is one of the most prominent virtues taught in the Bible, when its author is declared to be "*The Prince of Peace*," and from the very lips of this Prince himself come the commands and precepts touching this point with so much prominence and frequency. In two commands were comprehended love to God and love to our fellow-men. Everything, in which it is ever duty to engage, must harmonize with these. See Matth. 22: 37–40.

As Peace belongs to the chain of virtues, it will accord with love; but carnal warfare will not under any circumstances, for it is an opposite principle, coming from a different quarter, "*even of your lusts*," (James 4: 1,) producing the greatest destruction of human life and happiness of any crime known. Dr. Dick in his "Philosophy of Religion" page 100, estimates the number who had "been slaughtered in war, since the beginning of the world," to be "*fourteen thousand millions*," then "equivalent to the destruction of the inhabitants of eighteen worlds of the same population as ours." This estimate must have been made some thirty or forty years ago. How many millions have been butchered since, later histories will show: enough, we think, to prove to all that war is a crime of crimes—the blackest of all vices—enough to palsy the hearts and hands of savages from lending it their approval. It is attended with the greatest destruction of bodies and souls of men, causing more suffering and waste of treasure than any vice in which man ever engaged. It is therefore the duty of all, and especially of Christians, to take no part in it whatever under any circumstances. And what is greater than all considerations is, that it is in direct opposition to the commands and precepts of Christ. "*But I say unto you, that ye resist not evil*;" Math. 5: 39; "*Love your enemies*," 44th verse. and many others might be cited.

Did not the example of the just accord with Christ's command? "Ye have condemned and killed the *just*, *and he doth not resist you*."

James 5: 6. Whose commands and examples is it proper to follow, the just or the unjust? It is important that the duty be urged upon professed Christians, especially to retain God's word in its purity, and not to pervert its meaning, or let it pass with neglect, as the many are wont to do, by denying its plain truths both in principle and in practice, as in rejecting the little word *not* in plain commands. They really do this when they resist or kill their enemies, or encourage others to do it, whether in self-defence or for any other cause. We are always to trust in God, obey his word, and leave consequences with him, are we not? Then let it be actively and faithfully applied. "*Fear God, and keep his commandments, for this is the whole duty of man.*" Eccl. 12: 13.

God has given us no exceptions when we may kill our fellow-men, or resist with deadly weapons. "The weapons of our warefare *are not* carnal." "*He that said, do not commit adultery, said also, do not kill.*" James 2: 11. If it be wrong to kill our enemies, it must also be wrong to vote for one who might do it, or order the wicked deed to be done. We cannot expect one of defensive war principles to act on peace principles when placed in power, unless his views be changed. Therefore no consistent peace man will deem it safe to vote in political affairs under a war goverment, when the nominee is to be invested with any power to take the lives of his fellow-men, or should claim the right to do it in any case under any deliberate provocation.

Did governments duly appreciate the words of Christ, they would be disarmed of carnal weapons, and in a condition to justify co-operation; but so long as their codes of human butchery are retained, it will be quite inconsistent for Christians to grant them voluntary support, by vote or otherwise giving any approval of their evil deeds of whatever nature. "For he that biddeth ... God speed, is partaker of ... evil deeds," 2 John 11. What deeds are more truly evil than those of war? Nothing has ever competed with such a vile exercise of man's powers, impelled by every war government. Is it not proper for Christians to walk in wisdom's ways? How can war be *one*, if "all her paths are peace?" Prov. 3: 17. Why should the Christian feel to approve any other path or weapons than those "*not* carnal, but *mighty*," alone provided by God himself?

T. F. TUKESBURY.

For the Companion.

Redeeming Love.

Look beyond, and see with an eye of faith, those infinite numbers who stand before the throne of God. The palms in their hands, their white robes, their songs of praise to God, and all the beauties and excellencies by which they are forever surrounded, are purchased by the precious blood of Christ. Away, far beyond the dreary, clouded days of this vale of tears, those redeemed sons of men are pouring forth their anthems of praise in an eternal summer of love. They shout aloud the praises of their Savior God, the Lamb once slain. Away, far beyond the earth, and sun, and moon, and the starry host, the echo's of their swelling notes of praise and joy reverberate, and fill an everlasting day. The eye of the poor, unknown, humble Christian never tires when looking upon the glorious hosts of the redeemed sons of men. Neither does his ear grow weary of their strains of music. The brightest and clearest views of heaven from earth are often beheld by the poorest slaves, who toil with pains and groans at every step of their lives. But the world neither sees nor knows either the Christian or the glories of heaven. Often the most obscure people in the world, have the purest inspirations of hope and joy. They see and are seen of God and angels. Their life is hid from the world with Christ in God. They will soon pass over. And when, at last, they reach that better land: their eyes shall be cleansed, no more will they "see through a glass darkly," "but face to face." Well could David, the sweet psalmist of Israel, when contemplating, even in his time, the endless, boundless love of God, call upon all nature to praise Him to whom all praise belongs. Well may sinners be ashamed of the ingratitude, the irreverence, and the indifference they have brought before Him in return for his loving-kindness and forgiving love toward them. Well may all be ashamed of themselves, and at His command be eloquent with endless praise to Him. There is efficacy enough in the flowing blood of the Lamb once slain to cleanse from all sin. Though the soul is stained with sin, that blood will purify it, and prepare it for heav-

on. It will unconditionally wash and purify whenever it is applied. It will save the vilest. It will save you and me. But we must drink it by coming closely to Christ, even to the historical facts under which he is represented in the gospel. We must transfigure his life in us, and enlarge it by reason and imagination. Our God, in order to save us, is ready and will live in us, if we will live in him. We must not leave him sleep in the Bible all day, week, year, or years long, but take him out with us wherever we go, so that there may be in us an ever-increasing conception of him—a continual expansion of heavenly excellencies, and thus a real living or growing into God. "Behold what manner of love the Father hath bestowed upon us." In the darkest, dreariest hour it causes all hope to return, and in the brightest, loveliest hour it causes all actions done by men or angels to fly away.

JOHN B. GARVER.

Shirleysburg, Pa.

No Home.

No home! What a misfortune! How sad a thought! There are thousands who know nothing of the blessed influence of comfortable homes; merely because of a want of thrift, or dissipated habits. Youth spent in frivolous amusements, and demoralizing associations, leaving them at middle age, when the physical intellectual man should be in its greatest vigor, enervated and without one laudable ambition. Friends long since lost, confidence gone, and nothing to look into old age but a mere toleration in the community where they should be ornaments. No home to fly to when wearied with the struggles incident to life; no wife to cheer them in despondency; no virtuous household to give zest to the joys of life. All is blank, and there is no hope or succor except that which is given out by the hands of private or public characters. When the family of the industrious and sober citizen gather around the cheerful fire of a wintry day, the homeless man in seeking a shelter in the cells of a station house, or begging for a night's rest in the out buildings of one who started in life at the same time, with no greater advantages; honesty and industry built up that home, while dissipation destroyed the other.

In all thy ways acknowledge the Lord.

A Good Rule.

BY ALICE CARY.

A farmer, who owned a fine orchard, one day,
Went out with his two sons to take a survey,
The time of the year being April or May.

The buds were beginning to break into bloom,
The air all about him was rich with with perfume,
And nothing, at first waked a feeling of gloom.

But all at once, going from this place to that,
He shaded his eyes with the brim of his hat,
Saying, "Here is a tree dying out, that is flat!"

He called his sons, Joseph and John, and said he,
"This sweeting, you know, was my favorite tree—
Just look at the top, now, and see what you see!

"The blossoms are blighted, and sure as you live,
It won't have a bushel of apples to give!
What ails it? the rest of the trees seem to thrive

"Run, boys, bring hither your tools, and don't stop,
But take every branch that is falling alop,
And saw it out quickly from bottom to top!"

"Yes father," they said, and away they both ran—
For they always said *father* and never *old man*,
And for my part I don't see how good children can.

And before a half-hour of the morning was gone,
They were back in the orchard, both Joseph and John,
And presently all the dead branches were sawn.

"Well, boys," said the farmer, "I think for my share,
If the rain and the sunshine but second our care,
The old sweeting yet will be driven to bear!"

And so when a month, may be more, had gone by,
And borne out the June, and brought in the July,
He came back, the luck of the pruning to try.

And lo, when the sweeting was reached it was found
That wind-falls enough were strewn over the ground,
But never an apple all blushing and sound.

Then the farmer said, shaping his motions to suit,
First up to the boughs, and then down to the fruit,
"Come Johnny, come Joseph, and dig to the root!"

And straightway they came with their spade and their hoes,
And threw off their jackets, and shouting, "Here goes!"
They digged down, and down, with the sturdiest blows.

And by-and-by, Joseph his grubbing hoe drew
From the earth and the roots, crying, "Father, look, do!"
And he pointed his words with the toe of his shoe!

And the farmer said, shaping a gesture to suit,
"I see why our sweeting brought us no fruit—
There's a worm sucking out all the sap, at the root!"

Then John took a spade with an awful grimace,
And lifted the ugly thing out of its place,
And put the earth back in very short space.

And when the next year came it only is fair
To say that the sweetings rewarded the care,
And bore them good apples, enough and to spare.

And now, my dear children, whenever you see
A life that is profitless, think of that tree;
For out of ten chances to one there will be

Some habit of evil indulged day by day,
And hid as the earth-worm was hid in the clay,
That is steadily sapping the life-blood away.

The fruit, when the blossom is blighted, will fall—
The sin will be searched out, no matter how small.
So, what you're ashamed to do, don't do at all!

For the COMPANION.

This World is not our Home—To the Young.

Oh! when shall we be separated from this world of sorrow? This world is not our home. We do not wish to stay here in this world always; for no lasting pleasure, peace, or comfort can be obtained from it. Those pleasures that it affords endure only for a season, and soon fade away. Yes, those sinful pleasures which the wicked enjoy to-day they may not enjoy to-morrow, and, perhaps, enjoy them no more forever; for we do not know what to-morrow may bring forth. It may bring forth death, and then the pleasures that earth can afford have disappeared and fled from us. We cannot take them with us into eternity. We will have to leave them behind. Then it would be well for us to turn our backs to the world now, and set our faces Zionward, and "run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith," believing "that he is, and that he was a rewarder of them that diligently seek him.

But some will say I cannot leave the pleasures of this world; for my youthful friends and companions will not love me anymore, and they will point the finger of scorn at me and say, "Why is it that one so young should forsake the pleasures which youths so well enjoy?" O listen not to such delusive insinuations. I am young myself; but I find it very pleasant to serve the Lord, and to devote some of my time in trying to do good. Jesus loves the young as well as the old. This world is not our home. Heaven is the Christian's home. How sweet the words, "A home in heaven!" My dear young friends, do you really think if you would obey the scriptures it would make you miserable? and if you were a Christian you would never see any more pleasure? Let me tell you what I know by experience. The pleasures that you now enjoy are fading. The sweetest pleasures are enjoyed by those who obey God. What if our associates do laugh and point the finger of scorn at us? How much more did our blessed Savior endure for our souls! And what does he say? "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."

O my dear young friends, why is it so hard for us to give up this world with its sinful pleasures, since we cannot stay here long? When we die our souls will wing their way to the bar of God; and if we are not prepared we will sink down into everlasting misery and woe. Then dear brethren and sisters, let us one and all try to be more faithful. If all the world would serve the Lord, what a happy world we should then have! Then wickedness would cease, and evil would be practiced no more. If only all that I love would take this step, then would my heart leap with joy, to think that we would all get home to heaven together. Let us from this day forth strive to serve God more and more, is my prayer.

E. E. SHIVELY.

Bourbon, Ind.

For the Companion.

Wisdom.

God, who is worthy to receive all honor in heaven and upon earth, has, after that which he had created after the similitude of his own image had fallen into the sea of carnal-mindedness through a spiritual death, given man endowments to replenish the earth: for, said he, "Thorns and thistles shall it bring forth to thee." Had God not given man this power of mind or reasoning, through which may be obtained worldly wisdom, the earth would remain unfruitful and man would have no preeminence above a beast.

After the creature (man) was made subject to vanity, he could not have possession of the power which God gave him, to have dominion over the works of his hands, (we are the works of his hands). In man comes first the animal, then instinct, then intellect. By a proper cultivation of the latter, the former may, by the natural man, to some extent be brought under subjection, if the development of the mind is not too much neglected. It should be embraced in education which can promote the formation of man, and prepare him for the eternal destiny of his spirit. But this is man's wisdom, and far from being "the wisdom from above" unto which the inspired apostle, Paul, who had gained this world's wisdom to a great extent, did also bear testimony; for after the true light had appeared unto him, he testified that, "the things which were gain unto him, he counted loss, that he might have the excellency of the knowledge of Christ." Phil, 3: 7, 8.

May it then in truth be said that it is a gift of God? And must it be brought to naught, before man can be truly regenerated and become related with his Creator? Yes; because "after that in the wisdom of God, the world by wisdom, (worldly wisdom) knew not God," it pleased God to choose the things that seem foolish to the carnal mind, "to confound the wise." And is it not true as the scripture saith? "For ye see your calling, how that not many wise men after the flesh, not many mighty, not many noble are called, but the things that are despised has God chosen;" Yea, the things that are greatly marred by the carnal mind, to bring to naught things that have an appearance. And thus could he who is of God make the wisdom from above. Even Christ will say, 'Behold! a greater than Solomon is here." For Christ, being the wisdom from above, did far differ from Solomon, who was great in the wisdom of the world.

EMMA C. LANDIS

For the *Companion.*

Pride.

"Be clothed with humility; for God resisteth the proud, and giveth grace to the humble," 1st Peter 5: 5.

Among those sins against which all believers must daily watch and pray, are pride, haughtiness of heart, which break out in words and works. We are naturally proud, as one of the results of the fall; but we must become humble through grace. No person can become Christ's disciple, or be pleasing to God, who does not become humble. Hence all true believers should earnestly pray for humility of heart towards their God, for "he hath showed thee, O man! what is good, and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humble with thy God?" Micah., 6: 8. We will become humble toward God by meditating the grandeur, majesty and glory of God; and reflecting that we ourselves are but worms of the dust, nothing but poor wretched man,

whom God can destroy in an instant. But the Christian acts humbly towards his fellow-men; he remembers that his neighbor is probably much holier and better in the sight of God, and that in the grave he will fall to ashes like the meanest beggar He is consequently humble in his own estimation: He remembers that all his gifts, talents, graces, life and prosperity are not from himself, but God alone, who may soon take it all away from him. Therefore he should not boast of it. To guard against all pride, he must frequently call to mind the example of Jesus, who lowered himself before God, and all his creatures, and cries to us, "Learn of me, for I am meek and lowly in heart." Written in love, by your unworthy brother.

J. H. Meyers.

Centreville, Pa.

For the *Companion*.

Feet-washing.

To prove that feet-washing, as the Lord has given the example, is a Church Ordinance is not my object in view, neither the mode how to perform it, but I feel like saying a few words to the brethren and sisters, on the importance of it. I do not know why it is, but I find it to be so, that, in nine cases out of ten, at our love-feasts our ministering brethren always are trying to prove to the world that it is a command, while numbers of members may sit around the tables, submit to it, but never know why it is done. Perhaps the only reason they have is this, "The Church practices feet-washing, therefore I must also submit to it," and never know the grand reason why we practice it. Why is it that they have no better reason for it? Just because so little is said about this point, that those who do not make the word of God their study will only condemn others for something they themselves never realize any happiness in by observing it.

We wish it distinctly understood, that we, as a Church, practice feet-washing for this grand reason, the Lord, our Savior, who had power to say on what conditions we should be saved, has commanded it. His disciples and followers were always, and are yet, willing to obey all he has commanded. The Savior says, "Ye are clean, but not all." Those that are his true followers in feet-washing will be cleansed from their sins; if there is a Judas in the Church, neither in feet-washing nor in any other washing will he be cleansed, just because the devil has possession of him. But the penitent believer will not only be cleansed but also will feel happy when he obeys the Lord.

You may talk of rejoicing when you have repented of your sins. The jailor and his house only rejoiced after they had obeyed the word of God as preached by Paul and Silas. The Ethiopian eunuch only went his way rejoicing after he had obeyed God according to the preaching of Philip the evangelist. Others may rejoice when they are in error The christian rejoices only when he obeys God according to his word.

Who of you, brethren, who have obeyed the Master where he says, "Wash one another's feet," has not felt happy? Others may say, nothing is in the dead letter. Of course not, but the living letter contains a great deal, even eternal salvation. "My Father has given me a command what I shall do and speak; and I know his command is eternal life." Has he not commanded feet-washing? Has he not given us the example? who then will be so shameless as to say it is not contained in God's will. Well, if others think they can be saved without obeying the will of God, all right; we claim, after we have done all that God commands, salvation is a free gift. Brethren let us show to the world, when practicing feet-washing, that we do not observe it as a fashion, but that we thereby show obedience to him who has commanded. How important to be a christian. May God help to consider.

M. Hady.

Night.

Darkness is on the earth, and even the fathomless waters are covered with gloom. The sailor boy is dreaming of home; and the helmsman is slumbering at his post. Night has wrapped her dark mantle o'er the face of nature, and beautiful flowers stir not at the passing wind. God is keeping midnight vigil over the land and the sea, and his guardian angel hovers o'er the ship, as it courses the mighty deep. To-morrow, the darkness of night will recede before the rising orb, and at the dawn of day thousands will behold the rising sun, and thousands will have gone to their sepulchral rest. Night, beautiful night, in thy solemnity and stillness thou comest kindly upon a tired multitude, and drawest around the tranquil couch the drapery of repose! Meet time for folding of the hands in slumber; meet time for communing with the spirits of a better world; meet time for contemplation. Night is the time for thought, aye, for recounting the events of the past and recording on the tablet of memory the duties of the morrow! Another night may not be ours. Another morn, and our eyes may not open on the glaring light of day. When we lie down, let His praise be in our hearts; for if we should awake our sins may not be forgiven. Night is the time for prayer. Thank Him that he has given us a season of repose, with its darkness and its quiet, that we may the better sink into forgetfulness: not a forgetfulness of the manifold duties which we owe to our Creator, nor the unconcernedness of the varied obligations of life, but we must cease to remember all the injuries we have sustained through malice, and through envy, and we should bury in oblivion all feelings of hatred, of anger and revenge. As we would that our Judge should forgive us our trespasses, even so let us forgive those that trespass against us. The eye that is never closed is his; the sentinel that guards the tower is God. The light of the universe may be eclipsed, and there may be, as in days of old, darkness upon the face of the earth, still he seeth all around and watcheth over every little insect. Night is the time to watch.

Susan Sidle.

Limerick Station, Pa.

For the Companion.

Secret Prayer.

Secret prayer is the golden chain that binds the soul to Christ; and on it swift messages are sent to and fro. When the heart is burdened with sorrow and temptation, it repairs to the secret chamber, and there, at the feet of Jesus, casts the heavy burden; and soon it is borne away on the wings of faith, and joy and peace return to fill the soul. The wisdom, knowledge and glory received through such a holy communion are worth more than all the world beside. Although many times the anxious heart is waiting for an answer to prayer,

when it is sent in a dark cloud, apparently contrary to what was asked; but in God's own time and way it is unfolded, and is more bright and glorious than was expected. Thus blessings are often sent that they may prove more beneficial.

But the golden chain can only be kept bright and free from obstacles by constant use. Since every pure thought and noble desire comes from God, every thought should be a prayer in connection with every duty. If this was the rule of every brother and sister, how many more would be saved by the influence of the light and example which would continually shine forth.

As time is shortened, each hour the vessel of life is drawn nearer and nearer to God, till it reaches the shore where it will glide quietly into the haven of rest, and before the throne the anchor will be cast forever.

Dear brethren and sisters, let us pray for each other, that we may hold out faithful to the end. Let us be very careful that we do not as Judas did to his Lord and Master, when he betrayed him with a kiss.

"I am waiting for the dawning
Of the bright and blessed day,
When the darksome night of sorrow
Shall have vanished far away.

I am waiting for the coming
Of the Lord who died for me
Oh! his words have filled my spirit
'I will come again for thee.'"

SUSAN RABER.

Waterloo, Iowa.

From the Baptist.

THE WATERY WAR:

OR,

A POETICAL DESCRIPTION OF THE EXISTING CONTROVERSY BETWEEN PEDOBAPTISTS AND BAPTISTS, ON THE SUBJECTS AND MODE OF BAPTISM.

BY JOHN OF ÆNON.

And so they wrap it up.—*Micah.*

So Christendom is doomed to feel
The fiery strife of flint and steel,
And parties still will be disputing,
Opposing each, and each confuting,
With verbal warfare and contention,
In growing times, or in declension.

A watery strife of old begun,
Is now more fiercely coming on,
And parties with much haste prepare
To fight the elemental war.

This seems the ground of this dispute.
As near as one can well compute:—

Has Christ enacted all the laws,
Intended for his holy cause;
Or must we search the Jewish code,
To guide us in the Christian road?

Must gospel churches now be made
Of parents and their infant seed;
Or are professing saints alone,
The only subjects Christ will own?

Is't Apostolic or perversion,
That *Pouring*, *Sprinkling*, and *Immersion*,
Are all the same baptismal rite
In substance *one*, and either right?
Or is *immersion* only good,
Exclusively the Scripture mode?

The other note to pitch the tune on,
Is "anti-Christian" *close communion.*

These propositions thus related,
Our subject being briefly stated,
We ask, like preachers, small digression,
Before we come to full discussion.

Sweet charity so much abounds,
And utters forth such pleasing sounds,
Our friends will hold us right, if *we*,
Will to *their banner* quickly flee,
And own a rite of man's invention,
To be Divine, and quit dissension;
And to their shattered, stale tradition,
Resign our creed, with full submission.
But should our feet refuse to move.
It seems as though their blazing love
Would quite consume us with its flame,
And load us all with guilt and shame.
We value friendship, but could wish
To have it in a smaller dish;
And they'd increase our obligation,
To deal it out with moderation;
For while we yet have life and breath,
We beg not to be lov'd to death.

How troublesome this Baptist band
Have always been in every land;
How much they have disturbed the peace,
Of those who wish to live at ease.
'Tis but unlike, that sleepless beds
Have oft supported aching heads,
In fear of this unruly clan,
Who fear their Maker more than man.
Who take the Bible for the guide,
And follow that whate'er betide,
Who have the badness to reject
What others treat with much respect;
Who hold that sinners must believe,
Before the Lord will them receive;
Who wish to let all strife alone,
And Jesus Christ their Savior own.

O wicked Baptists don't you know
What ills you cause where'er you go,
How parsons fear you'll break the peace
Of each enlightened diocese;
And with the Bible rend the *blinders*,
Which now the light so nicely hinders.

How many ways have been invented,
To make you settle down contented,
To make you quit that watery way
In which you always loved to stray:
Yes, priests and princes, fire and slaughter,
Have tried to cure your love of water.

Sometimes you hear the learned assertion,
There are no places for immersion,
Your friends have taken it for granted,
Your geographic skill was wanted;
And kindly for your information,
Have told, to stop your innovation,
That Jordan has a little stream,
To talk of dipping's all a whim;
At Ænon too, and all around,
No dipping places could be found.
What though there was much water there,
'Twas in *small brooks*, you often hear; (*)
Ye Baptists, dare not controvert
What learned men so oft assert.
This country though exceeding dry,
Yet brooks and fountains could supply
Full large enough, 'tis thought for John,
To sprinkle people one by one;
And had he used them sparing too,
As moderns are inclined to do,
These many brooks we make no doubt,
For sprinkling might have long held out.

But lest this dry and brookish proof
Should not be found quite strong enough,
They not unfrequently rehearse,
Suppose the Ancients did immerse;

(*) Since sprinkling came into fashion, criticism, unheard of in all former ages, hath endeavored to derive evidence for a scarcity of water, from the Greek text of the evangelist John, and to render *polla udata*, not *much water*, but *many waters*, and then by an ingenious supposition, to infer that many waters signifies, not many waters collected into one, but parted into many little rills, which might all serve for sprinkling, but not any of them be used for dipping; as if one man could possibly want many brooks for the purpose of sprinkling one person at a time. It is observable, that the Euphrates at Babylon, the Tiber at Rome, and Jordan at Palestine, are all described by *polla udata.*—*Robinson.* So that the Euphrates, the Tiber, the Jordan, according to Pedobaptist criticism, may be nothing, more than little *brooks*, *springs*, and *rivulets*.

Yet as we live in colder clime,
To change the *mode*, can be no crime;
For mercy, you must all have heard,
To sacrifice must be preferred.
Besides, we now are more polite
Than those that walked in gospel light;
With dipping then they might dispense,
But now it causes great offense.
But look again ye ign'rant band,
Behold the great in every land,
Great men, great doctors, fam'd for learning,
Great Bishops, too of shrewd discerning,
Who have retained the infant rite,
And held that sprinkling might be right.
If we are wrong, can any doubt
Such men would not have found it out? (†)
Immersion, too, we're often told,
Expose folks to taking cold,
And many ills our friends resound
Which we as yet have never found.

But now away with old objections,
Which fills the Pedobaptist sections,
These dreadful bug-bears, all have found,
Are nothing more than frightful sound.

Not all their logic, scoffs and flings,
Their witty, or their bitter things,
Can stop the progress of the band,
Though water was as scarce of old,
As many have so gravely told;
Yet now it richly doth abound,
Now dipping places may be found,
And thousands to the floods repair,
To own their Lord and Savior there.
Not all the learning toil and pain,
Of those who treat us with disdain,
Who take the Bible in their hand,
Who feel resolved no more to trample
Beneath their feet the Lord's example,
And finding all their efforts fail,
The rigid Baptists still prevail,
Our friends of late, use all their art in
Maintaining nothing can be certain
About this strange baptismal rite;
Ergo, we all may still be right.

Thus, having tried all ways to still us,
With terror and with shame to fill us,
To prove their own foundation strong,
And that *we* sure are going wrong;
But finding all their former schemes
Evaporate like empty dreams,
Our later writers seem inclin'd
Unless we much mistake their mind,
To quibble, cavil and evade;
To give their old tradition aid;
To show that no specific mode
Is mention'd in the holy code;
One drop, a fountain, or a flood,
To pour, and sprinkle, are all good,
Your mode may differ much from mine,
But yours I own may be divine;
And charity requires of *you*
To make the same concession too.

Since all the Pedobaptists say
Of our immodest, frantic way,
Of shallow Jordan, rills and springs,
Of great men too, and other things,
Cannot suffice to stop believers
From going into ponds and rivers,
At last a wide catholicism
Has been devised to heal the schism.

So when the doubtful sons of Galen,
Perceive their healing art is failing,
And all their *Patents* being spent,
A new catholicon invent.

If John, as many lately say,
Though Luke may lean another way, (‡)
Existed in the Jewish state,
Our friends would please us to relate,
What section in the Jewish book,
Requir'd the work he undertook.

But leaving things of other moment,
To those whose business 'tis to comment,
We can but feel a wish to know
Why John should keep the water so.
If sprinkling might have been the mode, (‖)
Why should he take so long a road?
Or, if he design'd to pour,
Why then to Enon take a tour?
The answer comes as quick as wink,
The man was looking out for drink.
And kindly seeking watering places
"For horses, camels, mules and asses."
The reason seems as clear as day,
As Pedobaptists wisely say,
Why John chose out a watery station,
To do the work he was engaged in.
'Tis plain that multitudes came out
From all the region round about;
'Tis likely too, we lately hear,
Th' encampment lasted more'n a year. (§)
And who but Baptists once could think
That man and beast would want no drink?

This question answered with such ease,
We'll state another if you please.
Admitting John a public cater,
Providing man and beast with water.
And that his mind was more intent
On drink, than on the sacrament,
And having now obtained his end.
And near by Jordan made a stand,
We humbly ask, if 'tis no sin,
Why he should need to enter in?
To this full many have replied,
And here's the answer, cut and dried:
That since the concourse was so poor,
There was not found in all their store,
A basin, pitcher, or a cup,
With which to lade the water up.
'Tis likely *John*, as others do,
Proceeded down a step or two
In *Jordan's* stream, to take a stand,
To do what might be done on land.
But ere we give the subject o'er,
We beg to ask one question more.

Since John was so intent on thinking,
To find conveniences for drinking,
'Tis wondrous strange he had not thought
To bring, or see some one had brought,
Some vessel Jordan's wave to lade in,
Which might have sav'd him tedious wading.
You'd think, to help the water-fetchers,
He'd brought a load of pails and pitchers.

Though old divines could tame the Greek,
And learned what it design'd to speak
Yet moderns find it strangely wild,
They chase it hard through flood and field,
And strive with industry and pain
To overtake it, but in vain.

(†) That the multitude should reason in this way, is not surprising; but that men of acknowledged abilities should think of establishing a professedly Scripture doctrine by such arguments as these, is enough "to amuse one." On what does Mr. Worcester's "fair and invincible conclusion rest, that sprinkling or effusion is Scriptural and valid," but that great men, and a great many of them, for many centuries have practiced it! *Vide* Worcester's Two Discourses, etc., p. 66.

(‡) "The law and the prophets were until John: since that time the kingdom of heaven is preached, and every man presseth into it." (Luke xvi. 16.) Mark speaks the same language, "The beginning of the gospel of Jesus Christ, the Son of God: as it is written in the prophets, Behold I send my messenger before my face," etc. (Mark i. 1-4.

(‖) "It seems therefore to me that the people stood in ranks, near to or just within the edge of the river; and John, passing along before them, cast water upon their heads or faces with his hands or some proper instrument, by which means he might very easily baptize many thousands in a day."—*Gwyse's Paraphrase*, vol. 1. p. 13.

"The Jews in *Jordan* were baptiz'd,
Ergo ingenious *John* devis'd
A scoop, or squirt, or some such thing,
With which some water he might fling
Upon the long extended rank
Of candidates that lin'd the bank;
Be careful *John*, some drops may fall
From your rare instrument on all,
But point your engine, ne'erth less,
To those who first their sins confess;
Let no revilers in the crowd
The holy sprinkling be allow'd."
Salopian Zealot, p. 15.

(§) Ryle's Apology, p. 198.

(*To be Continued.*)

Pious Youth Department.

The Child's Mission.

You've a mission, little one,
Though your life is just begun;
For there's work for all to do
In the world we're passing through.

Many a child has weary grown,
Struggling on through life alone;
Give to such a helping hand,
Guide them to the better land.

Many a one has gone astray
In the dark and sinful way;
Lead the erring, lest they fall,
And show mercy unto all.

Many a heart is crushed with grief;
Gentle words will bring relief;
Wipe away the falling tear,
Prove a loving friend is near.

You may be like angels here,
Making sorrow disappear;
Winning crowns that shall be given
To the faithful ones in heaven.

From the cradle to the grave,
Every precious moment save;
Fill your life with deeds of love—
Treasure bright for you above.

—*Child's World.*

Fragments of Faith.

Some would have the sun set by their watch, and not the watch by the sun; some measure the truth of all doctrines by their own experience, and acknowledge them as true, if their experience attests them.

We seldom trust in God till a desolation comes upon the means. A widow that is desolate trusteth in God. So long as one who is learning to swim can touch the bottom with his foot, he does not trust himself to the stream; and so long as a man can stand on the seconed cause, he does not commit himself to the stream of mercy. Thus the apostle says, "We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead."

If you would believe you must crucify that question, "Why?" God would not have us so full of "wherefores."

Faith, having seated itself upon the high tower and mountain of God's omnipotence and all-sufficiency, hath a great prospect: it can look over all the world and look into another world too. But reason gets upon some little mole-hill of creature ability, and, if it can see over two or three hedges, it is well. Therefore, what pain is it to faith to be tied to reason? Faith can foot it over mountains of difficulties, and wade through wide rivers of affliction; but when reason comes to any affliction that must be waded through, or to any difficulties that must be got over, it cries out, "O faith, good faith! go back again." "No," says faith, "but I will take thee upon my back, reason." But oh! what a luggage is reason to faith!

There is meaning in the word, when we are called to commit ourselves to God "as into the hand of a faithful *Creator*." When you are called to the exercise of faith, you are not to look on God as a potter that works out of clay or other materials, and then look all around to see if there is a supply at hand; you are to look on him as a Creator that works out of nothing, and as a *faithful* Creator who will be sure to do it.

It is with our affliction as with sea-water, it is salt and bitter; but drawn up by the sun into the clouds, it becomes sweet, and falls down in refreshing rain. So take affliction in itself, and it is grievous; but drawn up by the divine love, it becomes joyous, and yields the peaceable fruits of righteousness. If a soul tastes the love of God in affliction, and sees what a loving end the Lord will make, he will find it very sweet, and will say, "I do not see how one twig of this rod could have been spared."

If you want assurance you must turn your eye and your thoughts from these objections that invade your faith. It is said of Abraham that he considered not the weakness of his own body; it was imputed to him for believing that he considered not that which might invade his faith. And so this will be imputed to you for faith, if, when those objections arise, you turn your eye from them unto Jesus Christ.

Suppose you see a company of children playing together for a while, and soon you see them fighting; then you see a man come and carry away one of those children and begin to chastise him; but he leaves the other children alone. Which of these children will you say the man is father of? I leave you to apply it.—*Church Advocate.*

Only a Grain of Sand.

A man who had for years carried an old and cherished watch about him, one day called on its maker, and told him it was no longer useful, for it would not keep time correctly.

"Let me examine it," said the maker; and taking a powerful glass, he looked carefully and steadily into the works, till he spied just one little grain of sand.

"I have it," he said. "I can get over your difficulty."

About this moment, by some powerful but unseen power, the little grain suspecting what was coming, cried out, "Let me alone! I am but a small thing, and take up so little room. I cannot possibly injure the watch. Twenty or thirty of us might do harm, but I cannot, so let me alone."

The watchmaker replied, "You must come out, for you spoil my work, and all the more so, that you are so small, and but a few people can see you."

Thus it is with us, whether children or elders—one lie, one feeling of pride, vanity, or disobedience, may be such a little one that none but ourselves know of it; yet God, who sees all things, knows it, and that one sin however little it may appear, will spoil all our best efforts in his service.

Dress Plainly Girls.

An old man who knows what he is talking about, says: "Girls, let me tell you a stubborn truth. No young woman ever looked so well to sensible men, as when dressed in a plain, neat, modest attire, without a single ornament about her person. She looks then as though she possessed worth in herself, and needed no artificial rigging to enchance her value. If a young woman would spend as much time in cultivating kindness, meekness, mercy, and other good qualities as most of them do in extra dress and ornament, to increase their personal charms, she would, at a glance, be known among a thousand, —her character would be read in her countenance, and there her beauty will be found."

Christian Family Companion.

DALE CITY, PA., Aug. 20, 1872.

A Man who was Determined to do Right.

Some time ago we received a request from a man to know what he owed us, stating that he had long desired to pay us, but had been unfortunate; that he had now resolved to join the church, and wished to know and pay his indebtedness. But we could find nothing against him in our books. He however persisted that he did owe us, and gave such explanations as enabled us to find his name on our subscription books, and sure enough, one dollar was unpaid. This he promptly sent, and now is a brother in the church. O, for such consciences in all our patrons. Would we not have a rush of old delinquents, of one to seven years standing! In looking over our old subscription books, when we sent to everybody on his own account, without farther entry, we find a number of names who are still in arrears. Perhaps this will never reach their eye, but our pocket would feel it if something would touch their conscience, and make them resolve to do right. The brother referred to is proverbial in this office as the man who was determined to do right.

Editor's Diary.

SATURDAY, Aug. 3rd. In the afternoon we attended a counsel meeting at our meeting-house in town. A fair representation of the congregation was present, and different matters were disposed of as the church thought best, if individuals could not just see it in that light at the time. Elders Henry Myers, of Dutchtown, Ills., Jacob Blough, of Berlin, Pa., and Tobias Myers, of Middle Creek, Pa., were with us. Preaching in the evening, so we had a good opportunity of seeing the greater number of our brethren and sisters immediately upon our return.

SUNDAY, 4th. Not being convenient, nor officially necessary, to attend preaching, we did, what we considered the next best work, visited brother Joseph B. Sell's, who moved to this place from Altoona, last Spring, and we had not yet been in his house. Found them in good health and cheerful spirits. Brother Joseph is a minister, is a poor man with a large family, and is doing his best to make an honest living, and we believe he will succeed.

Attended Sunday-school in the afternoon. This was the first time we had been in our school for nearly three months, and we were pleased to see that the interest was unabated. During our absence two German classes were organized, one spelling, and one reading. We joined the latter.

In the evening was our regular appointment for preaching. We had expected one of our elders to be with us, but they failing, it fell our lot to serve. We very much enjoy the privilege of attending meeting every Lord's day evening, but the duty of preaching we would sometimes prefer to avoid. But somebody must do it. Wonder why it is that those who want to preach are not permitted to do it. We sometimes hear it said that such and such brethren would like to preach, and that they are dissatisfied when an election is held and the choice does not fall on them. They think they are specially called to preach. Then again we have known some who were regularly elected, and still would not, and could not preach. Can any one explain the cause of this trouble? It is our opinion that it does happen, and that perhaps not unfrequently, that the voice of the church is not the voice of God. The Brethren are endeavoring to avoid such occurrences; though we fear not always by the best means. For instance it used to be the order among the old brethren, to consult the congregation whether they would hold an election or not. If it was agreed to, then at an appointed time, sometimes a month after, the choice was held. This plan is thought objectionable, as it affords too much time for electioneering; and to avoid which some have run into the other extreme, and hold the election in the same afternoon, and sometimes begin in the same hour, in which it was agreed to hold an election. We think this is a mistake. We believe the members should at least have time enough to retire to their closets, and invoke the guidance of the Spirit of God, that his will may be done. This they should be heartily admonished to do. And the congregation which cannot be trusted with a night's, or a week's time for prayer, upon so important an occasion, is not in order to hold an election at all. We do think that our elections are often too lightly entered upon, and too loosely conducted. The members are not instructed as to their duty. Almost every congregation is annually receiving some members that are not acquainted with our church polity, or customs. These necessarily inquire of their associates, which at once gives opportunity for prompting. Would to God that a reform could be brought about that would bring the right men to the right places.

MONDAY, 5th. Wrote out our last weeks' report, and attended to a number of visitors, among whom were brother Tobias Meyers, and Daniel G. Lint, of Somerset.

TUESDAY, 6th. Wrote a number of letters to correspondents put off until our return. In the evening sister Sallie Buechly, wife, and I, visited Wm. Horner's. Brother William is sick. His affliction began with erysipelas, then turned to dysentery, and he was fearful the next stage might be typhoid fever. He is confined to his bed, but has still strength enough to sit up. He is resigned to the will of God, but has a desire to be restored to health, for

which he has our sincere prayers.

WEDNESDAY, 7th. Observed in our obituary columns, of No. 32, that sister Diehl, wife of brother John Diehl, of Ogle county, Ills., had departed this life. Well do we remember her emaciated form, but submissive countenance, when we bade her farewell, at her own house in May last. What a lifetime of suffering she must have endured, and what a relief to be freed from the body of affliction. The family has our warmest sympathies in their bereavement.

SATURDAY, 10th. This morning we have the sad intelligence of the death of our dear brother WILLIAM HORNER. He died early in the morning. See particulars in the obituary department. Oh! how uncertain is man's life. Only a few days ago we were at his house, by his bedside, and although he was sick, neither he nor we had fears that he would so soon be summoned away. In the death of brother Horner the Church has lost a useful and beloved member, and this office a warm friend and supporter. Peace be to his ashes.

Dr. P. Fahrney and his family, of Chicago, arrived by the noon train. For want of association, sister Fahrney did not enjoy living in Chicago, and if our mountain city can offer anything more attractive, we have good hopes of having them become citizens of the place. And still there is room for as many more good people as may be pleased to come among us. In the meantime Dr. P. Fahrney's Medicine Business will be conducted at Chicago as heretofore, without interruption.

SUNDAY, 11th. We were confined to the house nearly all day and evening on account of headache. There was preaching at ten o'clock, the funeral of brother Horner at three, and preaching again in the evening, all at our meeting-house; but we could not attend. We had especially a desire to attend the funerak

MONDAY, 12th. We are still too unwell to be of much service in the office, but are more hopeful. Our usually quiet town was treated with the sound of a brass band. At first we thought it was some patent medicine vender; but were told it was gotten up to lead off an expedition to Mechanicsburg, to dedicate the Mineral Springs. We suppose the band was intended to awaken and excite the farmers along the road. Perhaps somebody will be called to take stock in the Mineral Spings Company, or something of that kind. *Perhaps* it will pay to do so. We should be pleased to learn that there is something real in the enterprize at Mechanicsburg. Who knows about it?

TUESDAY, 13th. Feel much better in the morning. Are able for duty, and endeavoring to discharge it.

Missionary.

Our readers will remember "A Proposition," by M. J. Thomas, published in No. 27. The object of that proposition is to raise a missionary fund. We were somewhat slow in acting upon it; but as a number of names were sent in, we have been obliged to open a list, and are now prepared to receive and enter all the names that may be sent us. The following is the plan with a little amendment:—

Let all who are willing to pay one dollar into the fund, send in their names, signifying that fact, and their names will be entered on the list.

If any are willing to pay two, five, ten, or more dollars, they can specify the amount, and it will be placed opposite their names.

When one thousand names are entered, it is to be announced through the COMPANION, and then those who are on the list shall send the amount they agreed to pay to the editor of the COMPANION, or to some person named by him.

When five hundred additional names are placed on the list, the fact is again to be announced, and the money to be sent in, and so on.

The fund thus raised is to be deposited in bank until next A. M., when it may be drawn and appropriated as wisdom shall dictate. Who will give us the best, most efficient plan?

Now, brethren and sisters, here is an opportunity for you to appropriate some of your means to the dissemination of the pure gospel. Many of you have, for a long time, felt desirous to do more in that direction than has heretofore been done. Now the way is open, and it is to be hoped that your professed zeal will manifest itsself by active co-operation in this work.

It would be well for some brother or sister in each congregation to solicit names and send them in; but no one should send the name of any that he is not willing to vouch for.

We will occasionally report the number of names on the list, so that those interested may know what progress is being made. We now report names. J. W. B.

Brethren's Almanac.

Brethren and sisters, what shall we put in our Almanac for 1873? Shall we go to the trouble of ciphering out beforehand what kind of weather we are going to have next year, or will you wait and see, and save us that trouble, and enable us to devote that space to more certain prophesying?

And those Catholic holydays, do you want them all inserted, or will you be satisfied to spare us that useless work. Would it be any more idolatrous to insert the birth days of the great men of our own church, than that of the church of Rome? Speak for yourselves. Of course, New Year, Easter, Pentecost, Fourth of July, and Christmas, must be marked. And then those signs of the Zodiac, are they really necessary in a Christian Calendar? Have really the distant, and visionary planets, so much influence upon us that it is necessary for us to know all their imagined movements aforetime? Of

course we want to make an almanac that will sell, but we would love to leave it as free from superstition as possible. How much can we bear brethren? What effect had Braefogle's "Pow Wow" article, in this year's almanac, on our minds?

Then again: What kind of reading matter shall we have? Who has an anecdote of some old pioneer in the brotherhood? Or a remarkable circumstance? Something very new, or very old, or very good?

And do not forget the list of ministers. It wants to be revised. We wish all our readers to consider themselves a committee of revision. Send us the names and addresses of all who are not now found on the list. Do please attend to this matter brethren. We desire to have the list as complete as possible. We have already sixty names not before on the list, and we believe there are many more that should be on. Then there have been removals, deaths, silences, &c. These we wish to correct. Let us know them, brethren.

The place and time of having District Meetings, for 1873, with all necessary particulars, is also considered proper information for its pages.

A brief biographical sketch of ministers who departed this life during the present year, or previous years, would be acceptable.

And for all of the above we are now ready and waiting. Please keep almanac matter and other matter on separate papers.

Brethren's Tune and Hymn Book.

This work so long looked for is now nearly ready for delivery. It will contain all the hymns in the Brethren's Hymn Book, numbered in the same manner, with a tune, in character notes, on the same opening with the hymn. The book will only be about twice as large as the Hymn Book, and will cost, in sheep binding, by the single copy, post paid, $1.25. By the dozen, by express, $10. We are now ready to receive orders, and as soon as the books are delivered from the bindery, they will be shipped in rotation as they stand in our order book. The prices above given are for cash accompanying the order. Do not forget that we need the money.

Change of Form.

We have for some time been considering the propriety of changing the form of our paper from the octavo to the folio form. That is, to put the COMPANION out in the common newspaper form, so that by one opening, you will have the whole side of the paper before you for reading. And now we wish to lay the matter before or readers for their consideration, and unless there will be too much objection to the movement, the change will go into effect with the beginning of next volume.

The reason for the change is:

First. Convenience in making up. It is sometimes quite troublesome to arrange the matter in our paper, in departments, as we would desire to do, and occasionally, it becomes impossible to do so, and matter is crowded out entirely, and others must be set up, thus delaying the paper and confusing the office.

Second. Covenience to the readers. Many of our readers find its present form inconvenient. To be read conveniently they should be stitched and the leaves cut open at the top and sides. This requires more trouble than most readers are willing to go to. Consequently they are either unfolded, or cut open with a finger, or a pencil, and often badly torn. The folio form will be convenient to all.

Third. The folio form will be more convenient for enlarging whenever we feel able to do so, as we can add a few inches to the bottom or a column to the sides.

Another argument in favor of the change is, that in that form we will give as much more reading, as would fill at least two pages of the present form, besides giving us more room for advertisements.

The only objection we have, or that one can positively have, to the change of form, will be the inconvenience of binding. And we agree this is an important consideration, and the only one that has hitherto detained us from proposing the change. But we think we have fairly met this objection. Our paper is being published more especially for the benefit of its patrons, and its present readers (and in many cases it will have no other). It should therefore be issued in such a form as is most convenient to them. If there are those who wish to preserve the papers for future generations, it may still be done, with a little extra expense, though not with as much convenience to the reader.

Now, brethren and sisters, and friends, let us hear from you, pro or con; and especially pro. Where there is no special objection, silence will be taken for consent. But where there is much preference we would be pleased to have it made known, and that at once. We do not propose to defer the decision of the matter until the present year is up. We wish to announce the new form with the prospectus for 1873 if it will be adopted. What have you to say?

Answers to Correspondents.

J. C. LEHMAN: The money was credited to you on our book, but we made a mistake in our acknowledgment.

P. J. BROWN: We neglected to put the No. of box on the address of Samuel Detwiler's paper; but the papers have been sent and he can get them at the office.

AARON DIEHL: Yours of June the 1st arrived during our absence, and for that reason was not answered sooner. We cannot enter into a private correspondence such as you propose. It is a matter in which the public is equally interested with ourselves.

SIGNS OF THE TIMES.

The Family of Nations.

"Family of nations." This is a phrase of rich and most charming significance. Its frequent use by jurists, diplomatists and statesmen, and by writers and speakers who treat of the relations of nations to each other, is one of the most hopeful "signs of the times." It indicates that, in the progress of society and the advance of intelligence and Christian civillzation, the moral personality of nations has come to be recognized. It is an acknowledgment of the great fact that nations constitute a fraternity, and, that it is their duty and conducive to their true interests to regulate their conduct toward each other by the golden rule; by the same rule that secures prosperity and happiness of the family.

True it is, mountains interposed have made enemies of nations, that had else like kindred drops been mingled into one. True it is, lands intersected by a narrow frith have abhorred each other. But lo! the marvelous enterprise of this age has leveled or tunneled the mountains. It has bridged the rivers and chasms. It has underrun the firths and the oceans with submarine cables. It has virtually swept away the barriers that once shut the nations in from a knowledge of and intercourse with each other. By the invention of the electric telegraph, steam machinery and man's wonderful mastery over the very forces of nature, the world has been brought together. Nations that were once remote from and strangers to each other, have been brought into proximity and familiar acquaintanceship.

Into ever clearer view is emerging the great truth, that all nations of men that dwell on the face of the earth, are made of one blood. It begins to be understood that all men compose one universal brotherhood. It is now seen that whatever benefits and exalts, or injuries and degrades one member of this family of nations, benefits and exalts, or injures and degrades all the rest. It is as true of the family of nations as of the charmed household circle, that "whether one member suffer all the members suffer with it, or one member be honored all the members rejoice with it."—*Advocate of Peace.*

A Statesman's Verdict.

In his words of congratulation to his colleagues composing the Tribunal of Arbitration at Geneva, the President Count Sclopis, used the following language: "The assemblage of this tribunal signifies that a new direction has been given to the impulse of ideas governing the policy of the nations most advanced in the path of civilization—a direction which prevails over the tendencies of the ancient system of routine which induced to disastrous wars, and thus places the interests of our common humanity above that of a mere temporary policy." These are the deliberate expressions of a statesman and jurist, distinguished for his broad and liberal views, his profound scholarship in public law, and the beneficent influence he has exercised on the laws and politics of Italy; and they should, therefore, outweigh whole volumes of inconsiderate criticism, such as many English and American journals have uttered on the Washington Treaty during the recent "contentions" about the "indirect claims." A lamentable proportion of the criticism referred to seemed to be inspired by a desire to gain transient advantages for political parties, rather than to support and encourage the efforts of the two nations "most advanced in the path of civilization" to settle an irritating and threatning controversy by peaceful means, instead of resorting to a destructive war. The words of Count Sclopis should be carefully noted, and held in rememberance by every one who has turned his attention to what is the true meaning of "war," as a device for settling political or national difficulties. We refer now to its meaning for the great body of the people of a country involved in a war. For these it means the breaking up of their business and their homes, families deprived of their natural protection and support, distress and death and sorrow for husbands, sons and brothers slaughtered; widowhood and orphanage, scarcity and high prices, heavy exactions for the support of armies during the war, and equally heavy taxes for debts, pensions, and extravagance after the war; waste of life blood, the energies and the industry of their country. It would be difficult to find an end to the catalogue of cost, and every item of the cost has to be paid at last by the body of the people. It is therefore, for the masses of the people to cherish the words of the President of the Tribunal of Geneva, and to give their best encouragement and support to the Treaty of Washington. This Treaty is the first fruit of seed that has heretofore been scattered upon barren or inhospitable soil. All the efforts of the world's philanthropists and of innumerable peace congresses and conventions had passed without practical or visible results. Even the notable effort of the Paris Congress of 1856, promising as it was, failed as to the main point. It remained for the treaty of Washington to set the grand example of two powerful nations appealing to law and reason and equity instead of bloodshed and slaughter. The exact truth was declared when it was said in the British Parliament that "the Treaty is an example to all other nations." We do not of course entertain the belief that the success of this example will put an end to war even among the nations regarded as "civilized." Some nations will doubtless continue to be involved in war as it suits the purposes, the ambition or the passions of their rulers, and the nations assailed will have no recourse but to defend themselves by arms and battles. But it will put a stop to some possible wars, and operate as a check upon some nations and their governments, Hereafter every government contemplating war must hesitate, and no government responsible in any degree to an educated, intelligent people will dare to make unnecessary war, or to engage in purely aggressive war, unless it feels sure of the sympathy of the body of the people.—*Phila. Public Ledger.*

Romish Schools.

Upon a basis furnished by the publications of Catholicism, there are to-day at least 250 schools or convents for young ladies in this country, and 50,000 pupils are in attendance. It is safe, I think, to say that one-half of this number are from families not in sympathy with the propagandism of the Roman Church. In some of these schools three-fourths, and in one, four-fifths were from Protestant families. But reasoning upon the fraction one-half, there are 25,000 young women in these schools who are being manipulated, as adroitly as human ingenuity can invent, in the interest of the Romish Church.—*Dr. Bugbee.*

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Answer to Brother George W. Burkhart's Reply.

Dear Brother, your reply in COMPANION No 24 is thankfully received, hoping, as you say, you differ in love; that is all we want. It seems you differ with me in your opinion on the subject I had written on, and that my explanation on Matth. 12 : 27, differs a little from the general tenor of the scriptures. The point in which we differ is this, I said, others cast out devils that were not followers of Christ. You say, no one can perform miracles that is not a genuine follower of Christ. Now I will try again to see if I cannot substantiate my reasoning or opinion on scriptural ground. In my explanation I had reference to Mark 9 : 38, "Master we saw one casting out devils in thy name, and he followeth not us; and we forbade him." Now there is no doubt in my mind that the disciples had a conversation with him, and if they had found that he was a disciple, they would not have forbade him. When we get into conversation with a man or woman, it will not take us long to find out whether they are of our number or not. Our Savior said, "Forbid him not; for there is no man which will do a miracle in my name, that can lightly speak evil of me." This is no proof that he was a disciple. How many men have we got in this, our day, that will not speak evil of Christ under any consideration? They tell us they love the very name of Christ; but when it comes to the point that they shall confess him before men by obedience to his commands, they shrink back and will not have Christ to rule over them. Do we call such men disciples, or followers of Christ? I think not.

Further, I had reference to Matth. 7 : 22, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name did many wonderful works?" Here you say, if I read the 23 verse I will find out that none of these hypocrites did so. "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Here I can see no contradiction. Our Savior does not say to them, they did not do it. No he does not even call them hypocrites; he does not accuse them of telling a falsehood; but he says, "I never knew you." This proves that they were none of his. "Depart from me, ye that work iniquity" proves that they had done what they said. They were workers, and not idle men; but they worked iniquity. I think this is the very class of men our Savior foretold us of in Matth. 24 : 24, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Therefore the warning of our Savior, "Take heed that no man deceive you." If Satan can make us believe once that none but genuine followers of Christ can or will perform signs and wonders, he has gained his point, and he will have little trouble to deceive us, and lead us astray through the instrumentality of these men. Satan transformed himself into an angel of light. "No marvel," says Paul, "if his angels transform themselves into preachers of righteousness." Under these transformations all these signs and wonders will be performed; therefore I say again in the language of our Savior, "Take heed that no man deceive you." Farther, you say I have failed to read Acts 19 : 15—16, or I could see that those vagabond Jews I had reference to, did not cast out evil spirits for sport. Here you misunderstand me. I did not say that they did cast out evil spirits, Acts 19 : 13 don't say so, I said, I think they did for sport what they did do, that is to call over them which had evil spirits the name of the Lord Jesus. 15th and 16th verses don't contradict my opinion that they did it for sport, neither does it prove yours that they did it for mockery; it only proves to us that they were no disciples, and that they were punished or rebuked for their doings, for they fled out of that house naked and wounded. I for my part can see no bearing on Mark 9 : 38—40, or Numbers 11 : 26—30. But for more proof that miracles were performed without the power of God. Moses by the power of God did miracles before Pharaoh. When Pharaoh called together his magicians they did the same with their enchantments, but not by the power of God. But yet I don't understand that doing miracles was only a labyrinth that any one could do it; even Pharaoh the great king could not do it. Neither do I understand that doing signs and wonders now is only a labyrinth that any one can do it; but in the language of our Savior many will do it and that without the power of God. Therefore I say once more let us take heed that no man deceive us. Dear Brother, I have written these few imperfect lines for your reflection, hoping if you are not benefitted by it, it will do no harm, and if you still think my reasoning differs from the tenor of the scriptures, I am ready for correction.

Yours in love,

JOHN HAMMER

Arrendtsville, Pa.

WHITE ROCK MOUNTAINS,
Jewell Co., Kansas.

Dear Brother Henry: We have lately had a visit from Brother Michael Forney, who is on a mission of love, visiting and encouraging the scattered members of our brotherhood out here on the western frontier. Think, brother Henry, of an old standard bearer of 62 winters, travelling, afoot, around the picket lines, hard by the borders of Zion. Then think of your fishing parties averaging half a fish to the man, with carriages and complete outfit of rigging and tackle. At the word of the Master Brother Michael let down the net, and we have ten more members than we had before. Fishing on the borders is not only attended with better success, but—is it health you are seeking? We have pure air, well ventilated houses, hard beds, coarse diet, and stiff springs under our buggies. Add to this the exhilaration of preaching to a people hungering and thirsting for the word of God, and you have enough to make a man "run and not be weary, and walk and not faint." We now number about 50 members in Republic and Jewell counties. Brother Forney will next visit brother Hime's, and the scattered sheep in Russel Co; then to Abilene, in Dickinson county, and thence homeward.

Several brethren have written letters of inquiry, and signified their intention to visit us this fall, and settle here if we have land, water

wood, coal, health, climate, &c., &c., &c., to suit them, and preaching enough to keep them busy. Now to such I have an important word in conclusion. It is this: on the 7th and 8th of September, we have a communion meeting at the house of brother Richard Miller's, on Mill-creek, in Republican county, Kansas. On the 10th and 11th of September, we have another at the residence of brother Edwards on Elk Crreek, Republican county, Kansas; and the 14th and 15th another at the house of brother Allen Ives, Burr Oak, P. O., Jewell county, Kansas. Now here is a chance, brethren to come and see the country for yourselves, and make yourselves useful too. A hearty invitation is extended to all, whether laboring brethren or others, we have a prospect that there will be more added to the church, and desire to have our meeting made as interesting as they should be. Affectionately.

J. L. SWITZER.

Reply to Leah Crouce.

In No. 29 Leah made an attempt to prove that hell is the grave, but in vain, I think. I am not fond of controversy, but when I see a thing so misrepresented, I feel that it needs some attention.

We read, "There was a certain rich man, which was clothed in purple and fine linen, and fared sumtuously every day. And there was a certain beggar, named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs that that fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by angels into Abraham's bosom: the rich man died also and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Luke 16: 19—23.

Now if the grave is hell, then the rich man opened his eyes in the grave, and the grave must be a place of torments. To look at the word itself it is most unreasonable. Verse 24th, "And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my parched tongue for I am tormented in this flame." If hell is the grave, then the grave is a place of torments and of fire. I have five places yet to prove that hell is not the grave, which I will do if necessary.

DAVID ULREY.

Hilton, Ill:

District Meeting of Southern Ill.

Notice is hereby given to the brethren and sisters, that, the Lord willing, the District Meeting for the Southern District of Illinois, will be held in the Ottercreek church, at the Pleasant Hill meeting-house, three miles southwest of Virden, Macoupin county, Illinois, begining on Monday, the 14th of October. Also a communion meeting at the same place, on Saturday before the District Meeting, to which the usual in vitation is given. Appointments for preaching will be made in the neighborhood as early as Thursday evening before, and brethren from a distance are requested to fill them. We hope, therefore, that a sufficient number of ministers will respond to this request, so as to make those meetings interesting and profitable. Those coming by railroad can stop off either at Virden or Girard, where they will be met by the brethren. By order of the church.

DANIEL VANIMAN.

The Brethren of the Fairview branch, in Appanoose county, Iowa, the Lord willing, will hold their love-feast on the third Saturday in October. The meeting will be at the meeting-house 2¼ miles south of Unionville. The usual invitation is cordially extended.

JOSEPH ZOOK.

The Brethren in the Big Creek congregation, Richland county, Ill., have appointed their love-feast meeting at the house of Elder Michael Forney, 8 miles east of Parkersburg, commencing Saturday, October 19th, at 2 o'clock P. M., and continue over Sunday. The usual invitation given to the brethren and sisters everywhere. By order of the church.

SAMUEL M. FORNEY.

Our communion meeting will be at brother John Burges's, on the 14th of September, preaching at ten o'clock Also preaching next day. This meeting will be about four miles south of Shanesville, Tuscarawas county, Ohio. We extend a hearty welcome to all who desire to be with us.

JOHN NICHOLSON.

If the Lord will, we anticipate having a communion meeting in the Red Bank congregation, Armstrong county, Pa., on the evening of the 7th of September. Meeting to commence on Thursday evening, the 5th. We give a general invitation to all, and a special invitation to the ministering brethren. Elder C. G. Lint and J. W. Beer are to be with us on that occasion—God willing.

J. W. HETRIC.

Oakland, Pa.

The brethren composing the Whitesville branch, will hold their love-feast, if the Lord is willing, at the house of brother Daniel Glick, in Andrew county, Mo., on the fifth of October, commencing at four o'clock P. M. The usual invitation is extended. We think it prudent, for some of the ministers to arrange their matters so as to remain with us a few days and preach for the Lord, as much good might be accomplished here. Please think of this, brethren, before starting. Those from a distance desiring to be with us, can address brother Daniel Glick, Flag Springs, Andrew county, or J. B. Bashor, Whitesville, Andrew county, Mo. By order of the church. SAMUEL BASHOR.

The Brethren expect to hold a communion meeting, the Lord willing, commencing on Saturday the 17th of August, at 5 o'clock P. M., in Pleasant Grove church. The meeting will be held in Brother John H. Ayers's barn, Miami county, Kansas. This notice is more especially for brethren who intend to come into our country from the East about that time. They may probably make it suit to be with us. The brethren and sisters are invited to be with us, and particularly ministering brethren. By order of the church. GEORGE MEYERS.

Queries.

Some one wishes to know our authority for not pronouncing a "Blessing," or "Benediction," upon the congregation at the close of our meetings. I would like to hear the views of some of our fellow-members upon this subject.

A friend also wants to know our authority for not keeping the seventh day of the week instead of the first. Also wishes to know where the change was made from the seventh to the first day, and by whom.

L. ANDES.

Notice.

The brethren in Jewel Co., Kan., are anxious to know the whereabouts of Brother Jacob B. Shirk. Information to be addressed to Allen Ives, Burr Oak, Jewel Co. Kansas.

M. FORNEY.

Information Wanted.

Brother John Bowman, Cornelia, Johnson Co., Mo., wishes to know the address of James D. Bowman and Joseph C. White.

Announcements.

LOVE-FEASTS.

Clinton Co., Mich., at the Baker schoolhouse, 3½ miles south of Shepherdsville, Sept. 14.

Grundy Co., Mo., at the house of brother William Robert's, Sept. 14 and 15.

George's Creek congregation at the Grove meeting-house on the 14 and 15 of Sept.

4½ miles northeast of Marshall own Iowa, on the 13th of September.

Stony Creek congregation, Ind., Oct. 11th commencing at 10 o'clock.

Plum Creek congregation Pa, Aug. 10th. To commence in the evening.

Bush Creek St. Clair Mo., October 5th.

The Nettle Creek congregation, Wayne county, Ind., on Friday, the 20 of September. To commence at 10 o'clock.

The Yellow Creek congregation, Wayne county, Ind., October 10th at Jacob Lint's.

The Mississinawa Church, Delaware county, Ind., August 21st.

Cowanshannock district, Armstrong county, Pa., on the evening of October 12th.

Walnut Creek church, Johnson county, Mo., September 14th.

Grand River church, Henry county, Mo., September 17th.

The Brethren in Stony Creek Congregation intend holding a love-feast on Friday, October the 11th, commencing at 10 o'clock A. M., four miles east of Noblesville, Hamilton Co. Ind.

D. B. Heiney.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Shirleysburg, Pa., on the 20th of July, in the Aughwick congregation, Huntingdon county, Pa., SARAH ELIZABETH, daughter of friend Thomas and sister Elizabeth Giles; aged 8 months. Funeral services by brother R. M. Wakefield and others.

John B. Garver.

In the Durben Run congregation, Hocking county, Ohio, July the 31st W. B. BEERY, son of David and sister Susan Beery; aged 1 year 11 months and 14 days. He has crossed to the other side to meet those who have gone before.

Funeral services by the writer, from Luke 18: 15—17.

Michael Moore.

In the Yellow Creek congregation, Bedford county, Pa., July the 22nd CORA infant daughter of brother John F. and sister Justina Hetrick; aged 3 months 19 days. Funeral services by the Brethren.

In the bounds of the Middle congregation, Elkhart county, Ind., August 5th, brother BENJAMIN W. COPE; aged 34 years 10 months and 28 days. Funeral services by brother M. N. Hess, from first Cor. 2: 9.

J. C. Lehman.

In Richland county, Ohio, April 17th brother DANIEL FOX; aged 86 years 7 months and 3 days. He was a member of the church some years. Born in the state of Maryland and raised in the state of Pennsylvania. Came to Ohio in 1831, and was married to Elizabeth Baker, Nov., 17th, 1836. Leaves a wife and six children to mourn their loss. Only one of the children belongs to the church, Elder Samuel J. Burger's wife. Funeral services by the writer, assisted by brother Keller and Price, to a large concourse of people.

John Nicholson.

In Eaton county, Michigan, July the 6th our dearly beloved sister SUSANNA KEPNER, wife of Jacob Kepner, and daughter of John and Fanny White of Medina county, Ohio. She was born and raised in Ohio. Aged 29 years 8 months and 16 days. She was a member of the church, and always manifested a great interest for its welfare. We greatly feel her loss. Her disease was dropsy and febrile tumors. Her suffering was great, but she bore it all with patience, and said she was willing to leave this world of sorrow, for she felt sure of a home in heaven where there was no sorrow and pain. She selected the 643, 644, and 645 hymns to be sung at her funeral. She leaves a sorrowing husband and two little boys, with many sympathizing friends, to mourn her untimely death. Funeral services by Elder Nickson, from Job 14: 1.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

J. F. Rudy	60	K. Brenizer	3 75
D. F. Eby	10 00	S. C. Bastor	1 50
John Bowman	1 00	J. Highbarger	1 50
C. R. Paige	50	D. L. Miller	5 00
Isaac Book	60	D. M. Wingert	1 25
E. J. Meyers	1 00	R. Myers	10 00
H. S. Garst	1 25	H. Gochnour	1 25
S. M. Forney	12 35		

Advertisements.

WE will admit a limited number of select advertisements at the following rates.
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

Essays.

Treating against War and various other vices and erors. Price 60 cts. Address
T. F. TUKESBURG,
Brentwood, N. H.

DR. U. M. BEACHLEY'S
FAMILY MEDICAL DEPOT.
OFFICE AND DRUG STORE,
ON MAIN Street,
DALE CITY, Somerset Co., Pa.

SALEM COLLEGE.

The fall term of Salem College, will open for the reception of any number of students, from all parts, on the 4th of September, 1872.

Ample accommodations and thorough instruction will be given all students, who connect themselves with this College. Good Board can be obtained in good families at $2 50 to $3 00 per week; or students can board themselves at $1 25 to $1 50 per week, as numbers have done with the consent of the faculty. Special care will be given students who are far from home.

For Catalogues, Scholarships, and full particulars, address.

SALEM COLLEGE,
8-30-tf. *Bourbon, Ind.*

1780 1870

ARE YOU AFFLICTED OR SICK?

Use Dr. Fahrney's Blood Cleanser or Panacea.

An Alterative and Cathartic, or Tonic and Purge combined, for diseases arising from bad blood; such as Costiveness, Dyspepsia Sick Headache, Liver Complaint, Jaundice, Erysipelas, Worms, Chills and Fever, Scrofula, Pimples, Tetter, &c. TRY IT.

Established 1780 in package form. Established nearly 20 years ago in liquid form which was brought to its present state of preservation and perfection some years later, by Dr. P. Fahrney, Chicago, Ill's, who conducts the trade west of Ohio Great reputation! Many Testimonials! Ask for that prepared at Waynesboro, Pa., and Chicago, Ill's. Beware of imitations. Genuine retails at $1.25 per bottle. Druggists and Medicine dealers sell it.

Dr. P. Fahrney's *"Health Messenger"* gives the history and uses of the BLOOD CLEANSER testimonials, and other information, sent free of charge. Address

Dr. P. Fahrney's Bros. & Co.
WAYNESBORO, Pa.

Pittsburg, Washington and Baltimore R. R.

TIME TABLE.

Commencing Monday, June 10th, 1872.

EASTWARD.	Thro Mail.	Confluence Accomm'n.
	A. M.	P. M.
Pittsburgh	6.00	3 20
Broadford Junct'n	9.20	6.36
Connellsville	9 35	6.50
Confluence	11.10	7.55
Mineral Point Junc.	11.52	7.19
Dale City, (Meyers'	P. M	
Mills Station	12 22	7.58
Bridgeport	1.17	9.10
Cumberland	2.00	10.00
Baltimore	8.55	
Washington	9.50	

WESTWARD.	Thro Mail.	Con. Ac'n	Confl'e Acco'n
	A. M.	P. M.	
Cumberland	8.55	4.50	
Bridgeport	9.43	5.37	
DALE CITY	10.54	6 45	
Mineral Point	11.30	7.16	
	P. M.		A. M.
Confluence	12.40	8 05	5.15
Connellsville	2.15		6.30
Broadford	2.25		6.36
Pittsburgh	6.10		9 50

Educational.

The second year of Pleasant Hill college, Warsaw, Ind., will begin September 4th, 1872, in which a thoroughly practical education will be given in Academic and Collegiate Studies.

Brethren's children are expected to attend our weekly Religious Meetings.

Ladies and gentlemen are admitted on equal footing.

O. W. MILLER, *Pres't.*,
Warsaw, Ind.

L26-tfd.

Vandalia Route West.

Twenty-three miles the shortest. Three express trains leave daily, except Sunday, for St. Louis and the West. The only line running Pullman's celebrated Drawing-Room Sleeping Cars from New York, Pittsburgh, Columbus, Louisville, Cincinnati and Indianapolis, to St. Louis, without change. Passengers should remember that this is the greatest West Bound Route for Kansas City, Leavenworth, Lawrence, Topeka, Junction City, Fort Scott and St. Joseph. Emigrants and families, who are seeking homes in the rich valleys and the fertile prairies of Missouri, Kansas, Nebraska and Colorado, take notice this is the cheapest and the most direct route. This line has facilities for transporting families to the far West not possessed by any other line. Save time and money. Tickets can be obtained at all the principal Ticket Offices in the Eastern Middle and Sothern States.

C. E. Follett,
General Pass. Agent, St. Louis.
Robt. Emmett.
Eastern Pass. Agt., Indianapolis.
John E. Simpson,
Gen. Sup't., Indianapolis.

HOW TO GO WEST.

This is an enquiry which every one should have *truthfully* answered before he starts on his journey, and a little care taken in examination of Routes will in many cases save much trouble, time and money.

The "C., B. & Q. R. R." running from Chicago, through Galesburg to Burlington, and the "I., B. & W. Route," running from Indianapolis, through Bloomington to Burlington, have achieved a splendid reputation in the last two years as the leading Passenger Routes to the West. At Burlington they connect with the B. & M. R. R. and from the great Burlington Route, which runs direct through Southern Iowa to Nebraska and Kansas, with close connections to California and the Territories; and passengers starting from Blair county, on their way westward, cannot do better than to take the Burlington Route.

This Line has published a pamphlet called "How to go West," which contains much valuable information; a large correct map of the Great West, which can be obtained free of charge by addressing the General Passenger Agent B. & M. R. R., Burlington, Iowa.

For Sale at this Office.

Theodosia Earnest: Vol. 1. the Heroine of Faith; Vol. 2, Ten Days' Travel in Search of a Church. Price $1 60 per volume, or both volumes at one order 3 00. postage prepaid.

Grace Truman, or Love and Principle, Price $1 60, postage prepaid.

Jenkins' Vest-Pocket Lexicon an English Dictionary of all except *familiar* words, omitting what everybody knows, and containing what everybody wants to know. Price 75 cents, postpaid.

The Song-Crowned King.—A new singing book set in character notes. 144 octavo pages, bound in boards. New and old tunes. Price 60 cents. $6.00 per dozen.

The Christian Harp, containing 128 pages of choice hymns set to music in character notes. Price per single copy, post paid 35 cents. $3.00 per dozen.

The Harmonia Sacra: A compilation of CHURCH MUSIC Much care has been taken in the arrangement of this work, and in the adaptation of the words to the music; and the work contains such a variety of *metres*, that a tune may be selected for almost every hymn in the Hymn Books of the different denominations. Price $1 40 per single copy or $14 50 per dozen, by mail, postage prepaid, or $12 00 per dozen by express.

New Hymn Books.

PLAIN SHEEP BINDING.

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For the *Companion*.

I Have no Father Now.

BY LOVINE H. BURKHART.

I have no father now! he's cold in death's embrace,
The winding-sheet has hid from view that dear, old, smiling face;
The coffin lid now holds him fast, the clods down on it fell;
He's left us all to mourn his loss, yet God doth all things well.

I have no father now! tears will unbidden flow,
To think that one I loved so well has left me here below:
That never more on earth can I his dear old body see,
It fills my heart with grief, but ah! his soul from earth is free.

I have no father now! the room looks dark and drear,
And oft I think to go and see if he's still lying there;
Then, when I think how deep he lies beneath the cold, damp sod,
My heart grows sad, and tears will come, for one that's gone to God.

I have no father now! I miss him ev'rywhere:
Behind the stove, that sacred place, there stands an empty chair—
A chair he occupied so long—oh! can it never be,
That he again will sit therein and kindly talk to me?

I have no father now! the last kiss has been given;
But while I mourn his loss below, his home will be in heav'n;
For he was not afraid to die—to him death had no sting.
I wonder if in heav'n he hears my angel sister sing!

I have no father now! tears will unbidden start,
To think that he can never more in all my joys take part.
Life's thorny path to me seems rough—God's chast'ning rod severe;
Friend after friend departs from me, and all to me seems drear.

I have no father now! My heart is sad to-day;
The clouds hang heavy o'er the earth, but wont they pass away?
The days seem weeks, the weeks seem months—my God why is this so?
Did I not give my heart to thee, that time runs on so slow?

I have no father now, to warn me when I'm wrong—
To guide me in that narrow path which he had walked so long.
This world is full of troubles here, I must not wish him back,
But pray, that when the Lord shall come, in oil I may not lack.

I have no father now! Oh why those bitter tears?
Dear father, if it be God's will that I should live for years,
You still will be more dear to me than all the world can give,
Your face and form will never fade, but in my memory live.

I have no father now! but as those lines I trace,
His boot-jack, coat, his hat and staff, still occupy their place;
But idle now—they useless hang—their owner's gone to rest—
His body mould'ring into clay, his soul is with the blest.

I have no father now! but tokens of his love
Are twined around this wayward heart, that earth can never move;
Some valued gifts, some kindly words, are sacred in my mind;
They'll help to turn my wand'ring heart to purer thoughts—refined.

I have no father now! While suff'ring here below,
He dreamed a dream so sweet, he said he hoped it would come true.
He dreamed that God had angels sent to take us all away
To heaven where glory was so great—no human tongue could say.

I have no father now! The pine tree, watched with care,
Stands waving in the dewy breeze—twelve years he watched it there;
But now no more his hand will touch that tree he loved so well.
Do pine trees grow in that bright world where he is gone to dwell?

Have I no father now? I hope I've two in heaven,
Whom if I live a Christian here, a hope to meet is given.
My heavenly Father watches me with all his tender care.
And will my earthly father know I'll try to meet him there?

I have a father now! Then why those bitter tears?
Has God not power to smooth our path and calm our griefs and fears?
And if I put my trust in him, the waters may be deep,
But, on that other, brighter shore, will be no cause to weep.

I have a mother now; but soon the time may come,
When God may send his messenger to call her to her home;
And I may soon be called away: oh, may I ready be,
To sing God's praise around his throne through all eternity!

Dear readers, of the C. F. C. I hope we'll meet in heaven,
To join our loved ones gone before, and from them ne'er be driven.
'Twill pay us for our trials here, our sorrows and distress,
To live in paradise with God, where all is happiness.

Mineral Point, Pa.

Declension in Religion.

The following, sent by sister Mary Rohrer, was clipped from the *Presbyterian*, of January 23, 1833. This paper was published in Philadelphia, by Russel and Martien, and was edited by Jas. W. Alexander. The article is very good, and we hope our readers will profit by it.

"When the young believer sets out in Christian life, he expects it to be a path of constantly increasing brightness. The thought that it may be otherwise is distressing to his soul. He is aware of no reason why he should necessarily grow remiss in duty, or fail in enjoyment. In-

deed no such reason can be given. Yet there are few who do not, at some period of their lives, experimentally learn what is meant by declension, backsliding, lukewarmness, and formality. There is a "perpetual backsliding," of those who draw back unto perdition, which is only another name for final and hopeless apostasy. This was the sin of Judas, and of many who have walked in his steps. There is likewise a falling away into some gross sin, under the power of sudden temptation; such as the denial of Peter, whose faith, however, "failed not" entirely, through the intercession of the Lord. Of these cases it is not my intention to say anything at present. I would beg the liberty of communicating a few thoughts upon the more common declensions of believers, often unknown to any fellow-creature, but lamentably frequent in their occurence, so that some who are perusing these lines may possibly feel in themselves that this is their condition.

The symptoms of this state are such as these: A want of relish for divine things in general, leading to the neglect of prayer, of meditation, of reading, or formality and coldness in attendance upon these duties. Every one of these *symptoms* becomes, in turn, the *cause* of still further departures from the right way. The conscience becomes less tender. Those truths which once affected the soul lose their efficacy, and are read or heard with indifference. Religious enjoyment ceases, and worldly enjoyment is sought in its place. By these and the like tokens, the professor of religion may discover whether the desease has begun to prey upon his spirit.

It is manifestly important that those who are commencing a religious life should be put upon their guard against such things as have led others to this calamity. To such I desire to speak, with humility, and with the mournful reflection, that in many points I am recording my own sad experience.

1. *The neglect of Prayer* deserves to be placed first, among the causes of backsliding. The young convert scarcely needs to be exhorted to prayer. He delights in the exercise, and accounts it the very breath of the renewed soul. It is in this exercise that we are made most to feel our absolute dependence on God, and this is the temper in which all graces best thrive. After a time, however, and often before the mind has fairly awaked to the change, an alteration takes place. The closet is less frequently visited, or if visited is soon left vacant. The duty is performed with haste, and formality, and without delight; rather to satisfy conscience, than with the ardent expectation of grace. Thus backsliding commences. "*Apostasy begins at the closet.*" The young Christian should, therefore, watch this point with sedulous attention. This is the thermometer, by which he may to a good degree of exactness, measure his warmth of heart. The first appearance of indisposition towards converse with God should cause alarm. The moment in which he finds himself making excuses for the neglect of this duty, should be seized upon for humiliation and repentance. If you have already discovered a remissness, and begin to detect yourself pleading business, or pleasure, or weakness, or pain, as a reason for short, careless, and infrequent prayers, you should solemnly pause. It would be well, in such a case, to set aside a day for special fasting and prayer, to seek God's face and renew your spiritual taste. It would be well from the beginning, to have stated *hours* of prayer. These become hallowed seasons, and when the habit is fully formed, conscience more readily checks us for omissions. A stated *place* for prayer is desirable; if possible a place entirely consecrated to devotion. The natural association of ideas is thus brought in aid of piety, and the very approach to the closet sometimes renews past emotions of awe or love.

2. *The neglect of the Scripture* is a fruitful source of declension. However it may be with others, it has always been my experience, that the sensible progress of my soul in divine things has been almost in *exact proportion* to the attention which I have bestowed on the word of God. This is partly because the truth of God is the very nourishment of the soul, and partly because the lukewarm Christian loses his relish for this truth. The reading of a few passages of Scripture will sometimes awaken a dead spirit, and the regular and devout attendance upon this duty never fails to keep up a genial glow of spiritual health. Let the youthful servant of Christ read the Bible in course. Let him set apart certain times, as early in the day as practicable, for this delightful task. Let him feel

alarm on the first suspicion that, for any cause, he is beginning to neglect the sacred volume; and let him be assured that, so long as he lives in the devout performance of this duty, he will enjoy increasing measures of divine influence.

3. *The neglect of stated meditation.*—In this I include the daily self-examination of the heart. A duty greatly neglected, but rich in fruits of piety, to those who practice it. A single text of Scripture, seriously revolved in the mind for a few minutes every day, will communicate a holy fragrance to the soul for many hours.

4. *The neglect of Religious Conversation.*—How great the difference which a few months makes in a young convert, in this respect! At first, he can scarcely permit himself to talk upon any other subject. After a season, he prefers to converse upon all things else. As I must be brief, let me recommend to my young brethren, as far as possible, to let no day pass without some discourse upon divine things; and this not merely upon the externals of religion, such as preachers, sermons, societies, controversies, &c., but upon the precious truths from which the soul derives its strength—the grace of God—the love of Christ—the evidences of piety—the everlasting rest of heaven. Seek those for your companions, with whom you can thus converse with freedom. If necessary go out and look for them among the poor, the afflicted and the aged. But, as you value the peace of your mind, do not suffer a reluctance to this duty to grow into a habit.

5. *The neglect of Social Meetings.*—I refer to those smaller group of Christians, who assemble often in private houses, for frequent acts of worship and fellowship. There are many seen in "the great congregation" on the Lord's day, whose faces never appear at the weekly lecture. We observe many also at the weekly lecture, whom we never meet at the humble prayer-meeting. At the last of these—at the select circle for social worship, are generally found those whose hearts retain some degree of special ardour. Here it is that revivals of religion begin. Here the delights of Christian communion are more richly enjoyed. Here the vacant seat too often betrays the first symptoms of backsliding. Oh, if the new convert could duly value these occasions of simple devotion and primitive love, he would solemnly resolve, as long as Providence should permit, never to neglect them.

I could draw out these remarks to much greater length, but I am already becoming tedious' and with prayer that they may, through the Divine blessing, not altogether fail of being useful, I close these lines." MOESTUS.

The Value of a Friend.

We understand the word "friend" to signify, one joined to another by affection; an intimate; a confidant. It is necessary for every person to have friends, but not every person knows how to appreciate them. They are even sometimes mistreated by us. Take, for example, our Savior. There never was a truer friend on earth than he—true to all mankind. But how little his friendship seems to be appreciated by some! It is cast aside and trampled upon, in many cases, instead of being cherished as a treasure of great value. We should spend our lives entirely in his service, if we would know the real value of his friendship.

At the departure of friends we frequently hear persons saying, "I feel forsaken; I have now no friends in whom I can confide; they have all left me." Now we all very well know that if our parents, brothers, sisters, and all earthly friends should forsake us, there is "one who sticketh closer than a brother"—one who is ever willing and anxious to have us place all confidence in him, if we will only heed his callings. What a soul-cheering thought, that we have a friend at such times in whom we can rely— to whom we can tell our trials and troubles, and feel confident that "he doth all things well."

It is only when we stand in great need that we can most appreciate the value of a true friend. It is not the worldly minded people to whom we go to seek a friend, but to the true followers of Jesus Christ. Their friendship proves a blessing to us; and in order to retain their friendship, we must walk in such a manner that they may see that we too are Christains, and trying to follow the teachings and examples of our blessed Master.

Be kind and loving to your equals, and thus behaving yourselves, all persons will naturally desire your acquaintance, and every one will be ready and willing, upon opportunity, to serve and assist you. Your friends will then be those that know you.

Lovers of virtue should have none but virtuous friends; because where there is no virtue there is no security that our honor, confidence, and friendship will not be betrayed and abused. True friends are indeed great treasures, and the wise know how to prize them

From the Baptist.

THE WATERY WAR:

OR,

A POETICAL DESCRIPTION OF THE EXISTING CONTROVERSY BETWEEN PEDOBAPTISTS AND BAPTISTS, ON THE SUBJECTS AND MODE OF BAPTISM.

BY JOHN OF ÆNON.

And so they wrap it up —*Micah.*

O Luther, Calvin, Poole, and Wall,
And lexicographers, and all,
What pity ere ye drew the quill,
Our moderns of superior skill
Were not at hand to show you how
Baptizo may be rendered now.

Though you so oft have made assertion,
Its meaning primely is immersion ; (¶)
Yet such improvements have been made,
To give the cause of sprinkling aid,
Our critics in this learned day,
Have the *great modesty* to say,
Its meaning can't be ascertain'd
'Tis "open, general," unrestrained,
And *sprinkling, pouring, washing, cleansing,*
May be its true and native meaning.
The most specific sense they get,
The term imports somehow to *wet ;*
If water only be applied,
That will suffice, can't be denied.
Each one may choose his manner now,
If each is pleased, no matter *how.*
No matter how ? Then why is't where ?
And why the crown of face prefer ?
Why should the region of the nose
Be deem'd more fit than of the toes,
Why should you not baptize the hands,
To execute Divine commands ?
The feet, to run the Christian road ?
The shoulders, to sustain the load ?
The neck, the Christian yoke to bear,
And serve the Lord with holy fear ?
Why not the sacred rite impart
About the region of the heart ?
What, in the nature of the case,
Should make you always choose the face?

'Tis something strange, we freely own,
That those who preach immersion down,
Should, after all the things they say,
Consent to tread this frantic way,
And from the pulpit straight repair
To practice what they censur'd there.
How can we without wonder mention,
Such vast, such friendly condescension ?
Rather than lose a wandering sheep,
Whom all their reasoning cannot keep,
To please the man, (*) but not this God,
They will immerse him in the flood.
Now be consistent condescender,
Thy own good name due service render,
Make not thy reputation bleed,
By ridiculing thy own deed.
Remember, too,(pray don't despise
What one sincerely would advise,)
Before thou dost the work begin,
"What'er is not of faith, is sin."
But why should willing souls, who view
What urgent duty bids them do,
Desire from such reluctant hands
A work which full belief demands ?

Ye Baptists listen while we trace
The numerous and convincing ways,
By which the art of searching man,
Support the Pedobaptist plan.
Observe how straight, how wondrous plain
They've made their *inferential chain,*
And how immersion meets destruction
From *analogical deduction*;
And so amazing is their skill,
"Though *vanquish'd,* they can argue still."
All but conjecture they have urn'd
And seem to leave no stone unturn'd
Or else, speak more rightly rather,
They've tumbled all in heaps together.
Such is the mode of their disputing,
Their monstrous *guesses*; (†) and wild shooting,
That some, 'tis thought, might find it hard,
Should charity be off her guard,
To think that in Jehovah's fight,
They fully credit all they write.

While thousands unconcern'd to know,
If Scripture prove their creed, or no,
Embrace what has been handed down
From Father to succeeding son,
Well pleas'd to walk in custom's way,
Nor from tradition ever stray ;
Yet may venture farther out,
And chase a devious round-about,
Of *ancient rites* and *promises*
Of *probables* and *doubtlesses,*
Of Scripture *silence* and *negation,*
Of *inference* and *implication* ;
The *doubtful* tales of oral rites,
For washing *Gentile proselytes* ;
Good *Lydia* (*) and the *Jailor* too,
And supposition not a few ;
Convenience and *expedition,*
For which you know we all are wishing ;
And many things which critics speak,
Of *skeptical, evasive* Greek ;
And books, too many now to name,
Of ancient or of modern fame,
And what of Scripture may befriend,
In trying times to gain an end,
But from its "*silence*" who would look
For aid from such a speechless book ?
For 'tis said by more than one disputer,
In this debate the Bible's neuter.

Such, Anabaptists,(†) hear with dread,
Such is the Pedobaptist creed,
But when we ask for Scripture proof,
We're gravely told 'tis plain enough !
And many of these sons of light,
Who read what God did never write,
With blustering force asault your skull,
Why proof? dear sir, the Bible's full !
But Baptists, doubtless ne'er expect
To gain such strength of intellect,
To tell from *silence* what is said,
Nor from a *blank* their lesson read.
They often to ther minds recall
What Samuel said to prudent Saul ; (‡)

(¶) Mr. Booth has quoted 82 Pedobaptist authors, who have conceded that the primary meaning of *baptizo* is to *dip,* to *plunge,* etc. Supposing our friends can prove that some of these authors admitted, that the term, in a remote and secondry sense, meane to *wet,* to *wash,* etc., how much will it help them in the case ? At most, it will prove them but second best,

(*) "In condescension," says Dr. Osgood, "to the consciences of those who request it, our ministers scruple, not to baptize by immersion."

(†) Vide Dow's Pedobaptist Catechism, pp. 20,, 21, 22, etc., where you will find *guesses* in abundance.

(*)"Pray Mistress Lydia, let us know
Are you in social life or no ?
If married, what's your husband's name
And why hath *Luke* conceal'd the same
Where doth he live? We want to spy him
Pray have you any issue by him ?
If you have children, please to tell
What is their age, and where they dwell
And whether they were all rantiz'd,
When your whole household was baptiz'd
We hope for your own reputation,
They were not born of fornication :
Your answer, madam, we solicit,
Pray be particular and explicit :
'Tis on your evidence depends
The cause for which their priest contends"
Salopian Zealot, p. 22

(†) "Anabaptist," Mr. Worcester informs us, "is not intended as a term of reproach." We shall not dispute the purity of his intention. But it certainly looks like a slanderous act, whatever was his design, to revive an old reproachful term, and impose on a denomination, which, for centuries past, has uniformly rejected it, was customary for Baptists, in former times to style themselves "the people commonly but unjustly called Anabaptists." Nothing more is designed to be conceded in the use of this term, in the subsequent part of this poem. Names, generally are of little consequence, but this is too reproachfully significant to be received with indifference.

(‡)1 Sam. xv. 23.

And what in good Isaiah stands,
"Who hath requir'd this at your hands?" (*)
They too are loath to build their faith on
The rock of *silence* and *negation*.

O ye who strive with mighty pains,
And tax your mathematic brains,
To prove a point to demonstration,
And quite foreclose all disputation;
Give o'er your philosophic care,
And learn this method, wondrous rare
Let parents now no longer feel
The fear of losing that strange seal,
With which they mark their infant charge,
To let them run again at large;
Nor fear the law will give the slip,
Which now secures their membership.

Go, Baptists, read the Bible through,
And search the Scriptures, old and new,
Indulge no quibble nor evasion,
From Genesis to Revelation;
What did one single author write,
Which once forbids the infant rite? (†)
Be patient, too, and hear again,
From *apo*, *eis*, and *ek*, and *en*,
'Tis doubtful, trusting their assertion,
If John or Philip used immersion.

Reader, excuse my wandering rhymes,
Since they describe peculiar times.

But *close communion* is the thing,
In which each writer thrusts his sting
This seems the bug-bear of the world,
At which their fiercest shafts are hurled.
What, bar the table of the Lord,
From Christians, who revere his word,
Because in your beclouded eyes,
They do not lawfully baptize!
Though errors plenteously abound
O.er all the Anabaptist ground,
Yet on this practice, most of all,
Their pelting censures oftenest fall;
At this they aim their greatest force,
This is the butt of all discourse.
Thousands are often heard to say,
We don't despise your watery way;
We entertain a high respect
For many of your "little sect:"
And with them feel a Christian union,
But can't endure your close communion.

Ye Baptists, view the friendly band,
Each pleading with extended hand,
That you would break these hateful bars,
And thus expel all painful jars,
And who can think but in this case,
Each pleader means the thing he says?
But should a lurking doubt arise,
From what appears before your eyes,
The point we'll strive to clearly prove,
By some expressions of their love.
Now hear the words of cordial friendship,
In which they paint their hopeful saintship.
"Ye dipping Baptists, and duck-divers, (*)
Who stream away to ponds and rivers;
And when th' indec'rous rite is o'er,
Come drench'd and shivering from the shore (†)
Ye narrow souls, devoid of light, (‡)
Who think none but yourselves are right.
Ye frantic sons of Munster's plain;
Yes, Anabaptists, hear with pain,
The solemn truth may make them tremble,
But for our lives we can't dissemble;
Unpleasant as the fact appears,
'Tis hardly now three hundred years,
Since (sober truth we do not strain)
Your noisy sect began its reign.
This clam'rous and ignoble crow
To fifteen hundred and twenty-two,
By *us*, its friends, has oft been chased,
But farther back it can't be traced." (‖)

O, mighty sir, what hath possess'd
Thy foaming and terrific breast?
Thou need'st not with such thunder frown,
For half thy weight would sink us down.

A thousand things we might report,
All of this friendly, loving sort,
Which serve to show the great respect,
They have for all your pious sect,
And can you, after all you hear,
Suspect your friends are not sincere,
When they so movingly request,
To meet you at the sacred feast?
Think ye, that after all they say
About your *close* and *narrow* way,
It matters not with them a great,
If they commune with you or not? (*)
This threadbare and worn out objection,
Suits their design to great perfection;
O how they strike their flocks with terror,
By thund'ring 'round this monstrous error.

'Tis known we must have left the plan,
To which we now are called again;
And when we felt constrain'd to go,
What friendship follow'd—many know;
Denied dismissions whence we came,
The reason why, we all could name.
And is our sect now less perverse,
Or Pedobaptists grown some worse?
Or how, or why, should Baptists gain
That fellowship denied them then?
But why converse of distant *then*,
As though the world were purged of spleen,
As bigotry had done her work,
And charity presided clerk?

Behold the pulpits far and near,
The seats of sermons sound and clear,
In wisdom kept from Baptists' use,
To shun the ills they might produce. (†)
The preacher tells th' inquiring friend,
He freely would his pulpit lend,
But fears in case—but if—and but;
And so the desk continues shut.
To guard against all fearful jars,
He wisely holds his pulpit bars.
That Pedobaptists should be able
To sit around the Baptist's table,

[*] Isaiah i. 12.

[†] "Scripture *forbids* us in no place,
To sprinkle infants in the face;
(Nor yet to give them bread and wine;)
Ergo, this rite must be divine:
And *ergo*, we may quite as well,
Religiously baptize a bell."
Salopian Zealot, p. 37.

[*] It ought to be observed, that in the original it is "*duck dipping Baptists*;" but as ducks generally dive in dipping, it is hoped the candid author will not complain of being misquoted, so long as the important sense is literally retained.

[†] Dr. Osgood's Two Discourses, etc., p. 8.

[‡] Mr. Anderson, out of the abundance of his charity, has informed the world, that "the light of the *truth* has been a *hundred*, perhaps a *thousand fold greater* in the Pedobaptist churches than in the Baptist." Of course our light must be a hundred or a thousand fold less than theirs, which, we think, would reduce it to an almost imperceptible particle.—*Mr. Anderson's Letters*, p. 14.

[‖] "Unpleasant as the fact is, it ought not to be dissembled that the history of your denomination is easily traced back to the German Anabaptists, who made their appearance at Munster, about the year 1522, and who, by their wild irregularities, gave so much trouble to Luther and his worthy associates: but farther back than this it cannot be traced."—*Serious and Candid Letters, etc.*, p. 145.

We do not say that Mr. Worcester is beside himself, but has not *much controversy* made him mad?

"The rapid *traveler* could not call,
Where any Baptists lived at all.
From *Jordan's* banks to *Munster's* plain,
Where *German* ranters fix'd a stain."
Salopian Zealot, p. 36.

[*] That many of our Pedobaptist brethren sincerely desire to unite with us in the sacramental feast, we fully believe; but that this is the case with many of these flaming writers on the subject, who are constantly loading us with a torrent of reproach, we think we have sufficient reason to doubt.

[†] In justice to some of our Pedobaptist brethren, it ought to be observed, that there are honorable exceptions to this general rule.

And mingle there in free communion,
Is more of use than pulpit union.

Do not pretend that party spirit,
Which we peculiarly inherit,
Inclines us to that close belief,
Of which you speak of so much grief.
Our reasons have so oft been shown,(*)
We think they can't be still unknown.
The humble godly and sincere,
Of all communions we revere,
And hope at last to meet them where,
We all shall sweet communion share.
And while we walk in this vale of woe,
We wish with all the saints to go,
In all the paths the pious tread,
So far as we can be agreed.
But that broad creed which strives to hold
In fellowship within its fold,
The *pour'd* and *sprinkled*, *plung'd* and all,
Or such as are not wet at all; (†)
"This modern Babel of confusion,"
With watery rites in such profusion,
We freely own we disapprove,
As coming from the court above.

Such is the sad and piteous strain,
In which your writings all complain,
'Twould seem that you were quite forlorn,
And all in exile doomed to mourn;
Shut out, by our unkind behavior,
From ever feasting with the Savior.

But what so dreadful is the matter,
That you should make so loud a clatter?
Have you not all your churches, where
Your holy brethren may repair,
To sit around the sacred board,
And sup together with the Lord?

But now to draw towards a close,
On this vile scheme you all oppose.
You safely offer us a seat
Within your folds so learn'd and great;
Since 'tis well known, such are our views,
That the offer we shall refuse.
But should the Baptists, in their turn,
With such incessant wishes burn,
With your enlightened host to join,
To celebrate this feast divine,
Would not your wide extended doors
Be bolted then as close as ours?

We beg to say to each disputer,
Who may resume his pen in future,
That, notwithstanding all they say,
We too have eyes as well as they.
And though they may be less discerning,
And we possessed of small learning;
Yet when dispute may chance to rise,
Of *whom* and *how* we should baptize,
We think we have sufficient light
To show the path, and guide us right.

Think not to still us with conjectures,
Nor please us with romantic lectures;
Remember, friends, we most have been
In the same case that you are in;
We long have labor'd too, like you,
To make tradition somehow do;
We've felt the straits to which you're driven,
To prove it truly came from heaven;
And by conviction's powerful sway,
Have been impelled to leave the way.
The soft allurements which still hold
So many thousands in your fold,
With all your subtle reasoning force,
Were oft employed to stop our course.
But since we have resolved to stray,
Pray leave us to our chosen way.

But should you choose to write again,
And pour on us your force amain,
Excuse us, if we advertise you,
And with sincerity apprise you,
We wish to see some little more
Than any writer's shown before.
Show but *one solitary case* (*)
Where babes were sprinkled in the face;
Your *probables* no more rehearse,
But name the chapter and the verse;
And likely specify the book,
That we may all know where to look.

Be pleas'd to speak with more precision,
Of your rare *Christian circumcision*,
Produce some text in what you write,
To set the proof in clearer light,
The Jews and Christians are the same.
And differ only in the name;
And that the ancient cov'nant seal
Retains its use and meaning still;
Then, tell us what your infant daughter,
As well as son, is seal'd with water.

What stations do your children hold.
Who are thus seal'd within your fold?
Do give this point a full digestion,
And answer this important question, (*)
If they are members of the church,
Why leave them sadly in the lurch,
And let them run as gay and wild
As any Anabaptist's child?
Why don't you with your minor clan,
Pursue a more consistent plan,
"And give the babes of *Alma Mater*,
Some bread and wine, as well as water?"
Then, though with Scripture you may vary,
The force of one great charge you'll parry,
By telling all these Baptist elves,
We're now consistent with ourselves.

The Jewish babes you oft declare,
(At which perhaps the Jews might stare,)
Were not requir'd till twelve at last,
To celebrate the paschal feast,
Admitting this a sober truth,
Why suffer all your tender youth,
To manly years to go astray,
Before they walk the sacred way;
While thousands live to hoary age,
And never in the work engage?

When they receive converting grace,
And at your table seek a place,
Do you not then require of all,
(You who indeed require at all,)
The special marks of pardon'd sin,
As they ne'er had sprinkled been?
Excuse, dear friends, our wild suggestions,
And please to answer these few questions,

[*] See Dr. Baldwin's Appendix, Sec. 1 & 8.
[†] Mr. Austin evidently denies "that baptism is ever an indespensible prerequisite to the Lord's supper." When this point is given up, baptism appears of too little importance to merit any further controversy on the subject. For does not this principle go to exclude the ordinance altogether? If a person may be admitted to the supper *once*, without baptism, why not *ten times* with equal propriety? If *ten* why not a *hundred*, or as long as he lives? If one may be admitted, why not *ten*? why not a *hundred*? why not *all*? Is not this the leading tendeneney of this extraordinary maxim? Whether Mr. Austin advanced this novel sentiment, from a deliberate conviction of its correctness, or with a view disentangle himself in the easiest way, from the defiles of controversy in which he was struggling, we shall not determine.

(*) Mr. Dow, in the Pedobaptist Catechism, p. 26, has this remarkable answer to the following question:
"*Q.* What is the whole amount of evidence in favor of immersion?"
"*A.* The whole amount of evidence in favor of immersion is *one solitary instance*, of a person, viz: the Etheopian enuch, being baptized in a certain water, as he was journying, and under such circumstances, as leave room to *guess* that the baptism might have been administered by immersion or in any other mode." Is it possible?

"We love the *Christian* as sincere;
The zealous *Preacher* we revere;
But think the *Writer* and *Logician*,
Stands much in need of a *Physician*."
Salopian Zealot, p. 13.

(*) Dr. Reed has labored hard in his Appendix, pp. 309, 310, and 311, to show in what sense infants are church members. But we believe it would puzzle any mathematical head to tell from the Doctor's own account, where they stand, or what peculiar privileges they are entitled to on account of their being "devoted to God by baptism."

Are you in earnest or in jest,
In calling John a Jewish priest?
Do tell us in some leisure hour,
Who gave him his official power.
And did he too, in fact and deed,
As is supposed by Doctor Reed,
Baptize the babes of all who came
To visit him at Jordan's stream? (*)

Was Christ who sprang from Judah's race,
In which the priesthood had no place,
By John the Baptist set apart,
With Levi's sons to bear a part;
And was his holy separation,
By true Aaronic consecration?
Be clear and plain, no longer hope
With fumbling terms to "wrap it up,"
Your explanation some may swallow,
And think it "*impious*" now to follow
The dear descending Son of God,
Who was immersed in Jordan's flood;
While some reject without much pain,
This tale, devis'd by *Fish* and *Crane*. (†)

Why give *baptizo* such a scoring,
To prove the lawfulness of pouring?
For this, you know as well as we,
With your own practice don't agree.
With words which chance to mention sprinkling?
Or why still make so loud a tinkling,
While those which indicate immersion,
Are thought unworthy of insertion. (‡)

We say not, nor presume to utter,
The things you write in such a flutter
Are not the dictates of the mind,
But with a wise intent design'd,
Within your fold secure to keep
You wav'ring and uneasy sheep:
No; of our province 'tis no part
To judge the purpose of the heart;
To the great Searcher of us all,
Both you and we must stand or fall.
But leaving out what some might mention,
Of your apparent prime intention,
Such is the spirit of your style,
Your flaming pages make us smile.
Do not explode our creed in air,
Nor drive us all to wild despair.
Why with hard names so oft abuse us,
And with such rancor still traduce us?
You wisely urge the vast importance
Of Christian friendship and accordance,
And shall we, sirs, from your example
Select ourselves a standing sample,
And imitate in all we do,
This worthy pattern set by you?
We beg you'll read these few lines more,
And then we'll give the subject o'er.

No more with foul invectives broach us,
Then say you mean not to approach us;(*)
But own what seems your leading aim,
To load us all with guilt and shame.

Pray deal no more in *Serious* slander,
Nor woo us with your fiery *Candor*;
And by your *Friendly* crimination;
Don't be so "fierce for *moderation*;" (†)
And should you still avoid the flood,
Do not immerse *us* all in *mud*.

(*) "When we consider the habits and circumstances of the Jews, nothing is more natural than to suppose they brought their children with them to the baptism of John. There is to say the least, as much evidence that he baptized infants, as that he baptized women!"—*Reeds Appendix, p.* 328.

The very mention of baptism, seems to excite in the minds of the Pedobaptists, the idea of children, let the circumstances be what they may.

(†) The reader may see this novel notion of Christ's being inducted into the priestly office by his baptism, which of late has become a favorite topic with the Pedobaptists, maturely considered, and amply refuted in Dr. Baldwin's Appendix, pp. 299–305.

[‡] "Figurative expressions," says Dr. Baldwin, "are constantly resorted to by our brethren, to support their practice; such as '*sprinkling many nations, sprinkling clean water*, pouring out of the Spirit,' etc. With these we have only to contrast other Scriptures, which represent the same thing by an entire washing or plunging, such as the following: 'In that day there shall be a *fountain* opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanliness.' 'Unto him that loved us and washed us from our sins, *in* his own blood.' 'These are they who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.' These latter afford just as much evidence of immersion, as the former do of sprinkling. But as none of them have anything to do with the subject, neither can afford any direct evidence in the case." Appendix.

[*] How often are most unkind insinuations apologized in this way. Even Mr Worcester, in his marvelous note on Rhode Island, in his letters to Dr. Baldwin, by whom it was doubtless maturely considered, begins, "without any intention to reproach," and ends with "nothing is less intended than a reflection upon the State." What a pity that a man should steer so wide of his intention!

[†] Serious Remarks, Candid Reasons, Friendly Letters, etc, are made the vehicles of that torrent of reproach, which our moderate brethren are so constantly pouring upon us.

For the COMPANION.

Things worth Knowing and Remembering.

To know, "There is a way that seemeth right unto a man: but the end thereof are the ways of death." Proverbs 16: 25.

To know, "Whatsoever a man soweth, (in this life,) that shall he also reap," (in eternity.) Galatians 6: 7.

To know, "A soft answer turneth away wrath: but grievous words stir up anger." Prov. 26: 1.

To know, "A man that hath friends must shew himself friendly; *and there is a friend that sticketh closer than a brother.*" Prov. 18: 24.

To know, "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29: 1.

To know that it is written, "Love not the world, neither the things of the world; if any man love the world the love of the Father is not in him." John 2: 15.

To know that there is a time coming when it shall be said, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still, and he that is holy, let him be holy still." Rev. 22; 11.

"*I know*, that in my flesh dwelleth no good thing." Rom. 7: 18.

"*I know* that my Redeemer liveth." Job 19: 25.

"*I know* whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 2 Timothy 1: 12.

"*I know* that to please God, I must keep his commandments."

"*I know* that it shall be well with them that fear God." Eccl. 8: 12.

We know "God is our refuge, and strength, a very present help in trouble." Psalms 46: 1.

"*We know* that *all* things work together for good *to them that love God.*" Rom. 8: 28.

"*We know*, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens." 2 Cor. 5: 1

"*We know* that, when he shall appear, we shall be like him; for we shall see him as he is." John 3: 2.

We know, "The lust of the flesh, and lust of the eyes, and the pride of life, are not of the Father, but of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God, *abideth forever.*" John 2: 16, 17.

I. G. HARLEY.

Philadelphia, Pa.

A generous, virtuous man lives not to the world, but to his own conscience; he, as the planets above, steers a course contrary to that of the world.

For the *Companion*.

Early Training, or the Family Nursery.

"Ye fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. 16 : 4.

Brethren and sisters, Christian parents, we that have charge of families, are we complying with this injunction of the apostle? How is it? How doth the matter stand with us in relation to the bringing up of our children? Are we bringing them up in the ways of the Lord? Do we set them a good example, by a holy life and chaste conversation, in all godliness and honesty? If this is not the case, dear, Christian parents, we are certainly not discharging our parental and Christian duties?

The term "Nurture," as defined by Webster, means "The art of nourishing, nursing, tender care, to feed, to nourish, to bring or train up, to educate."

Dear brethren and sisters, it is with sorrow and remorse that we must see so many of our brethren's children become alienated, turn out to be wicked and impious, never to become members of the church, notwithstanding their pious parents. I ask again, why is it so? There certainly must be some cause for it. I am seriously inclined to think, dear parents, that the chief fault is in you; that you are not bringing them up in "the nurture and admonition of the Lord." There must be a neglect on your part, of proper training and culture, in the proper time and place. The wise man saith, "To everything there is a season, and a time to every purpose under heaven." Eccl. 3 : 1. The horticulturist must know the proper time and season to train and form and shape his twig, in order to raise an ornamental tree. Should he let it grow up without care and attention in the proper season, when young and tender, it would grow up as any other tree of the forest, without beauty, grace, or ornament; but supposing, instead of training and shaping it, you would twist and bend and distort it out of all shape and form, what think you would become of it? At best but an ill-shapen, crooked tree, fit for no other use than to be burned.

Dear parents, even in a temporal point of view, our children deserve the most tender care and attention; they must have wholesome and nourishing diet; they must be kept clean and comfortable. And as they advance in days and strength, so that they commence to crawl about, they must be kept from danger: everything hurtful must be kept out of their reach; they must be taught to walk and to speak, &c. And as Christian parents our chief and greatest concern for our children, ought certainly to be to "bring them up in the nurture and admonition of the Lord;" their eternal welfare and destiny should engage our attention more than all else, hence the care and concern that we should have to bring them up in the right way and manner. All other objects are but secondary objects. This being the case, dear parents, let us then begin in time.

"Train up a child in the way he should go, and when he is old he will not depart from it." Prov. 22 : 6. This is true to a very great extent; early training goes a great ways. Try, then, dear parents, to teach them, whilst they are young and tender, to be obedient. Do as the horticulturist with the tender twig: then is the time to train and shape and form the tender twig. The juvenile mind can now be formed by proper care and training. Now try to impress the mind with truth and justice; yea with everything that is right and honorable in the sight of God and man. Teach them that they will be rewarded for doing that which is right, and that they will be punished for doing that which is wrong and sinful; show them what sin is, and what the awful consequences thereof will be; teach them to dread sin as they would an adder, and that the "wages of sin is death, but the gift of God is eternal life." As soon as your children begin to lisp, teach them to speak the truth. Be sure and always speak the truth to them yourselves. Try to impress their young minds with everything that is good and virtuous. Whatever impressions are made upon their minds when young are very apt to remain in after life, whether of a virtuous or vicious character. Much, yea, very much, therefore, depends upon early training, (nursing.)

Some parents, I am sorry to say, yet it is nevertheless true, are in the habit of scolding and threatening their children. In speaking to your children, always be mild and pleasant.

Whenever you have occasion to reprove them, let them know by your disposition that you are sorry for it; yet let them know that your word is law, and that it must be obeyed. Never threaten your children with this, that, or the other thing, which you never intend to inflict upon them. "Forbearing threatening." Scolding and threatning children is unbecoming any Christian parent, and consequently should never be. Reprove your children for every wilful act of disobedience. "Chasten thy son while there is hope, and let not thy soul spare for the crying." Prov. 18 : 19. "He that spareth his rod, hateth his son. Prov." 22 : 8. "As many as I love, I rebuke and chasten." Rev. 2 : 19.

Thus, dear Christian parent, we see that it is incumbent for a Christian to correct (chasten) his children in case of necessity. This however must be done in the fear of God, out of love, from a pure motive, for the good of the child; not with threatening and scolding; not in anger; but in anguish of heart; prayerfully, for its future and enternal welfare. To chasten a child in anger would be sinful in the extreme, and I hope no Christian parent may ever be guilty of it. Above all, dear brethren, be often engaged with your children in prayer for them. Let them hear and know by your prayers, that you felt deeply concerned for their present and future welfare. And very frequently let your closet prayers ascend to the throne of grace for them. Yea, pray for them without ceasing; wherever you be, at home or abroad, by land or sea; for what is there besides your own salvation that you should feel as much interested for as for the eternal welfare of your children? Discountenance every sinful act that you find them guilty of; every act of disobedience, of pride, of folly, rudeness; of profanity, of lying, or whatever it may be that is sinful. And, upon the other hand, encourage them in everything that is noble, and good, and just and honorable.

In conclusion I am constrained to say, I fear that a great many so-called christian parents are the cause of their children's destruction: instead of restraining them, they suffer them to go on in all the foolish fashions of the world; they indulge them in everything they wish or ask for, no matter how sinful it may be. Why not try and keep them from becoming so fashionable and proud? Don't you know that pride is an abomination in

the sight of God? Don't you know, dear parents, that God will hold you accountable at the judgment day for the bringing up of your children? Why not, then, "bring them up in the nurture and admonition of the Lord?" But to the contrary. Don't you bring them up for their eternal ruin and destruction? Will you not be held accountable for all this? "For these God will bring thee into judgment." Eccl. 11: 9. Will you have your children rise up in judgment and condemn you for this neglect of your Christian and parental duty? May God help us all to bring up our children "In the nurture and admonition of the Lord."

In a temporal point of view, how pleasant it is to see a well trained family of children! They are an ornament and blessing to their parents, a blessing to themselves and to the surrounding community; but, on the other hand, a family of untrained, wicked children, are indeed a curse to society, a disgrace to their parents, and a pest to all those whose misfortune it is to come in contact with them. Let us then take warning, lest we may lament our negligence when it is eternally too late. I have heard some apparently pious parents lamenting that they had neglected the training of their children when they were young; now they cannot train them any more; now they have become habituated in their folly and sin, consequently they must now let them go on in sin and folly to their own destruction. O deplorable condition!

Before I close this article I will give you a sketch of what I read of a young lady who had been somewhat religiously inclined, but, like a great many others, put off religion. She thought she would yet, for a short time longer, enjoy the sinful pleasures of the world. She got herself a fashionable and very costly dress; she went into gay and fashionable society, and for a short time enjoyed herself in sin and folly. But alas, alas! she soon took sick. The physician was sent for. The medical man examined her case. He soon found that her case was an incurable one. He told her that all the physicians in the world could not help her any, that her time was short, that she should prepare for death. She then called for her mother and said, "Bring me that dress." Her mother did so. She said, "Mother, this dress is the price for my soul: with it went all my anticipations of religion—of future happiness. O mother, I am lost, forever lost! I must now die and go to hell! And O mother, thou art the cause of it, thou hast never restrained or warned me from indulging in sin and folly! Now I must forever suffer the vengence of God's eternal wrath!"

Dear Christian mothers, take warning before it be too late, eternally too late. Do not let your daughters indulge in pride, but ten-thousand times rather restrain them. "Bring them up in the nurture and admonition of the Lord;" lest you may also witness such a lamentable and horrible death-bed scene as the one above described. Beware, dear mother, beware. I may probably be induced to say something to the children, as the auther of our text saith, "Children obey your parents in the Lord." For the present, however, I forbear.

ELIAS K. BUECHLEY.

For the *Companion*.

Invitation.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matth. 11: 28—30.

These are words spoken by our Savior when he was here upon this earth of sorrow. They extend an invitation to all who are weary and worn down with the load of sin and folly; for he says, "Come unto me *all* ye that *labor* and are *heavy laden*, and I will give you rest." Now sinner, let me call upon you for a moment—you who ofttimes labor under your load of sin: your enjoyment in this world is vain, while the faithful Christian has many consoling promises in the word of God to strengthen him, and to encourage him on his journey toward the heavenly Canaan; and at the end of his sojourning here in this sin deranged world, he has the promise of hearing that welcome plaudit, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." But, O sinner! where are your promises in the word of God? God's word says to you, if you die in your sins, where God and Christ are there you cannot come. Then hear the Savior; come and forsake all, and turn to Christ, and he will give rest to your souls. "A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." So said David; and Moses esteemed "the reproach of Christ greater riches than the treasures of Egypt." Be persuaded then to commence the work of the salvation of your souls, and come to him who this long while has been saying, "Come unto me;" "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will be withhold from them that walk upright. O Lord of hosts, blessed is the man that trusteth in thee." So says the 84th Psalm, 11th, and 12th verses. What I have written I have written in love, as the prayer of your unworthy young brother.

PETER LANDIS.

Dale City, Pa.

Had He a Mother.

"How does God know when you try to pray?" I asked of a Sunday-school scholar. He looked up sadly, and said slowly, "I never prayed." "Never!" said I wonderingly. "Did you never try?" "No," he answered, and a sad hungry look came into his eyes.

I was sad, too, and could only exclaim, "What a sweet lesson you have yet to learn." Some one who heard the remark asked me, "Had he a mother, she surely would have taught him 'Now I lay me,' or 'Our Father.'" Strange she did not. Strange that she could allow him to say, "No one, not even my mother ever taught me to pray!"

I hope there are few mothers in this gospel land, whose sons and daughters can speak thus. Oh mothers, teach your children to call on their heavenly Father, even if you connot yourselves; try lest of all to teach them by example, so that in after life, your sons and daughters may gladly say "Mother taught me to pray."

E. S. MILLER.

Of all acts of cowardice, the meanest is that which leads us to abandon a good cause because it is weak, and join a bad cause because it is strong.

Christian Family Companion

DALE CITY, PA., Aug. 27, 1872.

Editor's Diary.

WEDNESDAY, 14. Enjoyed a short visit by brethren Forney, Walker, and Raymond from Berlin, who report "nothing strange" from that part of the moral heritage. This office was made the recipient of a bushel of fine apples from the liberal hand of brother John J. Fike. It was an opportune gift, as we had just received orders from the culinary department, that an article of that kind was indispensible. But for brother Fike's thoughtfulness we would have been obliged to expend some of our stamps of which our stock is becoming very precious, in view of the tardiness with which delinquents are coming to our rescue. Should any of our other neighbors have a superabundance of fruit, they might follow brother Fike's good example.

THURSDAY, 15. Brother Henry Meyers spent the best part of the day in our sanctum, posting us upon many things appertaining to the old order of church government, and other matters belonging to religion. Had the good fortune to receive a new hat, a present from M. D. Miller, of the firm of M. D. Miller & Co. Many thanks. The above firm has quite a stock of hats on hand, as well as all other articles usually kept in a well supplied country store, all of which they will sell at fair, living profits.

FRIDAY, 16. Received an invitation to deliver an address at a public meeting gotten up by the temperance people of Somerset county. Wonder what our readers would advise us to do. Of course we are all friends of temperance, but for our ministers to make temperance speeches has been considered of doubtful propriety. We understand old brother Isaac Price used to do so. Spent the evening at Aunt Sallie's, and enjoyed a feast to the outer and inner man. This was our first regular visit to our old neighbor's since our return from the west.

SATURDAY, 17th. Brother Jacob T. Meyers from the Middle Creek congregation, our county, paid us a visit in the morning. Brother M. was lately called to the ministry, and is endeavoring to prepare himself for the calling, and with that view is thinking of attending high school a few terms. We are in favor of high schools, in their proper place and purpose, but brother Meyers does not go by our advice, though our prayers follow him that he may be made a useful worker for God and righteousness.

Brother J. W. B. took the noon train for Middle Creek, to preach for them on Sunday.

Spent the evening at brother Daniel Buechley's—familiarly, Grandpap's. Dr. Fahrney's were also in the company. Enjoyed a very pleasant season. Had occasion to recount some of our experience and associations among the friends in the west, which is always pleasant.

SUNDAY, 18th. Attended preaching at Mechanicsburg meeting-house at 10 o'clock. Large attendance. Six preachers present: Henry Myers, Lint, Berkley, Kelso, Gnagy, and self. Elder Myers led in German. Text: Heb., 12 : 18—24. Wife being quite unwell when I left in the morning, I hurried home, and on that account did not attend Sunday-School nor evening meeting.

MONDAY, 19. Wife is better, for which we feel truly grateful. There is no blessing on earth equal to that of health. Heard of the severe affliction of sister Silas Keim of Salisbury. Hope the Lord will spare her.

TUESDAY, 20. Received a dispatch from brother Ephraim, now living at Confluence, Pa., that his son (a child) was about dying. Wife went to see them on the evening train.

WEDNESDAY, 21. Wife returned in the morning. Ephraim's child is still living. Disease: Dysentery. We go to press in the forenoon.

The Companion for the Campaign.

As we are entering upon a very important presidential campaign, during which it becomes the duty of every Christian to take such action, as will be consistent with his holy profession; we have concluded to offer the COMPANION during the fall campaign, commencing with the first of September, and closing with December, making four months, for the small amount of

FORTY CENTS.

It is very important that in such a momentous struggle, the brethren and the sisters, too should stand up bravely for the doctrine of Christ. The contest is going to be a very warm one, and party spirit will run high, and there is danger, unless our brethren are upon their guard, that they may be found among those who "despise government," and are not "afraid to speak evil of dignities." This we want to persuade them to avoid, by giving them better employment: reading wholesome, religious instruction and admonition, awakening their minds to an ivestigation of the important subjects that are weekly being introduced through our columns. Every family of the Brethren should have the COMPANION in the house. And it would be useful in all other families. Will not all friends of true Christianity aid us in extending our circulation? Let us have at least several hundred campaign subscribers. Most any one can be induced to invest forty cents in a paper that will tell him how to get over the election excitement without getting injured. Who will send us the first subscriber on this call? And who the largest list?

Put it in Writing.

How many misunderstandings rise from the loose manner in which business matters are talked up, and

then when each party puts in his own construction on the conversation, the matter is dismissed by each with "all right," "all right." Frequently it turns out all wrong, and becomes a question for lawyers and courts. More than one-half of the expensive and useless litigation of the country could be saved if people were in the habit of putting their agreements in writing. Each word in our language has its own peculiar meaning, and memory. May be the change of its position in a sentence, conveys an entirely different idea from that intended. When once reduced to writing, ideas are fixed and elastic.—*Ex.*

We regard the above as most excellent advice for good. Its truthfulness was made apparent to our mind lately at a church business meeting when a difficulty between two brethren was brought up for settlement, which grew out of neglect of this advice. Let all our contracts and bargains be reduced to writings, and let all the items of the agreement be enumerated, and leave nothing to be "taken for granted," or "understood." Bargain with everybody as though he were a rogue, and if he proves to be an honest man, it will not injure him, and he cannot injure you.

Brethren's Tune and Hymn Book.

We have now had the pleasure of seeing and examining a bound copy of the above work. We believe it is what we have been promising our readers it should be: one of the best collections of sacred music now before the public. It contains all the hymns but one, (No. 801) in the Brethren's Hymn Book, with an appropriate tune to each opening of hymns.

The object of this work is to aid the churches in obtaining good congregational singing, a necessity to a devotional Christianity. It is also hoped by its use a general uniformity of tunes will prevail throughout the entire Brotherhood, thus vastly improving our song when we meet from far and near, as we often do in Annual Council, and upon Lovefeast occasions. Appropos to this thought we adopt the following from the Preface of the work.

"If it be desirable that all be in the same mind, and speak the same thing, surely it cannot be less desirable that all likewise sing the same thing, that there may be a union in song as well as in doctrine.

When we visit distant branches of the church, and look in vain for one familiar face, how comfortable we are made, and what a home feeling we enjoy, and what a deep sympathy springs up in our hearts for those around us, when we join with them in singing some good old tune which we learned in our heart's first love. The retail price of the book is $1.25, on receipt of which it will be sent free. By express, ten dollars a dozen.

We, however, regret to say that the books are not yet ready for delivery; but we are doing all we can to have them finished. Those who have already sent in their orders will please exercise a little more patience. Orders solicited.

Thanks.

We acknowledge the receipt of a box of very nice pears from Brother S. J. Lichty, of Salisbury, and we hereby return our thanks for the same. May his trees bear every year, and may he live long to enjoy their fruits. J. W. B.

Feet-washing.

In No. 32, we admitted an article against Feet-washing by a reader of our paper, in No. 35 we expect to publish a reply to it by another reader of the COMPANION.

A RARE OPPORTUNITY FOR AGENTS. We having received from the publishers of Wood's Household Magazine, two beautifully tinted Crayon pictures representing the heads of a little boy and girl, and "Our Hope" and "Our Joy" are just the names for the dear' bright, happy little face L. Prang & Co. originally publish them at $4, but they are now offer with Wood's Magazine for one ye at only $1.50. They are to be intr duced by agents, who are allowed handsome commission on this pric which makes a most desirable bus ness for canvassers. While the Ma azine alone is richly worth the mo ey, the pictures are charming, a must be seen to be appreciated. F full particulars address S. S. Woo & Co., Newburgh, N Y.

Answers to Correspondents.

E. S. MILLER: We have as yet trace of the money.

JOHN BEECHLY: Yes, you hav paid the full amount. The name wa registered by mistake.

D. F. WENGERT: Your mone was acknowledged in No. 33. Th books have not yet arrived.

B. E. PLAINE: Will you plea send us the address of Jacob Ham ilton and Robt. Badger.

MARY ROHRER: We cannot supp the missing No.

C. R. PAIGE: Your subscriptio had run out at No. 29. You hav now paid to the end of the year.

JACOB SCOTT: Your money wa received, and acknowledged in N 17.

B. F. MASTERSON: We have n knowledge of having received th letter containing money. We no enter his name on our book.

SAMUEL WINE: We have n knowledge of it, but we have give you credit for the amount.

C. C. ROOT: We have ordered th book but it has not yet arrived. W sent the minutes in that way for fea of being lost.

CHRISTIAN SHAFER: We sell th Tune and Hymn book at the rate o $10.00 per dozen by express. Ou agents will sell it at $1.25 per copy Of course, agents pay the expres charges.

Pious Youth Department.

The Little Beggar.

In a pretty country village about six miles from London, where on a bright summer's morning everything looked gay, peaceful, and happy, little children might be seen, with bright smiling faces, running to school clean and neat: for there were many wealthy inhabitants who were much interested for their poorer neighbors, and provided schools for their little ones; so that they might be able to read and know the great truths of the Bible and other good books. They also instituted saving clubs for the parents, where they might deposit one penny or two pence per week, by which means their children, as well as themselves, were respectably clothed; and these half pence, with what the ladies added to them, were of great assistance to careful industrious mothers at the end of the year. You might observe them about Christmas time, when the cold winds blew, and the rain fell heavily, with good new shoes to keep their feet warm and dry, and their children still going to school warmly clothed. But there was one poor boy, who we shall call Ragged Jack, who was very often to be seen wandering about this pretty village without shoes, and with such clothes as would scarcely hang upon his poor shivering limbs, they were so torn and old. This poor boy called often to offer his bundle of matches or beg a little bread at the house of a kind-hearted lady, who intended, if he came again, to inquire into his case; and finding that he had no parents or friends to look to, she determined to enable him to provide for himself; for it is always better to help ourselves than to depend upon others. For this purpose she procured as large a basket as he could carry; purchased an assortment of cotten, needles, tapes, pins, and other suitable things; procured of the friends some decent clothing, and sent him around, from house to house, to sell what he could. Sometimes he was very successful, and would gain generally from one to two shillings a day. Every night he brought his money to his kind benefactress, who used to stock his basket again, ready for the morning; and she had the pleasure of seeing the spirit of independence growing in the bosom of this poor motherless boy, who was now clad in such apparel as he never before could call his own. But you will say, what became of him at night, and through the cold dreary days of winter? In this village there was a kind aged widow, with one only son, living in a neat, pretty little cottage, with a nice garden at the back and front. This kind widow took care of him. But he was no longer the little beggar. It would have cheered you to see him after the labors of the day, seated by her comfortable fireside, learning to read, by the kind assistance of the widow's son, while she adopted him in some measure as her own. He was now able to repay her for her kindness, and entirely support himself from the profits the basket produced; and while he kept steady and honest, he gained the esteem of those who knew him, and it is hoped did not fail to raise his heart in gratitude to the Almighty who had bestowed such blessings upon him; for we must ever remember, my dear little children, that all our blessings and comforts come from God. He it is that inclines the hearts of those who have it in their power to help the needy, the destitute, and the afflicted; and even very little children are invited in the Bible to pray to God, in the name of their Savior, to protect and bless them, and the more grateful we daily feel for past mercies, the more likely they are to be continued to us.

Talks to Boys and Girls in their Teens.

BY G. W. GREEN.

Life is said by some to be a day's journey: The poet has it "a winter's day," which means, very short. But short as it is, there may be a great many things crowded into it.

Now my young friends, I have no doubt that many of you have spent the sweet morning hours of life very pleasantly; and most of the time your dreams have been pleasant ones. I do not grudge one single drop of your pleasure; but now you are getting pretty well along in the forenoon, and it is time you begin to wake up from your dreams.

But I am aware that life does not look so very short to you, and I know also that to many of you it looks bright; but it does not matter so much how long or how short it may seem, only so that every moment of it is well improved; and as one who has traveled a little farther along this journey than you have, I think I am prepared to tell you something about the way.

Some of you may think I am trying to frighten you, by telling you that life is a failure, and that dark clouds await you, and that you will find little else that thorns for your feet, and that the few flowers you may chance to find along your paths are all delusive and will only produce thorns. If these things were so, it would seem cruel for me to tell you, and thus blast many hours of pleasure and bright hopes. But they are not so; for our heavenly Father has so wisely arranged it that our lives are made up of lights and shadows, and they are as much as we make them a perpetual seed time and harvest. The poet says:

"We are sowing the seed in the morning light;
We are sowing the seed in the noontide glare;
We are sowing the seed in the soft twilight.
We are sowing the seed in the solemn night."

What will the harvest be? The harvest will be just according to the kind of seed we sow. One of old has said, "Whatsoever a man soweth, that shall he also reap." He had reference to sowing in this world, and reaping in the next; while I have reference, in part, to sowing and reaping in this world; and in part to reaping in the next. Now if you want a crop of thorns, you must sow thorn seed, and if you want flowers, you must sow flower seed.

But some of you will not believe this, for you will say, that the best in the world often suffer more than anybody else. It may be true that there are many suffering sons and daughters of affliction, to whom one would suppose the world really looks dark indeed; but that does not prove them to be the most unhappy people living. On the contrary, we often find the brightest and happiest faces among the suffering.

And now my young brethren and sisters, if any of you should be found among that number, if you are disciples of Christ, take courage. You have everything to hope for and nothing to fear; for of you it is said, "All things are yours." I say again, look up and take courage! Think not for a moment that you have nothing to

do in making this world bright. You have your mission. Some of the sweetest flowers grow best and yield their fragrance in the shade. You can give the world a better example of patience in such circumstances, perhaps, than in any other. And it may be that your heavenly Father has other work for you, and is preparing you through patient endurance for that work.

"Though the bud may have a bitter taste,
Yet sweet will be the flower"

Blue Mound, Ills.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be writ en upon **one side** *of the sheet only.*

To C. C. Root of Mirabile, Missouri.

Dear brother: I have just read an article in the COMPANION, to which your name is attached; and as you have called public attention to the things concerning the work of the last District Meeting of Mo., in such a way as to cast censure and reproach upon the old and young brethren and sisters who composed said meeting and approved of what was done in the fear of God, and for the honor of his name, and the good of undying souls, we ask you to answer through the COMPANION, before we undertake a public defence of our work and the truthfulness or untruthfulness of your article, the following questions:—

1. Who says the Annual Meeting forbade the publication of the labors of the district of Mo. on account of its *offensiveness.*

2. Who is the A. M? is it brother Brightsman, or brother H. R. Holsinger, or any other brother who gets up and makes assertions which the brotherhood assembled does not regard worthy of notice, and let go by, unreferred to? or is the work done and decided by referring to the meeting, and by silence getting their united consent the work of the A. M?

3. In what sense do you use the word offensiveness? 4. What are the things you refer to as known to be facts? 5. Who are the brethren in Missouri, that if *they* had been present would have put different features on the appeal, or kept it from A. M. entirely? 6. Who is the reporter you refer to, that has imposed upon us the burden you speak of in volume 8, No. 26 of the C. F. C? 7. What position do you occupy in the church?

JOHN HARSHEY.

Cornelia, Mo

Baptism.

I feel to kindly thank those who responded to my former request, by sending me Quinter's and Adamson's works on baptism, but Wise's work has not yet been sent

In addition to my former request, I have another to make, which I hope will receive the attention of all our members. During the last ten years a great deal of matter on the subject of *trine-immersion* has been published in various periodicals throughout the country, all of which, no doubt, has fallen in the hands of some of our members, who design making no particular use of it, hence I desire all who have any such articles on hand, and wish to spare them, to send them to me. Any article that has been written in favor of or against trine-immersion; any article in favor of or against the backward action, in short, every and anything that speaks about single or trine-immersion, I would be pleased to have. Any pamphlet, book or extract of these subjects will be thankfully received: it makes no difference when published or written or whom by. But in sending matter be sure and state from what it was taken. We hope that in turn our members will soon receive a full compensation for their labor.

J. H. MOORE.

Urbana, Ill.

Brother Holsinger:—My attention was drawn somewhat to an article in number 31, written by brother S.S. on the use of tobacco, as being an herb not forbidden in the word of God, and belonging to the vegetable kingdom as food for man. We cannot say that God has forbidden the use of tobacco, in the Bible, directly. That is true. The brother says, "Man may use any vegetables at the proper time and in the proper place." How shall we know what and when we may use them, and when not? God has created man, as well as all animals, with an instinct, which will deceive neither man nor animal; however, it depends much on the cultivation of this certain instinct in all creatures. The instinct of animals appears to be somewhat sharper than that of man, being exempt of reason, which man is endowed with; therefore an animal will not eat tobacco. Man judging by his own reasoning what herbs or vegetables are for food and which not, which is not so correct as the natural instinct which God has laid in all creatures in the creation.

J. LANDIS.

Dear Brother:—We send greetings to you and the brethren in your arm of the church. I will say to you, that we made a request to publish in your periodical the condition of our brother David Sink, and the brethren have responded to the request as individuals, but I don't feel willing to be responsible for all money that is sent in individual letters. We wish the brethren to send their liberality from each arm of the church, giving the name of the church, Postoffice, county and State, and it don't require so many letters. I will here give a list of the money, and names of persons sending it to me, for the benefit of brother David Sink:—

Samuel Kinsey Dayton, O., $1.00
J. F. E. Arcadia, O., $2.00.
P. P. Brumbaugh Coffee Run, Pa., $1.00.

I have another letter with 50 cents inclosed in it signed B. C. Mo., no postoffice. Please publish and oblige. Yours in love.

JONATHAN BEARD.

English Settlement, Marion Co., Iowa

An Impostor—Pass him Around.

There is a man lately come into our country who wants to pass himself off as being a member of the Church of the Brethren. I heard of him being in conversation with some of the brethren not long ago, and yesterday I met with him, face to face, in Charleston. He says his name is Samuel N. Ellsworth, and that he was baptized by a brother near Bloody Run, Pa.; had a little misunderstanding with a brother there by the name of Harshbarger before he left, and they will not give him a church letter. Says he was poisoned in the time of the war, and was attended by brother Dr. Sturgess, of Indiana, with whom he studied medicine; and now he professes to be an M. D. of no small pretensions.

Says he was formerly from Botetourt county, Va. ; that his wife's maiden name was Funk, of Rockingham Co., Va., and she was baptized by brother Shriver of that county, and says she has a church letter. He is a man of slow but good address while talking, very "smooth-tongued;" something like five feet in height, hair dark but not black, beard rather light, with a slight sandy cast, nose somewhat on the roman order. When he first came to the Kanawha Valley, probably two years ago, he represented himself to be a methodist preacher, and did deceive some persons of that persuasion most woefully. His doings there, if told, would be a tale indeed! Brethren look out for the man, and don't be deceived ; for judging from his past actions, he is trying to live by deceiving others. If brethren elsewhere know him, let us hear from him, and whether his wife is really a sister in the church or not.

J. S. Flory.

Orchard View, W. Va.

(*Visitor* please copy.)

Brother Editor: I appear once more before you, and your many readers. As I have been confined to my bed the greater part of the time for the last year, I was not able to do any service for any one but for myself—my poor, needy soul.

My abscess which is the cause of my affliction, is improving slowly; but the dropsy is increasing. The probability is, that, if it will not cease to rise upwards to my body, it will soon close in my mortal life.

The brethren and sisters constituting the Thornapple district, Ionia Co., Mich., contemplate holding their semi-annual love-feast at their meet-house, 10 miles north of Hastings, on the 13th day of October. A cordial invitation is extended to all members, and especially ministers. Hope that the brethren constituting the "Michigan Mission," and others will take notice of this. Your labors are solicited, and we think will be appreciated by all. Those coming by rail will stop off at Hastings, on the Grand River Valley R. R. For further particulars, as to conveyance to place of meeting, &c.,address the writer.

J. G. Winey,

Campbell, Ionia Co., Mich.

There will be a communion meeting in the Conemaugh branch of the church, in Cambria Co., Pa., on Friday the 13th of September, commencing at 4 o'clock P. M. Meeting to continue over Sunday. Persons coming by Railroad will be met with conveyance at Conemaugh station, P. R. R., by informing the writer in time of their arrival. The usual invitation is extended. By order of the church.

Stephen Hildebrand.

Mineral Point, Pa.

The brethren intend holding a love-feast in the Cole Creek church, Fulton Co., Ill., on the 14th and 15th of September; commencing at ten o'clock. Brethren and sisters wishing to be with us can stop off at Canton, on the T. H. and W. R. R, and inquire for Samuel Eshleman, or at Norris,' on the C., B. and Q. R. R. and call on Wm. Garner.

P. R. Oakes.

In No. 27 of C. F. C., page 429, I have a notice of communion meeting, which I see is wrong in part. I will give it again. The Lord willing, there will be a communion meeting at Jacob Lints, in the Yellow River congregation Marshall Co., Ind, 3 miles north-west of Bourbon, on the 18th of October next, commencing at ten o'clock A. M. A cordial invitation to all, especially laboring brethren. Those coming by rail from the east, will stop at Bourbon; and from the west at Inwood.

D. Heckman.

Bro. Holsinger:— We have appointed a love-feast in the Sugar Creek church, Auburn Co., Ill., on the 9th and 10th of October. Invitation extended to all the brethren and sisters who have a desire to be with us. By request of the church.

John Beechly.

Please announce, the Lord willing, there will be a communion meeting in the Bush Creek congregation, 6 miles north of Farmland Randolph Co., Ind., commencing at 10 o'clock A. M. A cordial invitation is extended to all, especially to ministering brethren.

Wm. H. Carrier.

We intend to hold a love-feast in the Black River branch, in the meet-house 2½ miles south-west of the centre of Chatham, Medina Co., Ohio, on Wednesday the 9th of October. We give a general invitation, especially to laboring brethren. By order of the church.

D. J. Myers.

Corrections.

In your former notice, a mistake occurred in the date of the love-feasts at Mineral Creek and Walnut Creek Mo. The feast is to be at Walnut Creek on the 12th of September, and at Mineral Creek on the 14th of September.

S. S. Mohler.

The Stony Creek, Ind., love-feast will be on the 18th of October, instead of on the 11th,

D. B. Heiney.

Announcements.

LOVE-FEASTS.

Clinton Co., Mich., at the Baker school-house, 2¼ miles south of Shepherdsville, Sept. 14.

Grundy Co., Mo., at the house of brother William Robert's, Sept. 14 and 15.

George's Creek congregation at the Grove meeting-house on the 14 and 15 of Sept.

4¼ miles northeast of Marshalltown Iowa, on the 13th of September.

Stony Creek congregation, Ind., Oct. 11th commencing at 10 o'clock.

The Nettle Creek congregation, Wayne county, Ind.,on Friday, the 20 of September. To commence at 10 o'clock.

The Yellow Creek congregation, Wayne county, Ind., October 10th at Jacob Lint's.

Cowanshannock district, Armstrong county, Pa., on the evening of October 12th.

Walnut Creek church, Johnson county, Mo., September 14th.

Grand River church, Henry county, Mo., September 17th.

The Brethren in Stony Creek Congregation intend holding a love-feast on Friday, October the 11th, commencing at 10 o'clock A. M., four miles east of Noblesville, Hamilton Co. Ind.

D. B. Heiney.

The Brethren composing the George's Creek Congregation, (the Lord willing) will hold their love-feast at the Grove meeting-house on the fourteenth and fifteenth of September. The brethren in general are invited to be with us, and especially ministering brethren.

By order of the church.

William Johnson, Clerk.

Our communion meeting is to commence at two o'clock on Friday the 13th of September next, and to continue over Sunday, in the Stone church 4¼ miles north-east of Marshall Town, Iowa. The usual invitation is given.

By order of the church.

Elder John Murray.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Elklick branch, Somerset county, Pa., August 10th of typhoid fever, brother WILLIAM HORNER; aged 47 years 4 months and 1 day. The subject of this notice was elected to the ministry in June, 1855. He however did not labor any in that office himself, but was always willing, if called upon, to accompany others in their travels; and was willing to do all he thought he could do for the spread of the gospel: very zealous for the cause, he took an active part in the general management of the Church; so that the Church is under the necessity of saying, that another one of the pillars has fallen. The community has lost one of her enterprizing citizens. The family which consists of widow, daughter and son, have been called to mourn for one that was truly kind and affectionate. Yet with all this, we think we may say we weep, not because we have no hope, but because a dear one has gone. Funeral took place on the 11th at 2 o'clock. His remains were laid by the side of his family connections, on his homestead, followed by a large concourse of people. The occasion was improved by the writer and J. W. Beer, from the words, "Thy brother shall rise again." John 11 : 23.

C. G. Lint.

In the Owl Creek congregation, Knox county, Ohio, July the 23rd, brother DANIEL BEAL, son of sister Hannah Beal; aged 18 years 9 months and 25 days. Disease, rheumatism, and heart and lung diseases. He suffered very much for the last year, and was very willing to go to his long home in heaven. Funeral services by the writer, from Rev. 14 : 13.

Henry Keller.

In the Conemaugh church, Cambria county, Pa., June the 24th, sister ESTHER BURKHART wife of brother Joseph Burkhart, of Mineral Point, aged 63 years. Funeral services by the Brethren.

Also, on the 19th of July, brother EPHRAIM BURKHART; aged 75 years 10 months and 7 days. Funeral services by the Brethren.

Stephen Hildebrand.

In Cowanshannoc church, Armstrong county, Pa., June the 24th, CATHARINE WELLS wife of brother Levi Wells, aged 59 years 3 months and 24 days. Disease, consumption. She bore her suffering to the end with patience; giving herself into the hands of the Lord, she prayed the Lord to take her out of her sufferings. Her last words were that she would look back for her friends, and acquaintances and children to do right, and follow her to glory on the other shore of the Jordan of death. The occasion was improved by brother Robert Whitacre from 2 Cor. 5 : 1.

In the Union City branch, June the 3rd, of spotted fever, JOSIAH MINNICK, son of brother Jacob and sister A. Minnick; aged 20 years 7 months and 17 days. Funeral occasion improved by Adam Brown and the writer, from the language, "The Master is come, and calleth for thee."

Also in the same church, August 6th, sister NANCY PICKET; aged 75 years 9 months, and 15 days. Funeral occasion improved from 1st Thess. 4th chapter, by William Simmons and the writer.

Thomas B. Wenrick.

Fell asleep in Jesus, in the Elkhart Valley congregation, July 19th, our beloved brother DAVID BARINGER, after a lingering illness of many months, from the effects of dyspepsia; aged 45 years six months and 3 days. He leaves a sorrowing widow and 6 children to mourn their loss. The family has lost a father; the church, a worthy member, and the community a good neighbor.

Gabriel Frame.

In the Monticello Church, White county, Ind., our beloved sister MARGARET A. YOUNG, wife of brother Franklin Young, and daughter of brother G. R. and sister S. Keever; aged 34 years and 11 days. The subject of this notice seemed to be an object of suffering, being confined to her bed for about 15 months, not able, the most of the time, to turn herself, and a great portion of the time had to lie in one position only; yet in all her suffering she was fully resigned to the will of God, waiting with patience and hope to be relieved in due time, and then to go home to her reward. Being fully weaned through God's dealings with her from earth's transitory things, she set her house in order in due time. She obeyed the apostle's injunction, by being annointed in the name of the Lord. In her young and tender years she had given herself a hand-maiden to the Lord, and continued faithful to the end. We sorrow not as those who have no hope; but are comforted by feeling assured that she has gained the victory through Jesus Christ our Lord. Her funeral was largely attended, and appropriate remarks made by brethren Samuel Myers, Isaac Hanawalt, John G. Royer and the writer.

J. S. Snowberger.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

C. G. Lint	2 50	S. A. Garber	2 75
James Miller	75	David Geiser	2 50
D. J. Roop	2 50	Isaac Leedy	10 00
J. Lohman	50	Sallie E. Cart	1 65
J. Kintner	1 25	Andrew Cost	60
D. J. Myers	2 50	J. K. Smith	1 60
J. Ashenbrenner	1 50	S. S. Hammer	3 00
I. W. Witmer	75	Reuben Graybill	2 25
W. Leatherman	10 00	S. R. Deppen	1 50
I. Crawford	1 50	R. S. King	75
P. A. Fisher	6 00	T. B. Wenrick	1 25
C. M. Sutter	75	D. B. Heiney	1 70
Samuel Carr	1 50		

Advertisements.

WE will admit a limited number of select advertisements at the following rates.
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

Essays.

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Confluence	11.10	7.5[illegible]	6 25
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Dale City, (Meyers'	P. M.		
Mills Station	12 22		7.00
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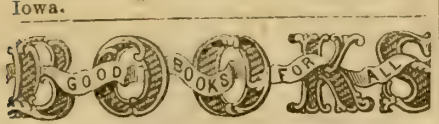

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VOLUME VIII. DALE CITY, PA., TUESDAY, SEPT. 3, 1872. NUMBER 35.

Selected by PRISCILLA S. MECK.

Jesus by Sea.

Oh! I love to think of Jesus as he sat by the sea,
Where the waves were only murmuring on the strand,
When he sat within the boat
On the silver wave afloat,
While he taught the waiting people by the land!

Chorus:—
Oh, I love to think of Jesus by the sea!
Oh, I love to think of Jesus by the sea!
And I love the precious word,
Which he spake to them that heard,
While he taught the waiting people by the sea.

Oh, I love to think of Jesus as he walked upon the sea,
Where the waves were rolling fearfully and grand!
How the winds and waves were still
At the bidding of his will,
While he brought his loved disciples safe to land

Chorus:—
Oh, I love to think of Jesus by the sea!
Oh, I love to think of Jesus by the sea!
How he walked upon the wave,
His beloved ones to save,
While he brought them safely o'er the stormy sea!

For the *Companion*.

Is Feet-Washing a Christian Ordinance?

I desire to notice a few points in the article under the above caption in the C. F. C. page 468 of current volume. I will notice the paragraphs in order.

1. We do not condemn any man or judge any; that is not our prerogative. I conceive it is our duty to instruct, hence these lines.

2. No objection.

3. That *was* an act of *hospitality*. True, they washed their feet themselves. All right, there was no command to wash "*one another's feet*."

4. Undoubtedly Matthew, Mark, and Luke were faithful disciples, and observed what Christ commanded; and as they wrote for the benefit of those who lived contemporary with themselves, they were not so very particular to mention everything; knowing that enough eye-witnesses were still living, and the ordinances attended to, as Paul says to the Corinthians: "I praise you" in this, that "you keep the ordinances as I delivered them to you." But John wrote with a special view for the benefit of the church after his demise, hence he only seems to supply such points as the other evangelists seem to have left in comparitive obscurity. For instance, feet-washing, and the *time* of the institution of the ordinance. You say, "If feet-washing was a command ****** Matthew, Mark, and Luke should at least have mentioned it." The syllogism is this:

Since four witnesses speak, whatever three of four witnesses neglect to mention is not essential; three of the four neglect to state the act of feet-washing; therefore feet-washing is no command.

Are you ready to apply this syllogism to all passages, with this form, whatever any three of the four neglect to state is untrue? But "in the mouth of two or three witnesses shall every word be established," and as you admit that Paul refers to it, and I think you will acknowledge him as a competent witness, I need say no more on this paragraph.

5. As to the time before supper, we are agreed. As to the persons, the disciples—we are again agreed; and we trust all followers of Jesus are his disciples—the sisters included. As to who is responsible for admitting the sisters to to this ceremony, I know not; but it was required in Paul's time, as you yourself acknowledge. Who is responsible for admitting the sisters to the communion? Christ only gave it to the clergy; therefore, according to your reasoning, the laity have no right to be admitted.

"The seeking after rank and honor was what occasioned feet-washing." Yes, Christ wished to teach his disciples humility, and that the chief should be as he that serves. If the lesson of feet-washing was necessary to teach the disciples humility, it is now necessary; for we are just as prone to exalt ourselves as they were. else "A reader" would not take upon himself the honor to teach meek and humble disciples how to worship God by neglecting to keep the

commandments. The promise—on the condition of obedience,—is, happiness. I wish to be happy, therefore I desire to obey in feet-washing.

6. Rev. 22: 18' 19 has reference to "words of the prophecy of this book." If this includes the gospel, it has reference to feet-washing; if not to the gospel, does it give license to "A Reader" to reject as much of the gospel as he pleases? Will "A Reader" answer?

Matth. 28: 20, "Teaching them to observe all things whatsoever I have commanded you." Christ commanded feet-washing; therefore it is included in the teachings of the apostles and Paul requires it.

7. 1 Timothy 5; 10. The widow is required to have lodged strangers, and certainly, in so doing, if necessary, furnished water according to the custom as handed down from Father Abraham, that is, she must be "given to hospitality." But more than this is required, she must be self-abased, not exalted; therefore, she must "have washed the saints' feet." Mark you, "the *saints'* feet," not those of strangers. In such a case she must supply water, if necessary, but in case of saints, *she* must *wash their* feet; and, as you admit, "before the supper" alluded to in Matth. 26: 17–35, Mark 14: 12–25., Luke 22: 6–7, John 13. You see clearly, therefore, that we are right.

But "A Reader" would like to reason it away as follows:

Christ had no right to establish an ordinance that had already taken form and was practiced among the people.

Feet-washing had already taken form and was practiced among the people; therefore,

Feet-washing was not instituted as an ordinance by Christ.

This syllogism is about as good as the one I heard of lately, framed by a pedobaptist, which in its second and third propositions was as follows:

"Immersion was a rite of heathen worship among the Greeks, therefore, Christ did not establish babtism by immersion."

These syllogisms would bear some resemblance to plausibility, were it not for the fact, that, if all their propositions were true, we could not consistently partake of the emblems of the blood and body of Christ since it would debar us of the right of eating and drinking in a religious capacity. You iterate and reiterate that, because of the paucity of references to the ceremony, by the inspired writers, it cannot be a command. I suppose if you would have had a hand in writing the sacred Canon it would either be very often mentioned, or not at all. Time and space admonishes me to close for the present.

JOSEPH HOLSOPPLE.

For the Companion.

Feet-Washing Sustained.

In COMPANION, volume VIII, page 428, we notice an article on the subject of feet-washing as a *Christian Ordinance*, written by one who christens himself "A reader of your paper," the design of which is to refute the practice of washing one another's feet as a Christian ordinance. In this article we beg leave to present a few considerations to the candid examination of a few items, which the writer above referred to has laid before the public. What may have been his object in preparing such an article for the public, we know not. It certainly was not his intention to persuade us to follow the example and command of Christ more closely in our religious ceremonies, if so, then he has simply led us to the wrong source for information. The fact of the matter is, he aims to impart to his readers reliable information on the subject of feet-washing, and does so by making use of the following language, which you will find in the eighth paragraph of his article: He says, "The scriptures do not teach feet-washing as a command." This is the decision of the writers and we will simply contrast it with the command of Christ, who says, "Ye ought also to wash one another's feet." John xiii, 14. We will let the reader determine which to obey, man or Christ. Our brethren prefer to hearken unto the voice of the good shepherd, and wash each other's feet, and do not listen to the voice of strangers, when they say that feet-washing is necessary, and therefore not profitable. The writer says, that in our eagerness to establish our adopted dogma, we fail to give its origin; and then he proceeded to say before his readers, what he calls the origin of feet-washing, by refering them to the cases of Abraham, Lot, and Joseph, where persons washed *their own feet*, and not *each other's feet*. If this is what he calls feet-washing *i. e.* each one wash his *own* feet, then will he say that it originated in the days

of Abraham, and that no one ever washed his *own* feet before this time? Secondly, if one washing his *own* feet is what he calls feet-washing, then, will he be so kind as to write to his readers and tell them that HE don't practice feet-washing? Certainly he must wash his own feet, and this is the kind of feet-washing that he aims to give the origin of in his article. Does he condemn this mode of feet-washing? If he does, then he certainly condemns his own practice.

The reader will please bear in mind that there are just *two* modes of feet-washing under consideration: first, washing *one's own* feet; and secondly, washing *each other's* feet: the *first* is observed as a necessary means of cleanliness, while the *second* is observed as a Christian and religious rite. The *first* is an oriental custom, but the *second* never was such a custom, used as a means of cleansing. Both modes are used by the brethren; the *first* as a necessary means of cleansing, and the *second* as a Christian rite or ordinance, agreeably with the command of Christ.

The writer, like many others, has blended these two modes into one, and then gives the origin of the *first*, and attempts to make it appear as the origin of the *second*. That the *first* was an oriental, domestic custom, used as a means of cleansing, we frankly admit; but we positively deny, and challenge the writer to prove, that the practice of washing one another's feet was ever merely a domestic custom.

The brethren observe the practice of washing one another's feet as a Christian ordinance, and this the writer has failed to give us the origin of; he can trace it no further than to the command of Christ, whose example we follow. He condemns the brethren for practicing feet-washing as a Christian ordinance, when it was simply an oriental custom. If he means each one washing *his own* feet, then we positively deny the charge of the brethren ever being guilty of observing this mode of washing feet as a Christian ordinance: they use it as a means of cleansing *only*; but if he means the practice of washing *each other's* feet, then we plead guilty of obeying our Master when he said, "Ye ought to wash one another's feet." This is the very fountain head of our mode of feet-washing—directly from the lips of our own blessed Savior.

As the writer's article does not appear in a proper shape to require a regular examination from the fact that he has blended the two modes, and has failed, in an attempt to prove the origin of the *second* by the *first*, we will here present to him a few things to prove, which if properly sustained, will at once bring the subject of feet-washing into a proper shape to discuss through our periodicals.

1. Prove that the washing of one another's feet was ever an oriental custom as a means of cleansing.

2. Prove that Christ *never* taught his apostles to wash one another's feet.

3. Prove that the apostles never did wash one another's feet.

4. Prove that the apostles never taught feet-washing. And

5. Prove that the practice of washing *one another's* feet, as a religious rite, was the command of man and not of Christ.

We submit these thoughts to the candid consideration of the reader, hoping that he may have the influence of the Holy Spirit in the search of what is truthful and what erroneous.

J. H. MOORE.

Urbana, Ill.

The whole history of Christendom, with all its dismal tracks of darkness and blood, seems to me to show that society in Christian times has somehow or other possessed a security, a charm against utter ruin, which society before them had not; that it has been able to go through the most desperate crises, and at length throw off the evil and continue on its path, not perhaps unharmed, yet with a new chance of life: that following its course from first to last' we find in it a tough, indestructible force of resistance to decay, a continual unworn-out spring of revival, renovation, restoration, recovery, and augmented strength, which, wherever it comes from, is most marked and surprising, and which forms an essential difference between Christian society and the conditions of society before and beyond Christian influence.—*Rev. R. W. Church.*

He that wrestles with us strengthens our nerves, and sharpens our skill. Our antagonist is our helper.—*Burke.*

For the COMPANION.

The Resurrection.

"There shall be a resurrection of the dead, both of the just and unjust." Acts 24: 15.

The doctrine of the resurrection of the dead is glorious and glad tidings to men. It is a subject from which we may deduce a theme calculated to cheer the Christian, and fill his mind with thoughts of joy and comfort—with living hope, anticipating the time when these vile bodies shall be changed and fashioned like Christ's glorious body. In reading the Holy Scriptures it seems that the very staple of the preaching of the apostles was the resurrection of the dead. They always testified concerning the resurrection of Jesus, and the consequent resurrection of the dead; and it appears that the first and last of their gospel was the testimony that Jesus Christ died and rose again from the dead, according to the Scriptures. And after Judas had betrayed his master and become apostate, the apostles chose another in his place, saying, "One must be ordained, to be a witness with us of his resurrection," so that it seems the very office of an apostle was to be a witness of the resurrection.

Peter and John were arrested and taken before the council, "because they taught the people, and preached through Jesus Christ the resurrection from the dead," Acts 4: 2, and after they were examined and set free again, it was said, "With great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." Acts 4: 33.

When Paul preached among the Athenians, it was this which stirred their curiosity. "They said, he seemeth to be a setter-forth of strange gods, because he preached unto them Jesus and the resurrection of the dead." It was this moved the laughter of the Areopagites, when Paul spoke to them of the resurrection of the dead. "Some mocked, and others said, we will hear thee again of this matter." Truly did Paul say when he stood before the council of the Pharisees and Sadducees, "concerning the resurrection of the dead I am called in question." And equally truly did Paul assert, "If Christ be not risen from the dead then is our preaching vain, and your faith is vain, and you are yet in your sins." The apostles preached the resurrection of the dead; the gospel is full of it, and we believe it; but is it not strange that so little is said about it, in these latter days? There is not a book extant that we know of, written especially on this subject. It certainly is a doctrine that has in it comfort for the true Christian, and I am persuaded there is a power in this doctrine which is capable of moving the hearts of men, and bringing them into the subjection of the gospel of our Lord and Savior Jesus Christ. It was the apostolic fashion of preaching, and they preached with power, and were successful. Paul, classes the resurrection of the dead with the first principles of the doctrine of Christ, and is therefore truth, and will remain truth while eternal ages roll; declaring, "all that are in the grave shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." We see then it is a gospel truth and the apostles preached it, and now what are we to understand by it? We understand from the resurrection of the dead, something very different from the immortality of the soul. The light of nature is sufficient to tell us that the soul is immortal. Before revelation was given, the heathen discovered to a certain degree that all of man is not mortal. There are some faint glimmerings in men of reason, that teach that the soul is something so wonderful that it cannot die but must endure forever. But the resurrection of the dead is quite another doctrine; dealing not with the soul, but with the body. And we understand by the resurrection that this actual body, in which I now exist, is to live with the soul. Now to take in the whole Christian world there are comparatively few who believe this. They believe, or profess to believe in the resurrection, but deny that the bodies of men will actually start up from their graves at the coming of our Lord. They suppose they will have bodies in heaven, but will be some kind of airy, fantastic bodies, instead of believing that they will be substantial bodies, even such as we have here. Our position then is that our actual bodies which die, and are enclosed in the coffin, and deposited in the grave, though they decompose and moulder back to dust, shall be reanimated, made alive, and come forth from the grave solid, substantial bodies; changed, immortal, incorruptible, spiritual, and fashioned like unto Christ's glorious body: every whit made whole from the injury or loss sustained in consequence of the fall. In support of this we will offer some scripture testimony. That God is able to raise the dead, we think all will admit. Jesus Christ while here in the world, gave proof of this truth; he raised the dead in presence of many witnesses. The young damsel, the widow's son, and Lazarus. The widow's son was already enclosed in the coffin, and on the way to the grave when Jesus met them, "And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto you Arise. "And he that was dead sat up, and began to speak." And Lazarus was not only dead and in the coffin, but had already "lain four days in the grave" when Jesus came. Here it was that Jesus "groaned in the spirit;" here it was that "Jesus wept;" and here it was that he cried with a loud voice, "Lazarus, come forth." And he that was dead came forth, bound hand and foot, with grave clothes, and his face was bound about with a napkin. Jesus saith unto them, loose him and let him go." This needs no comment; God is able to raise the dead. And Christ's promise to his people is "I will raise him up at the last day,, John 6: 44. "But every man in his own order: Christ the first fruits: afterwards they that are Christ's at his coming." 1 Cor. 15: 23. May we not say in the language of Paul, "Why should it be thought a thing incredible that God should raise the dead?" "There shall be a resurrection of the dead, both of the just and the unjust." We argue that our *bodies* shall be raised from the grave, and not our souls. The Savior said, "Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." John 5: 28. We believe the body that is dead and buried in the grave, must therefore be that which "shall hear his voice," and the body "shall come forth." Math. 27: 52, 53. We read, "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the Holy City, and appeared unto many." This is plain and indisputable evidence; many *bodies* of the saints, and not many *souls* or *spirits*

which slept, arose. The saints with their bodies "went into the Holy City" and with their bodies "appeared unto many." This was at our Savior's resurrection; and his resurrection ensures the resurrection of all the righteous. "And when he rose from the dead, he came forth from the grave with the same body that the disciples had put in the sepulchre. "Now upon the first day of the week, very early in the morning, they (the women) came unto the sepulchre bringing the spices which they had prepared and certain others with them. And they found the stone rolled away from the sepulchre and they entered in and found not the body of the Lord Jesus." Luke 24: 1—3. The linen clothes they found, and the napkin that was about his head they found, not lying with the linen, but wrapped together in a place by itself; but found *not* the *body* of the Lord Jesus. Death, and the grave could not hold the body of Jesus; neither can the grave always hold the bodies of the saints. Death shall give up its victim, the grave robbed of its treasure. The apostle Thomas was so incredulous in this matter that he said, "Except I see in his hands the print of the nails, and put my finger in the print, and thrust my hand into his side I will not believe." And did not our Savior after he rose from the dead say to Thomas "reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side and be not faithless but believing?" Thomas, seeing, believed. "Blessed are they that have not seen, and yet have believed." The resurrection of the dead is a doctrine confirmed by infallible witnesses. It is a glorious Bible truth, our bodies shall live again. Salvation, oh the the joyous sound! Not only shall our souls be washed, and made white from the stains of sin of deepest dye, but our bodies shall be redeemed from death and the grave. "This corruptible must put on incorruption; and this mortal must put on immortality, and be fashioned like unto Christ's glorious body." Soul and body shall be reunited, saved with an eternal salvation. "Then shall be brought to pass, the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." I. Cor. 15: 54—57.

M. J. Thomas.

Shinbone, Pa.

Is Feet-washing a Christian Ordinance?

Under this heading, a certain reader of the C. F. C. treats us to a series of objections he has for not observing feet-washing as a church ordinance. I confess, it is rather amusing to read such self-conceived productions in the face of all that God has said through the mouth of Jesus our Lord. Our reader, no doubt, confesses Christianity; or, he perhaps, like others of the same stamp, not only professes to be a Christian, but also claims to be able to show us a way unto heaven without observing what the scriptures teach. No doubt he will find numbers who are ready to give heed to his doctrine, for with some it is easier to obey man rather than God. There are so-called preachers in this world, who only preach to please man. Perhaps our "Reader" is one of them. If he is, we will notice him not often; we will allow him the pleasure of perverting God's word here, and reap the reward of it in eternity.

Again, there are others who would like to be Christians, but who, at the same time, remember that true Christianity always was, and always will be, despised before the world; so, rather than follow the earnest convictions of their hearts, they try to make the word of God comply with their standing in this world; rather than comply with the requirements of the Gospel, they work and shift around, and pick up the ideas of some great man, and, because he seemed to be a good man, follow him instead of obeying God and his word.

Not knowing who our friend is, I would advise him, first of all, to believe that which the Savior, God's own son, commanded, to be true, and if it is even found that all great men are liars. I would advise you, my friend, believe the Savior when he says, "My Father has given me a commandment what I shall do, and what I shall say, and I know that his commandment is eternal life." Now, if you are a Bible reader, as no doubt you are, you certainly will admit that feet-washing was not only commanded, but also practiced by the Lord; therefore, it must have been part of the commandment of the Father; if part of the commandment, it certainly follows it is part of the eternal life. How this corresponds so beautifully with what Jesus says, "If ye know these things, happy are ye if ye do them."

But you go on and contend that as Jesus only washed the feet of the twelve apostles, so, of course, none but ministers ought to practice it. When I read this, I certainly concluded that you had forgotten what the Lord says in Matthew 28: 20, "Teaching them to observe all things whatsoever I have commanded you" Now, according to your own reasoning, you admit that Jesus washed the feet of the twelve, and commanded them to wash one another's feet. Thank you for this admission. Then when you come to "teaching all things," you fly the course; you say feet-washing does not belong to the "all things." Come, my friend, all means all, not only part—not only what you and others of your stamp wish to tell us it should mean. Let us be honest in the matter, it is God's word. Let us not only admit the force of it as far as it suits what we teach, or the founder of some modern church, but always believe God, though we must be wrong with all our cherished men's conceived ideas.

But feet-washing was not to be observed by the Christians, just because Matthew, Mark and Luke do not mention it. Might you not argue in the same strain? John says nothing of the bread and wine, therefore this is not to be observed. Why not take this away? Perhaps on account of the perversion it has already passed through. If that were taken away altogether, even the most ignorant would see at once that your profession would correspond better with infidelity than with Christianity. So the best to do with this is to change it from a supper to a dinner. But, to be sure, a supper is not needed; a supper means a small portion of bread and wine. Baptism means moistening the face of a child. And when we come to feet-washing, that means nothing at all. The words of a sister come home to my mind: "If there is a place to torment one set of people more than others, it certainly is prepared for those who profess to be ministers of Jesus in order to carry out the plans of Satan." Christ com-

manded the apostles to baptize "in the name of the Father, and of the Son, and of the Holy Ghost," but just because nothing is mentioned in the writings of the apostles that they baptized in the three names, therefore it is clear that they obeyed not their Lord in this. More than this, Matthew only gives us the commission in these words. As the other three Evangelists do not give us the same words, so, certainly, it is worth nothing. But, my dear friend, if you have never experienced it, let me tell you here, once commanded, for the Christian it is binding: he is willing to obey God if he only calls once. When you become a Christian—one in reality as you are now by profession—you will not ask, "Is it commanded once, or a hundred times?" All the question you will ask, is, Has the Lord commanded it? and if he has, you will then be willing to obey.

Next you argue, that just because the apostles have not made it a part of their public preaching, it could not belong to the "all things." Now, could you not reason with the same arguments, because the apostles made not part of their public preaching the taking of the cup, it did not belong to the "all things?" This, we claim, is a good proof that it (feet-washing) belonged to the "all things;" for to a Bible reading person it is clear that the "all things" have only reference to those commands the Christians were to observe after they had complied to things or commands embraced in the public preaching. The apostles were to teach the people. After they had been taught and received the truth, they were to be baptized; and after they had been baptized and consequently admitted into the Church, they were to be taught "to observe all things." Teach *them*, you will admit, had reference only to those then inside the church.

But you will say, "We have no evidence that the apostles ever did so." Well, I have the command in plain words; and if you think they were like some of our modern so-called Christians, you certainly have the privilege to do so. I solemnly believe they were obedient in all things, just as the Christians are in our day. But you and the apostles for settling the point.

You say, "feet-washing, practiced in connection with the breaking of the bread, is the command of men, and not of the Savior himself." How inconsistent you are! You admitted that the Lord washed their feet at the supper table, and then commanded them to do as he had done—just as the Christians do in our time—and then call it a command of men. Well, if the Savior was only a common man, we are not ready to object to your idea.

As to the balance of your objections, I fear they only have arisen in your own mind. If Jesus says to Peter, "If I wash thee not, thou hast no part with me," and then commands the apostles to wash one another's feet, and if they would do so they would be happy, how, in the face of all this, you can say that feet-washing is not profitable, I cannot cipher out. You have never obeyed God in this, or you would not talk so. I believe God's promises, and having myself experienced that we shall be happy when we do God's will, I think I and my brethren with me can testify that you are altogether in the dark as far as feet-washing goes. You may think what you please, I hold, whatever good there was in feet-washing when Jesus washed his disciples' feet, is now in the command, and only those who will obey the command will realize it. If Peter could have no part with the Lord without complying with the wish of Jesus, I doubt very much whether those of our day have, who are not willing that he shall rule, or who will not obey his commandment.

In conclusion, I feel glad that you are a reader of the COMPANION; so there are not all hopes lost. I hope you read the word of God also. If you do, obey it, if even the founder of your adopted society does not in all things agree with it, only so you obey the Founder of the Christian Church. I hope the time will come when you will receive the word of God as your only rule of living; then all your objections to feet-washing will vanish like mist when the sun commences to rise. Then we will be brethren, and that in Christ. With this I close.

M. HADY.

Selected by MARY ROHRER.

Accommodation of Texts.

There is no doctrine or duty which may not be presented by the minister of the Gospel, in plain words of Scripture, taken in their primary meaning. It implies a deficiency in the word of God, to maintain the contrary. Yet there are some preachers who are constantly employed in what is called *spiritualizing* the words of Scripture; that is, accommodating the histories or predictions of the sacred volume to something which (confessedly) is remote from their original meaning. A worthy clergyman informed us that he heard a young man preach from the last verse of the book of Esther, applying what is said of Mordecai, to Christ. We once fell into the track of an itinerant, whose favorite subject was the marriage of Rebekah. The ten camels were the ten commandments. When Rebekah mounted the camel, she was under the "law-work" of conviction, &c., &c. It was also our lot to hear a truly excellent discourse upon the perseverance of the saints, founded upon Gen. xii. 5, "And they went forth to go into the land of Canaan, and into the land of Canaan they came." We could name three several preachers, noted for their talents, who have completely wrested in like manner the words, 1 Kings xx. 40, "And as thy servant was busy here and there, he was gone." In this instance the application was the departure of the Holy Spirit from the soul.

It is an obvious objection to this trick, for it deserves no better name, that it corrupts the word of God, by making it a vehicle of sentiments, it was never intended to convey. The sacred oracles become a nose of wax in the hands of the expert declaimer, and a lively imagination can extract any doctrine from any phrase. Those who descend to such a practice, would more consult the dignity of the Bible, if they were entirely to forbear taking a text. They do not pretend to believe that the construction which they put upon the words in accordance with the precise "mind of the Spirit." Were they to do so, they would fall into all the enormity of the Rabbinical notion, that scriptural words have all the senses which it is possible to impose upon them. The practice is at war with the simplicity of a Christian teacher, and the plain intent of preaching. The minister of Christ is an expositor of the Scripture. His great, primary duty is to open to his hearer the meaning of the word. He fails to do so, when he makes his text the mere hook, upon

which to suspend an argument or declamation.

We further object to this method of treating, or rather mal-treating a text, that it manifestly tends to produce and foster erroneous principles of interpretation. Many of those who take these liberties, are greatly opposed, in theory, to the application even of plain Old Testament *types* to evangelical subjects. They should remember, that the ideas of the people, as to the principles of scriptural interpretation, are derived almost solely from what they hear in the house of God. They can scarcely fail, under such preaching, to imbibe the idea, that the words of Scripture signify any thing and every thing; and in the mean time, men of judgment, accustomed to estimate evidence upon other subjects, but predisposed to undervalue religion, are disgusted with the apparent disingenuousness of such a procedure, and confirmed in their opposition to the truth. It is somewhere said by a learned man, that "our theological differences all arise from ignorance of *Grammar*." The remark may be made with strict truth of *Biblical Interpretation*. In saying these things, we are far from meaning to decry the use of types, prophecies, and parables. We only plead that they have their true interpretation given. The real source of this abuse is a hankering after strange, striking, or odd texts. The most cogent passages are those that are common. The most cogent preachers we ever heard, used simple texts. In looking over the copious list of subjects treated by Whitefield and Wesley, as recorded in their journals, we observe that they constantly preached upon the most familiar portions of the word of God.—*Presbyterian. Jan.* 23, 1833.

For the COMPANION.

"It is I, be not Afraid." Matth. 14: 27.

These words were used by Jesus when his disciples were afraid; for they thought they were in great danger of being lost. They were on the sea, the winds contrary, the sea boisterous; and seeing Jesus coming toward them, walking on the sea, increased their fear; but at the moment of greatest peril they recognized their Master, who called to them, saying, "It is I, be not afraid." We, the followers of Christ are, often overcome with troubles and trials. The sooner we bring our troubles before him, the sooner we are relieved of them. It is true that we sometimes feel like giving up in despair, but immediately we hear a voice, saying, "It is I, be not afraid." God always works by means, and sometimes it is not agreeable to us—that is, we have to suffer much in this life which we cannot help, because we are prone to evil and must bear chastisement. Let us then be patient, seeing that our days are few, and full of trouble; let us try to live a life of peace, and be careful to have a "thus saith the Lord" for what we undertake to do.

To the sister who wished to know why I did not let myself be heard from through the COMPANION, I would say, I can scarcely give an excuse: certainly not a very good one; but plead, too much engaged, and ask your forbearance, hoping that opportunity may be more favorable hereafter.

If we meet no more in this world may we be prepared to meet each other on the sunny banks of deliverance where we can look back to those trials we had to undergo while sojourning here in this world. May our last be sweet and our joy be great when we arrive at those happy mansions which Jesus has promised to his followers.

Yours in love.

BENJ. BENSHOFF.

You may love, you may pity, you may help one of Christ's little ones without having him before your thoughts, just as you may admire the splendor of a broken sunbeam without thinking of the orb of light; nay, more, the further he and the relationship are for the moment out of sight, the more purely and entirely the sympathy and aid spring spontaneously from seeing and admiring and loving in a suffering brother the meekness and gentleness, the patience and the devout submission which Christian faith inspires, the clearer and less doubtful the evidence that the same faith dwells in your own bosom working there like results. The charity which flows unbidden from that inwrought kindredship of disposition by which all true followers of the Lamb are characterized, waiting not, when it sees a suffering brother, to make the inference that his belonging to Christ confers upon him a title to relief,—springs not from any anticipation of reward. It flows at once out of that love to Christ, supreme, predominant, which has taken possession of the heart. And hence the explanation of the answer which the righteous are represented as making to the declaration of the judge,—the simple, natural utterance of humility and surprise: "Lord, when saw we thee an hungered and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked and clothed thee? or when saw we thee sick, or in prison, and came to thee? And the King shall answer and say unto them "Verily I say unto you, Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."— *Dr. William Hanna.*

Submission.

Guide not the hand of God, nor order the finger of the Almighty unto thy will and pleasure; but sit quiet in the soft showers of Providence and favorable distributions in this world, either to thyself or others. And since not only judgments have their errands, but mercies their commissions, snatch not at every favor, nor think thyself passed by if they fall upon thy neighbor. Rake not up envious displacences at things successful unto others, which the Wise Disposer of all things thinks not fit for thyself. Reconcile the events of things unto both beings, that is, of this world and the next; so will there not seem so many riddles in Providence, nor various inequalities in the dispensation of things below. If thou dost not anoint thy face, yet put not on sackcloth at the felicities of others. Repining at the good draws on rejoicing at the evils of others, and so falls into that inhuman vice for which so few languages have a name. The blessed spirits above rejoice at our happiness below; but to be glad at the evils of one another is beyond the malignity of hell, and falls not on evil spirits, who, though they rejoice at our unhappiness, take no pleasure at the afflictions of their own society or of their fellow natures. Degenerous heads! who must be fain to learn from such examples, and to be taught from the school of hell.—*Sir Thomas Brown.*

Make it a rule never to utter any unnecessary complaints or murmurs, but in patience to possess your souls. —*Mrs. Cameron.*

For the *Companion*.

The Proper Definition of the Word Cure, as Applied to Medicine.

To the unprofessional, the science of medicine consists in studying the names for diseases, and prescribing remedies. People come to us to find out what ails them, and to obtain what they believe will cure them. They never consider that every case is a problem to be solved for itself, requiring special examination, due deliberation and study; and then, after all, it may embarrass the most skillful, demanding consultation to determine what is best to be done. A doctor versed in the nomenclature of his profession is always preferred to one familiar only with therapeutics, as everybody is ready to prescribe the well-known remedies for any disease, however obscure or formidable.

A morbid condition is never considered to be a modification of the natural phenomena of life,—simply a perversion of the healthy functions,—but is attributed to some noxious agent in the system, a certain something superadded, which must be removed, counteracted by appropriate medicines before health can be restored. For instance,an inflamed finger suggests the name of whitlow,and, without inquiring into the cause producing it—alike regardless, too, of constitutional peculiarity, the age, sex, habits, season, state of health, stage of inflamatory action, or what tissue may be affected, whether the skin, the cellular tissue, sheath of the tendons, or the periosteum, etc.—simply because it once did good in a case, a small fly-blister (it may be) is recommended, with the most positive assurance that, in six hours, the felon, the source of all the pain, may be taken out with the point of a needle or scalpel.

The less medicine a physician prescribes, the more unpopular he becomes; the more he trusts to the efforts of nature relieving his patients, the less will he be appreciated; and he who ventures to decide, in any case, that the best thing to be done for it is nothing at all, may as well retire from practice. Yet is the assertion most true, the older a practitioner becomes, the less confidence has he in medicines; and, as a class, it is proverbial how little the physic doctors take themselves. In a recent discourse to his church, a minister, and he holding a medical diploma, made the ungracious imputation upon us for attending calls upon the Sabbath, because, said he, such patients ought not to be indulged on that day; he says, "The doctor cannot diagnosticate a cure. He has devoted years to accumulating knowledge on the subject of curing diseases."

That this is a true discription of medicine in the estimation of the public, no one, we think will deny. The whole of our science, if they admit we have any at all, consists simply in finding out what ails the sick and then trying to cure him by remedies for his disease.

In yielding to popular prejudice, our pofession has been placed in a false position, for which we ourselves are not wholly blameless. Practitioners of medicine are looked upon as curers of diseases and healers of wounds; and if we fail—as assuredly we must, and ever will, in the nature of things—we ought not to complain that efforts too are occasionally made to hold us responsible for bad results in practice. It is certainly the interest of our patients to do so, and as the world now is estimated by a moneyed valuation, these suits must be expected. Counting, then, the number of cases of alledged mal-practice, the question naturally arises if the time has not come for us to take the true position, that one by which this unpleasantness can be prevented, sustained too, as it is, by truth, the aim of all honest men, and sanctioned by the highest of all authority—viz., that in caring for the sick we do not profess to cure them. No minister of the gospel promises to save the souls of his hearers by his preaching, or by any other human means; nor can any surgeon heal the slightest wound, without the *vis medicatrix nature*, or what we more familiarly term nature. If the patients have not the constitution, the power within himself, to resist morbid action, no man living can give it to him. Then why shall we assume, or encourage the prevailing opinion that we cure—we heal? Away with all false pretensions—the arrogant assumption of functions beyond the power of man; and let us be thankful that we are even humble instruments in the great and good work of promoting health and prolonging life; ever acknowledging, as we should, that it is God alone who healeth *all* diseases.

In this definition of the word *cure* as applied to medicine, it is not denied but that there are therapeutic agents much better adapted to relieve certain afflictions,or morbid conditions of the body, than are others; or that it is wrong to search after, or to engage in preparing such medicines. The great probability, however, is, that there are no specifics. Mercury, we admit, is apt to salivate; sulphur to destroy the source of the itch; atropia to dilate the pupil; acids to neutralize alkalies, and quinine to prevent chills and fever, etc., so there never can be a remedy for any one of them, and no such a thing as a *cure*. The world is now about six thousand years old, and does not yet acknowledge one. The offer of thousands upon thousands of francs, by Monsieur Briant, of Paris, for a cure for cholera,has not yet been awarded, and it may safely be predicted never will. For as every one is recognized by his own peculiar countenanance, so may it reasonably be inferred that he also possesses a special organization, a constitution and system *sui generis*, distinct and different from all others. Daily experience teaches that what is food for one man may poison another. No medicine whatever will affect any two persons precisely alike: even the number of actions from a dose of salts, the most astute physician will not venture to predict. How, then, can it be possible, from these indisputable facts, the indiosyncrasies of individuals, and variability of diseases themselves, even epidemics, to prescribe for the mere name of affections. Yet those who do this are legions, and their advertisements alone, independent of the sales of proprietary medicines, ought to be sufficient to support a pretty strong government. By the definition of the word "*cure*" as applied to medicine proposed and advocated by this communication, let it not be inferred that modern practice is a do nothing system. By no means; far different. It does not simply while nature cures. Knowing how little can be done when the house is in flames, we are bestowing more attention to hygiene and to the preservation of health. If it cannot cure, it obviates the necessity for resorting to too much medicine. Its master-work is the *prevention* of diseases, by investigation into their causes. When cholera was announced, a few years ago, to have

been imported into Blackwell's Island, New York harbor, the Faculty of that city proposed to extinguish it in five days. By disinfectants, cleanliness, and putting the patients into tents etc., in three days the threatened epidemic was at an end. We are aiming, not to cure as people will insist we are but rather to extinguish the spark, to check the incipiency of attacks, to cut short, to divert morbid action. *Obsta principiis* is our motto, and medical sciences teaches that we do abort, jugulate, arrest, and thus control, many ills that flesh is heir to. Then, by the more chary use of the word "cure" in its application to the practice of medicine, our profession will be better understood, our patients expect less from us, we will be acting more honestly, and consequently made happier. Truth should ever be our aim, and if in error a candid confession will do us good, and it is not reflection to acknowledge that the province to cure the body, like the salvation of the soul, belongs alone to him who made them.

SAMUEL S. GOOD.

Somerset, Pa., August 10th.

For the Companion.

The Inheritance of the Meek.

Blessed are the meek, for they shall inherit the earth. Matth. 5: 5.

We will consider the above text briefly, and see whether it really means what it says. I for one, hold the idea, that it means just what is expressed in it; and we ask the readers, is there any reason that we should believe otherwise, when it pleased God to make man in the beginning, on the earth, and from the dust thereof, and gave him dominion over all the earth? (Gen. 1: 29). God created man for a noble purpose, and that was to possess the earth and to rule over all the other of God's creation in the earth. But man forfeited his dominion, by the apostasy of the first Adam, and sold himself unto sin and death; so it took a second Adam (Christ) to purchase him. Now, I understand, all those who are recovered, by the mediation of the second Adam, (Christ,) will be restored, and welcome, in the resurrection, and in the final judgment, or at the time of which Peter speaks, in the 2 epistle 3 chap., in which he sets forth a wonderful time, in which "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also, and the works, that are therein, shall be burned up. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." At the time when this great restitution has taken place, of which God has said, "Behold I make all things new," then it is, and not until then, that the full substance of our text shall be realized, and the meek shall inherit the earth. All this must be accomplished by and through the mediatorship of this second Adam, of which John heard it said in that new song, "For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Hence we think our text plainly showeth to us that the earth shall be and will be the final and everlasting dwelling place and inheritance of all the meek children of King Emmanuel.

We ask the reader, is there any reason why it should not be so? We answer no; but, on the other hand, many good, and I will say, substantial reasons can be produced, from a scriptural stand-point, of which we will touch but a few among the many. First, I ask, is there any other planet or world or spot in all the universe upon which God has bestowed so much honor? What spot in the universe have the heavenly hosts regarded with interest so intense as the spot where God was manifest in the flesh? Where do we read of another spot that God so much loved, that he gave his dear, only begotten Son to make it his abode for 33 years, or over. We see that it pleased God the Father to give him a body from earth, made of a woman, or as the apostle Paul tells us, "Forasmuch then as the children are partakers of flesh and blood, he also, himself, likewise took part of the same." Remember, dear reader, it was upon earth he assumed our nature, taught us the way of life and holiness; it was on earth he performed the numerous and wondrous miracles; it was on earth he agonized in Gethsemane's garden, and his sweat became as great drops of blood; it was on earth he died for us, and redeemed us, or, in other words, he died for our sins, arose for our justification; it was on earth he sent the Holy Spirit from his Father upon his children, to abide with them forever: it was to them, while here on earth, he said, "I go away, and come again;" it was here said to his disciples, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Hence we expect him to return again, with power and great glory, to judge both the quick and the dead at his coming and kingdom.

I have reason to believe that Jesus loved this world; and to show that he did so, saith a writer, "He has carried a portion of its dust into the presence of Deity; a glorious pledge that creation shall be redeemed from its groans and travails, of which Paul so plainly speaks Rom. 8 chapter. Also, "We," he saith," which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Having pronounced it very good when it was first made, it shall be so again when it shall be finally restored to its primitive state. Then it shall all be very good; for the meek shall now inherit the earth, with all the glory that heaven affords: "And I John, saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband; and I heard a great voice out of heaven, saying, behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God, and God shall wipe away all tears from their eyes." All the above is no more than what Christ promised those that love him and keep his commandments. Him the Father loveth, and we will come unto him and make our abode with him. Brethren and sisters, take courage, and continue to pray, "Thy kingdom come." Come quickly, Lord Jesus, is the prayer of all who love his appearing.

JOHN FORNEY, SEN.

Falls City, Nebraska.

God can feed us with himself without either ministers or church; and it is well worth being deprived of the comfort of either or both, to be driven to him, the fountain of living waters.

Christian Family Companion.

DALE CITY, PA., Sept. 3, 1872.

Editor's Diary.

Here is the trouble again. We had *thought* that we would write out our journal as the days pass and note the events as they transpire, but here is Tuesday morning, August 27, and not a line written since Wednesday the 21st. This is the manner in which we got up our Editorial Correspondence during our late pilgrimage. But it was easier then; each day's experience was so different from the rest, bringing new scenes, new faces, new voices, new pleasures, that we could close our eyes and pass over them all, enumerating the most trivial of all our experiences for a fortnight past. Not so now; we have so much monotony, one day is so much like the other that we cannot separate them after they are once joined by being classed with the things that are past. Then our memory is somewhat treacherous perhaps, and then perhaps not. May be it would perform to satisfaction what should reasonably be expected of it. Any vessel will run over when it is full. To our memory we must resort for the past week, and now we will see what we remember.

After writing our remarks, &c., in last week's paper on Wednesday morning already alluded to, by the courtesy of Mr. G. L. Beachly, we were granted the use of his horse and buggy to visit the Mineral Springs, a few miles south of town. Brother Josiah Fahrney, of the medicine firm of P. Fahrney's Brothers & Co., of Waynesboro, Pa., was our companion, and Grandpap Beachly, Dr. Fahrney, Dr. Beachly, Mr. Barclay, of Pittsburg, and others belonged to the expedition. After a pleasant ride we arrived at the spot designated. It is a short distance above brother Samuel P. Miller's, and nearly opposite brother Jonas Lichty's, at the base of the mountain. Two beautiful little streams issuing from under the mountain slope, on the banks of the river, each of the capacity of filling a half-inch pipe, constitute what we would call the Twin Mineral Springs. The waters have never been analyzed, but they are manifestly strongly mineralized. This is evinced by the dregs deposited along the little streams, as also by the peculiarity of taste. It is also said to possess rare healing virtues, but we forbear farther particulars at present.

After drinking to our satisfaction of the healing water, and taking a general view of the surroundings, we concluded to visit Salisbury, in order to give our friends a general espial of the Casselman Valley. (Friend G. L. B. will accept extra thanks for this extension of our excursion.) We stopped with Bro. Wm. S. Lichty, at Salisbury, and we shall long remember the excellent repast with which sister Sadie treated our company, and the fine, large, mellow apples that were passed around after dinner. After examining brother Lichty's Furniture House, in which articles he deals very extensively, we visited the office of the Salisbury *Independent*. Mr. Subrie, the editor, assured us that the *Independent* is a fixed institution, and is in as prosperous condition as times and circumstances will permit. May prosperity attend it.

Owing to the shortness of our visit, and the fact of having strangers with us, we did not get to call upon brother Keim's, but were pleased to hear that the sister is in a fair way to recover her health. And such is still the report.

We returned via. of the Wilhelm Church, and Mechanicsburg. At the latter place we tasted the water of the Humbert Mineral Springs, referred to in a former paper. We learn that subscriptions are being circulated to raise funds pretending to be for the erection of buildings, and other improvements. We would advise the good people of the community to be upon their guard, if they value their money. If a home company of honest men would be organized, the institution might succeed, but if it is to be run by sharpers, it would be best to let them find their own money. A man belonging to the "ring" remarked to a friend of ours, on the day of the "dedication:" "We are going to make a nice thing out of this, but you need not say anything." The whole thing looks to us like a scheme intended to fleece the "Amish and the Dunkards." If they will be fleeced they must not blame us.

Of the balance of the week we have but very little recollection. We read a number of letters, and answered some of them. Of some of them we have some remembrance. For instance, one letter proposes the calling of a meeting to establish a "school among us," just as though we had no school among us. We would have him know that Salem College, at Bourbon, Indiana, is under the auspices of the Brethren, and as long as they will continue to keep it open we shall do nothing intended to injure it, although we acknowledge it is not in our estimation favorably located for a school of the kind. When the brethren having the management of Salem College, think it prudent in calling a meeting for the purpose of advancing the interests of said school or a similar one we will gladly publish such a call.

Another letter is from brother Archy Van Dyke, of Mifflin county, Pa. He expresses pleasure in the hope that we shall meet at their Love-feast, in which we heartily join him. We regret, however, that we must already entertain fears that brother Lint cannot accompany us. Who will take his place?

Brother Van Dyke also makes a suggestion in regard to our "manner of dunning our delinquents." Why, we meant never to publish a dun, and

here tried to make our appeals in such a form as not to be regarded as duns. He says: "Would it not be a good plan at close of every year to publish a list of delinquents in your paper? Say: Brother A. B. you owe this office 75 cents; Brother C. D. your account is $1 50; and Brother E. F. yours is $10 00, giving the full name. Would any one think hard of that? I think not; I would not. If you adopt this plan the list of delinquents will soon shorten."

Perhaps brother V's. plan might answer, but we would be rather fearful of trying it. Some can hardly stand dunning when it means nobody, how would they endure it when they would be named out? But brethren and sisters, would it not be better for this office not to trust at all. It would appear to us that every subscriber to the COMPANION would surely have some friend at home who would lend him the small sum of a dollar and a half, that he need not ask for credit so far away from home, and of a person to whom he is a stranger? What say you, patrons? Wish you would all say hereafter we will all pay cash in advance, and have no dunning, and no insinuations either. We know it to be very unpleasant to intimate in company that some one is owing you, and should pay you. And so it must be to our subscribers. We just now believe we will adopt the cash system again, and let them who have rich friends and farms to fall back on, run the long credit system, and do the dunning, which they can do with better grace.

The following letter is here inserted entire, for want of room in the proper place:

Inasmuch as we received letters from brethren to come and visit them, when we, as a committee visit the churches in Missouri, I therefore have adopted this as the best method to say to all whom it may concern, that my presence with that committee is very doubtful at present, on account of my mother's ill health, who has been a member of my family for nearly nine years; but just as the *Lord* over-rules the matter, so we feel perfectly satisfied.

ENOCH EBY.

Orangeville, Ills.

We also remember attending meeting at our town meeting-house, on Sunday evening, and trying to preach from the words, "The pride of life, is not of the Father, but of the world." 1 John 2: 16.

Almanac Matter.

Brethren and sisters who have anything for the Brethren's Almanac for 1873, in the way of essay, scraps of history, recollections of remarkable circumstances, incidents, or anecdotes in the lives of prominent members of the church, either of ancient or recent occurrence, will please forward them to us at once. Also appointments of District Meetings that will take place in the year 1873, and such other information as may be of practical value to the patrons of the enterprize.

Please do not neglect to revise our list of Names and Addresses of Ministers, supplying us immediately with the addresses of such as are not found in the list for 1872, and pointing out such errors, omissions, or other imperfections as may be discovered.

We wish to make the issue for 1873 exceed all previous ones in interest and accuracy. Will you assist us in doing it?

A few advertisements will also be inserted, on fair terms.

What you mean to do in this matter, please do quickly.

THE PHRENOLOGICAL JOURNAL for September, is before us with a variety of subjects that is remarkable—matters Political, Scientific, Social, and what not? We have James Black and John Russel, the Nominees of the Temperance Party for President and Vice-President, with Portraits; Daniel Manger, the horse tamer; The Labor Question; Voices of the Deaf; London Jews; Arsenic; The Bread Fruit Tree; Expression, with a wealth of illustrations; Human Governments; Mixed Schools; Bible Need of the Times; Atoms and Molecules; Pres. Juarez of Mexico; Peculiar Characters; Rest and Recreation; Whale and Oil, and a Multitude of Miscellaneous Items, with good Poetry. Price 30 cts 3.00 a year. S R. Wells, New York.

Change of Addresses.

Brother Enoch Eby's address will hereafter be Orangeville, Stephenson county, Illinois.

Brother Adam Hollinger's address is changed from Bermudian, Pa., to Wellsville, York Co., Pa.

Brother Jacob D. Trostle, of Maryland, is confined to the house, of a sprained back, but is improving. He favors the folio form.

Answers to Correspondents.

DANIEL HEISE: The price of the Brethren's Tune and Hymn Book is, $1.25 per copy, or $12.00 per doz., postpaid; or $10.00 per dozen, by express. The balance due is one dollar.

H. P. STRIKLER: They have not been sent until now, because we had not the morocco binding. They are now sent.

DAVID FOREMAN: The money was received; and your paper is paid for to Vol. 9, No. 7.

A. J. CORRELL: Your paper is paid for to Vol. 9, No- 15.

WM. G. LINT: All right for ½ dozen.

JACOB BARE: Seventy-five cents will pay to the close of the volume. We hope you will not be necessitated to discontinue. We do not regard it proper for a brother to use a text from the Apocrypha, as long as the inspired scriptures are so replete with texts, suitable for all occasions.

D. A. BAILY; We are square.

Pious Youth Department.

A Mite.

I carelessly took up a piece of paper the other day, and my eye fell on a little piece, titled "Truth and Brief." I thought it very good. I know not the author thereof, but that does not make it void of richness; so I thought to commit it to the youthful readers would not be amiss, but perhaps would make some good impression, I think it an instructive lesson for us all, both young and old.

"Anybody can soil the reputation of an individual, however pure and chaste, by uttering a suspicion that his enemies will believe and his friends never hear of. A puff of idle wind can take a million of seeds of thistles and do a work of mischief which the husbandman must labor long to undo, the floating particles being too fine to be seen, and too light to be stopped. Such are the seeds of slander, so easily sown, so difficult to be gathered up, and yet so pernicious in their fruits. The slanderer knows that many a mind will catch up the plague and become poisened by its insinuations, without ever seeking the antidote. No reputation can repute a sneer, nor any human skill prevent the mischief."

REBECCA SNAVELY.

Hudson, Ill.

Selected by E. R. S.

Clara's Journal.

"Mamma, will you give me a book in which I may write what I do and what I think, the same as papa does?"

"Then you wish to keep a Journal," said mamma.

"Yes, and I will let you read it every night."

The book was given, and this is what Clara wrote:

"Sunday morning. I must be very good to-day, for this is the Lord's day.

"Sunday noon. I went to Sabbath-school, and knew my lesson. The teacher gave me a nice story-book to read. Papa preached in the church. I found the text in my own little Bible, learned it, and have just said it to mamma. I have been very good.

"Sunday night. Here I am, sent to my room for being a naughty girl. I was just ready to read my Sunday-school book when I saw Lizzie biting one corner of it in her mouth. I ran to her, and said, 'Give me my book.' She would not let go, but held on it with both her hands. I was angry, and jerked it away so rudely, that it made Lizzie fall backwards on the floor, and hurt her head badly. Mamma said, 'Lizzie is your baby sister. She did not know she could not have the book. You should have coaxed her to give it up; besides, you were careless to leave it on a chair in her way.' I said the book was mine, and I had a right to take it just as I pleased.

"I shall have to stay here until mamma comes. I cannot read the book to-day. I am more sorry though to think I should have let myself get angry, and hurt dear little Lizzie, and speak in such a wrong way to mamma.

"How wicked I have been. Will God forgive me? I will ask him. I wish mamma would come. I want to have her forgive me, and let me kiss her and Lizzie. I will try to be good. I thought this noon that I was. I did not know that I should have to write to-night that I had been so wicked. I will tear this leaf out, and then I shall forget about it, and nobody will know how wicked I have been.

"Mamma has just been here. She asked to see my journal. How ashamed I felt while she was reading. I begged her to forgive me. She did, and I hope that God has also.

"'Clara,' she said, 'you thought if this leaf were destroyed, and I forgave you, you would never hear of this again. Did you forget that God is keeping a 'Book of Remembrance,' in which every act, and even every thought, is written? At the judgment-day this book will be opened, and then all the world will hear how we lived.

The Cold-Water Boy.

Behold a table, with boiled turkey and ham, with vegetables nicely cooked, and gravies rich and juicy. There sits a father at its head and the mother opposite, and guests are seated on either side; there is no lack of good humor and merry jest to give spice to conversation.

There are children, too; a boy of ten and little girl of eight. They listen intelligently and attentively to the remarks of parents and guests, and look up into the faces of one another with interest. Behold! decanters are brought in, glasses are filled, and one and another sip the sparkling wine.

"Excellent!" exclaimed one, smacking his lips. "Fine!" echoed another.

"Shall I drink wine with you, my lad?" asked one of the gentlemen, bowing to the boy.

"Is not your glass filled, William?" asked the father. "John fill William's glass" turning to the servant. Slowly did William turn up his glass to receive the rosy liquor.

"Drink with the gentleman, my dear," whispered the mother, encouragingly. The boy blushed and cast down his eyes, but he obeyed not. Was he frightened? Was he diffident?

"My son, did you not hear Mrs. Black address you?" said the father quickly and sternly. "Drink wine with him, William."

Accustomed to obey his father's slightest wish, the boy's lip quivered, but he obeyed not.

In a moment, raising his eyes and looking his father full in the face, he said, manfully, "Father, I am a soldier in the Cold-Water Army, and I can't drink wine."

"Brave boy!" exclaimed one of the gentlemen, setting down his glass.

"The Cold-Water Army must conquer if every soldier stands his ground as well," said another, regarding William with great respect.

"We will excuse you, my son," said the father, in a softened voice and though they sat long at the table, his glass was not raised to his lips. There it stood untasted and full.

Stand firm, my boys; let no one beat you from your ground. Be up and doing. Intemperance is stealing about, seeking whom it may devour. Break his weapons, destroy his engines, give him no quarter. Let your motto be, "COLD-WATER! COLD-WATER!"—*Ladies' Repository*

The Golden Key.

Begin every day with prayer. It is the Golden Key that unlocks heaven to pour down blessings on you.

End every day with prayer. It is the same Golden Key that locks you up under heaven's protection.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

From Cawker City, Kansas.

Brother Holsinger:—Inasmuch as many of the brethren expect to come to Kansas to find homes, and I already having a number of inquiries by letter, unanswered, by your permission I will answer through the COMPANION, and hope that those who have written to me will accept this for the answer.

Mitchell county, as shown by the map, is 36 miles south of the Nebraska line, and about 225 miles west of the Missouri river. The Solomon river forms the principal water course. This stream is about 30 to 50 yards wide, with sandy bottom, giving good crossings wherever the banks will admit. The valley through which it runs, is from three to five miles wide, and is cut through by a number of small tributaries to the Solomon, along which is our best timber. The timber is scare and of poor quality, being mostly cottonwood, elm, ash, box, elder, oak, walnut, and hackberry.

The soil, we think, is the best, capable of standing severe droughts, and yet dry enough to give good roads and but little mud. The prairie, or upland has as good soil, and is much more sightly than the valley land.

The country is as healthy as any in the United States. There is no stagnant water, no ponds or sloughs to produce sickness, always a good breeze and fresh mountain air. The location we think a good one—one in which will be built one of the best towns in Kansas. Cawker City is now the U. S. Land Office, and a live business is the taking of homesteads and filings under acts of Congress.

There is plenty of government land yet to settle, mostly prairie claims, within six to ten miles on either side of the river, but none in the valley. This land is being taken very fast, and will soon all be gone. Claims can be bought in the valley, and on the prairie or upland, for from one hundred to one thousand dollars, according to improvement, location, &c.

We are starting a nursery at this place, and find trees and hedge plants grow as thrifty as we ever had them in Illinois. Our crops are good so far as harvested, and corn promises well. We have a good country for wild fruits, and see no reason why tame fruits will not grow to perfection.

Our nearest railroad is the Kansas Pacific, running 50 miles south. The Central branch road has headed this way, and is now completed one hundred miles west of Atchison, Kansas. There is a railroad from Solomon City, up the valley, and through to Denver City, Colorado. These last two roads both centre at Cawker City, and in all probability will be completed to this place inside of eighteen months.

Now brethren, you must act on your judgments as to coming. We give you the facts as correctly as we can, and believe that any one coming to Kansas cannot find a better than this Solomon Valley country. We will be glad to see you, and ask you to come to our houses and stop with us. We now live on our claim, 4½ miles east of town, but in two months more, the Lord willing, we will be in Cawker City.

Yours in brotherly love.

PETER WOLFE.

Dear Companion:—In a letter received from Miss Jemima Rarick, daughter of Jacob Rarick of Bradford, Miami Co., Ohio, (the latter being a cousin to my father,) bearing the date, May 16th, we receive the following sad intelligence:

"Last Saturday our house was entirely consumed by fire. It caught in the main building of the house, between ten and eleven A. M: supposed to have caught from the kitchen chimney, there having been no fire in the main building at the time. The wind being so strong, it was impossible to extinguish the flames. Together with the house, the milk-house, grain-house a large shed, and all the grain were destroyed. We saved but a small amount of the contents of the house. Did not save any eatables, and but very few clothes. Saved but very little bedding; but the neighbors have been so kind as to supply us, so we now have three beds. There were seven beds, besides the bed-clothes belonging to us girls, that burned, also nine bedsteads. We did not save *any* of the latter. My bureau and trunk, the latter containing thirty-five dollars, also my pocket-book containing five dollars, were all burned. The loss is estimated at four thousand dollars. This is a great loss to us; but thanks be to God there were no lives lost, and not any hurt. We have placed a floor in the wood-house, in which we now live. I was not at home during the fire; but perhaps it was all for the better."

We were very much surprised on the receipt of this sad intelligence, as we had received a letter from there a few days previous, bearing the welcome news that all were well and prospering. We trust to Providence that these dear friends may not be left to suffer. If they have been bereft of their earthly possessions, the Lord has been merciful in sparing their lives. The dear sister, mother of our informant, has been in delicate health for some years. Dear sister, trust in God, for he will not place a heavier burden upon us than we can bear. Our losses here work for us eternal gain beyond the swelling tides of Jordan. Let us trust in God and be faithful, even unto the end of the world.

E. R. STIFLER.

Hollidaysburg, Pa.

Notes of Travel.

J. S. FLORY.

June the 29th. In company with Brother C. Masters, set out on a trip to Greenbrier Co., W. Va. A. M., meeting at brother John Martins; P. M., meeting at Hutchinson's school-house. All night at friend Hutchinson's.

Next day went to Lick Creek meeting-house, Summers Co. Our appointment and that of a Methodist circuit rider were at the same hour, and as I had an appointment at the same place in the afternoon, I gave way, and heard a man preach that we are saved by faith *alone*, notwithstanding James says, "By works a man is justified, *and not by faith only*." Preaching in the afternoon to a large and attentive congregation. All night with friend S. Martin.

Next day went to school-house near Meadow Bluff. Meeting in the afternoon. All night with brother I. Richardson. Two meetings next day at the same place, dined at brother Hibb's; all night at brother John Forren's. Much interest was manifested at the meetings.

Next day, July 3rd, meeting at the Blue Sulphur Springs. Not-

withstanding it was in the height of harvest, there was a large turn-out. Two added to the church by baptism. I immediately set out to attend an appointment for afternoon at Brown's school-house. Brother Masters had gone on to same point in the morning to attend a meeting at 11 o'clock. He had a crowded house and good attention. Owing to having missed the road, I was behind time, but found a crowded house waiting patiently, and who listened attentively to the word preached. All night with friend Brown.

July 4th. Meeting at Dickison meeting-house. Home with sister Masters. Owing to my severe labors, I was quite fatigued and unwell; so I tarried with our dear sisters and the kind family until next day, when we returned to our home and found all well. Thanks to God for his goodness, and thanks to all the dear brethren, sisters and friends for their kindness.

July 27th. Took the train at the Falls of Kanawha, and went to Charleston, the capital of our state. Took dinner and supper with sister M. and Allen Haws. Meeting at night in the city, home with brother I. Starky, who, next morning, took me in his conveyance to Two-mile school-house. Good turn-out and good attention. Back again to Bro. Starkey's. Meeting in the city at 4 P. M. Home with friend Fitzgerald. At night went to hear a United Brethren preacher hold forth at the court-house. All night with friend Allen Haws.

Next day brother Starkey took me to Rose Valley school-house. Meeting A. M. Home with brother Perry, who took me at night to a school-house, several miles farther down the river. Good congregation and attention. Home with friend C. D. Ferguson, where I was kindly entertained for the night. Next morning brother Starkey took me back to Rose Valley school-house. After service, one was willing to be "buried with Christ in baptism;" so she was immersed beneath the waves of the great Kanawha; and, coming up straightway out of the water, thanked and praised God with exceeding joy. After taking some refreshments brother Perry took me to Coal's Mouth, where I expected to meet one to convey me further on; but my letter had failed to go in time, so I had to foot about 4 miles up Coal river to friend S. H. Meadows, where I was kindly received and cared for.

Next morning set out afoot and went to friend H. Belcher's. By the kindness and perseverance of Mrs. Belcher and others I succeeded in getting a horse to ride to brother Fisher's, who I found at home, and tarried with him and family until next morning, when he let me have a horse to ride to Lincoln county meeting at 4 P. M. All night at brother W. L. Stower's. Next day at 9 A. M. met at Sand Run school-house, with the members of the church, to whom we gave a kind exhortation and admonition to steadfastness. Public preaching at 11 o'clock, one precious young soul added to the fold of baptism. Meeting again at same place at 4 P. M., after which we took the parting hand from dear ones, and had an expression from some that they intended soon to unite with the church. Kindly entertained for the night at the house of friend J. S. Miles.

Next day, in company with Bro. Stowers and sister Mary Christian, returned to Bro. Fisher's, Putnam Co. Meeting in a pleasant grove, near his house, at 4 P. M. Took supper at Mrs. Alford's. Meeting at night in school-house near by. Returned to brother A. P. Fisher's. Next day, (Sunday), at 11 o'clock, meeting at Elizabeth meeting-house: large turn-out. Home with sister and friend Akin. Just after dinner went to the home of a sick friend, who had requested meeting at his house. Found a good congregation. Preached to them and then set out to attend my appointment at the Falls of Coal at early candle light. Found a good congregation, and preached my third sermon for the day. Home with friend Meadow's.

Next morning, on foot, went to Coals Mouth, or as it is now called, St. Albans; and at 10 A M. took the train for Charleston. Took dinner with brother Starky, and tarried until evening. Took supper with sister Haws, and thence to the train, and on to the Falls of Kanawha, where I found my son awaiting me with conveyance. Arrived at home August 9th, found all well. In the section of country I visited there is a great demand for the true doctrine to be preached. At some points after preaching there were not less than 9 or more applications for preaching. In the depths of my soul I was made to exclaim, Lord, what shall I do? Precious souls, begging for the bread of life and none to carry it to them! May the Lord send more laborers into this field is my prayer.

Announcements.

LOVE-FEASTS.

The brethren in the Raccoon church, Ind., have appointed their communion meeting on the 10th of October, and give the general invitation. Ladoga is the railroad station. The meeting will be 1¼ miles from town.

R. H. MILLER.

On the 19th and 20th of October we intend to have a communion meeting in the Waterloo church, four miles south of Waterloo, Iowa. A general invitation is hereby extended to all who may feel to pay us a visit. The meeting is to commence on Sunday morning 10, A. M.

E. K. BUECHLY.

We, the brethren of Bethel church, Holt county, Mo., intend, the Lord willing, to hold a communion meeting on the 14th and 15th of September. We earnestly invite the brethren and sisters to come and be with us, and especially ministers. By order of the church.

ELD. A. J. CORRELI.

We the members composing the Wadam's Grove branch, Stephenson county, Ill., intend, the Lord willing, to hold our communion meeting on the 12th and 13th of October next, at the meeting-house, commencing at 1 o'clock. A hearty invitation to all.

ENOCH EBY.

Orangeville Ill.

Our next communion meeting will be held, the Lord willing, at the residence of brother George Niece, 1 mile south-east of Leon, Decatur county, Iowa, October the 5th and 6th. Preaching to commence on the evening of the 4th. The usual invitation is extended.

L. M. KOB.

The fall love-feast in the Elklick branch, Somerset county, Pa., will be held, God willing, on Wednesday the 23rd day of October, commencing at four o'clock. Preaching next day. The general invitation is extended, and especially to the ministry.

C. G. LINT..

There will be a love-feast, the Lord willing, at Warrior's Mark, Huntingdon county, Pa., on the evening of the 8th of October. The usual invitation is extended

GRABILL MYERS.

The Lord willing, there will be a communion meeting in the Lost Creek church, Juniata county, Pa., congregation, at the Free Spring meeting-house, on the 16th and 17th of October; commencing on the 16th at one o'clock P. M. The meeting will be about 5 miles east of Mifflin station, and 2½ north-west of Thompsontown. We extend the usual invitation. By order of the church.

MICHAEL BESHOAR SEN.

We intend to hold a love-feast on the 19th of October, in the Dunning's Creek congregation, Bedford county, Pa., commencing at 4 o'clock in the afternoon. Also meeting next day. We give a general invitation to all the members that wish to be with us. By order of the church.

THOS. S. HOLSINGER.

There will be a communion meeting in the Palestine congregation, west end of White county, Ind., at the house of friend Johnson Dobbins, two and a half miles north of Wolcott station, on the 9th day of October, commencing at 1 o'clock.

Also in the Monticello congregation, same county, and state in our meeting-house, 3 miles north-east of Monticello, on the 11th of October, commencing at 10 o'clock. A hearty invitation to both. By order of the church.

J. S. SNOWBERGER.

If the Lord will, there will be a communion meeting in the Michigan meeting-house, 12 miles north-west of Wooster, Ohio, on the 11th of October next, commencing at 10 o'clock A. M. The usual invitation is extended, and we hope the brethren will visit us on that occasion. By order of the church.

P. J. BROWN.

The Brethren at Bristolville, Trumbell county, Ohio, expect to hold a communion meeting on the 15th of September. P. J. Brown is expected to be there; and the brethren there, few in number, desire the members from adjoining congregations to attend, and especially ministering brethren.

AARON SHIVELY.

We the brethren of the Yellow Creek congregation, Bedford county, Pa, intend holding a communion meeting on Tuesday, October the 15th commencing at 4 o'clock. The usual invitation is extended to all.

S. A. MOORE.

The brethren of the Bush Creek church, Frederick county, Md, intend, the Lord willing, to hold their love-feast at the Bush Creek meeting-house, near Monrovia, on the 9th of October, commencing at ten o'clock. Meeting also the next day. The usual invitation is cordially extended; and as our meeting precedes the Sam's Creek,—or is the first in order of the love-feasts in eastern Md.,—I would unite with the proposition of my brother E. W. Stoner, to some of our brethren from Va. and Penn'a. to be with us. Make the effort brethren. Fear not that there will be too many.

J. D. TROSTLE.

The brethren in Smith's Fork church, Clinton county, Mo., contemplate holding a love-feast, the Lord willing, on the 12th and 13th of October. The usual invitation is extended to all. Those coming by railroad will stop off at Plattsburg, 1½ miles from place of meeting.

DANIEL B. GIBSON.

Brother Holsinger:—Please give notice through the C. F. C. to the brethren composing the southern district of Ills., and our dear brethren in general, that we have set the 14th day of September, for our love-feast in the Mill Creek branch, Adams county, Ills., and same branch in Pike county, Ills., on the 17th of same month. Meeting to continue two days each place. We hope our brethren in the ministry will respond to the call. Those coming by railroad will stop at Coatesburg, on the C., B. & Q. road, and give notice to the undersigned, and conveyance will be provided to the place of meeting.

DAVID WOLF.

The Lord willing, there will be a communion meeting in the Pony Creek congregation, Brown county, Kansas, commencing on the 20th of September next, at ten o'clock A. M. at the residence of brother Noah M Kimmel. The usual invitation extended.

JONATHAN LICHTY.

Proposed Visits.

On the 1st of September, at Koontz's Cove, Bedford county, Pa, in the evening at Snakespring.

On the evening of the 3rd, at Dale City, Somerset county, to remain 10 days, dividing the time between Elk Lick, Berlin, and Middle Creek

On the 21st to Mechanicsburg, Cumberland county, to be at the disposal of the Brethren in Lower Cumberland for ten days.

GRABILL MYERS.

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James McBride	2 00	L. M. Kob	2 00
T. S. Holsinger	10 75	J. Wolf	50
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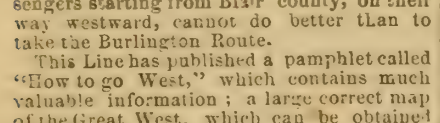

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VOLUME VIII. DALE CITY, PA., TUESDAY, SEPT. 10, 1872. NUMBER 36.

A Wide World.

BY JENNIE HARRISON.

A wide, wide world! But a chain of gold
Winds about it and through it all;
And the Hand above keeps a sure, strong hold,
Though *we* miss the links, and our faith grows cold,
And our sad tears bitterly fall.

A wide, wide world!—and so many ways
And we scarcely may choose our own.
And they widen so, as we sadly gaze;
But the Hand above holds the chain of days,
And no footsteps are ever lone.

A wide, wide world!—and no mists arise,
And we lose some dear one's form from sight;
And we seek through the distance with aching eyes;
But the Hand above keeps its hold more wise,
And will bring us at last to light!

A wide, wide world!—and its eager call
Bears away from us voices dear;
And the broken strings from our life-harps fall!
But the Hand above feels the thrill of all,
And will bind them more sweet and clear.

A wide, wide world! But our hearts are brave,
As we think of the chain of gold.
Though we drop the bright links in many a grave,
We are sure of the Father's hand to save,
And to bind with its sure, strong hold!

—*Churchman.*

For the *Companion.*

Christian Moderation.

BY JOHN CALVIN BRIGHT.

"Let your moderation be known unto all men. The Lord is at hand." Phil. 4: 5.

This is the only place that the word moderation is mentioned in the Holy Scriptures. But although it is mentioned but once, the fact that we should publish it "unto all men," clearly demonstrates the important part it forms in a Christian character.

Linquists inform us that the original embraces more than *moderation:* it includes mildness, patience, gentleness, clemency, unwillingly to litigate or contend, and moderation. As a nutshell entirely conceals the kernel, so the original embraces all the Christian graces. And while we should let all our Christian graces be known to all men, methinks, we should give particular attention to moderation. To illustrate: zeal is a Christian grace; but if we lack moderation our zeal may be not "according to knowledge." Again, we may be humble, peaceful, gentle, and even charitable, and if we do not moderate ourselves our "good may be evil spoken of." As moderation forms a conspicuous trait in a Christian character. let us look at the meaning of the word itself.

Webster defines moderation thus: "The state of keeping a due mean between all extremes." The definition is apt, and, perhaps, is understood by all, though complied with by few. Moderation is a beautiful coloring to all the Christian graces. It occupies a prominent position in the foreground of the picture; and, from its relative position to the other graces, it presents a beautiful, artistic, instructive and beneficial view of the whole spiritual man. It is a priceless gem. The person that completely moderates himself, like Enoch, walks with God. *Let your moderation be known unto all men.* How?

1. In moderating our graces. This we have considered already, and a suggestion must suffice. That suggestion is this: "Esteem others better than yourself;" "Love the brotherhood;" "Keep thyself pure," and, in matters in which you have the positive law of the Lord, or direct advice of Annual meeting, leave as much room for the private judgments of others as you exercise yourself. I am a believer in self-denial. It is a Christian grace— a divine command. But I do not recognize those as true walking expositors of this grace, who take extreme ground, and in their zeal for their texts unchurch others. Their self-denial, as well as their zeal, is "not according to knowledge;" because not properly moderated.

2. In moderating our passions and appetites. Whether we eat or drink, we should do it to the glory of the Creator, to the honor of our profession, and to the good of our physical man. We should only drink wine for our stomach's

sake, or for religious purposes. And we should "Flee every youthful lust," laying the cross on every passion, appetite, organ, member, faculty, and desire of the body.

3. In moderating our conversation. This is a nice point. And when we remember that we must give an account for every "idle word," and also that our religion is vain, if we do not bridle our tongues, we will consider it an important too. If you would successfully moderate your conversation, remember, "That the Lord is in heaven and thou art on the earth; therefore let thy words be few," that the "wise shall shine as stars forever;" and that a "fools mouth is his destruction."

"*To all men.*" As far as thy influence goes let it be for good. It may not reach to the ends of the earth, or to different parts of the country; nay, it may even be circumscribed to the neighborhood, family, or social circle; but let it be for good. Do all to the glory of God; for by all means you might save some by your godly walk and chaste conversation.

"*Let your moderation be known to all men.*" Why? "*The Lord is at hand.*" Paul gave sufficient reason, "The Lord is at hand"—about "taking vengeance on those that know not God and obey not the gospel;" and it is necessary for our salvation that "moderation be known;" because, first, we will then have done our duty and can "Enter into the joys of our Lord;" second, others may see our good works and glorify our Father which is in heaven. I had intended to notice several other points, but my article already exceeds its intended length.

Dayton, O.

For the *Companion*.

When Shall These Things Be.
Matthew 24: 29.

There has been much speculation upon this subject. The word of God has been searched through and through for this devised information; but as yet it remains a mystery; for reason best known to our Father in heaven has never been revealed to us. There are some who claim to know the time, falsifying the words of our Savior when he declared, "But of that day and hour knoweth no man." Is it not strange that, in the face of this declaration, so plain, man, a poor worm of humanity, should be so presumptuous as to say he knows the time when these things shall be? There are signs spoken of in the Scriptures that are to precede his coming; and it may be that some of these signs spoken of by our Savior may have transpired; and they may yet transpire, time and again, before his coming, for ought I know. But the signs spoken of by our Lord in Matthew 24: 29, I claim, are yet to be fulfilled. My reason for believing thus, is, the manner in which I find them placed upon record. To be wise in spiritual things, is to become fools in natural, or temporal things. The plainest most simple idea which can be drawn from the word of God, I find it to be the safest. Just precisely so with the portions of Scriptures under our notice. Does the language, the manner in which this declaration is spoken, mean that those signs shall have their fulfillment generations or centuries one before the other? No, I cannot believe it. These signs are for the living and not for the dead. Some tell us that some of those signs, in Matthew 24: 29, have been fulfilled: that the sun has been darkened, the moon refused to shine, and the stars have fallen. This may be so, but where is the sign of the Son of man in the clouds of heaven? This makes it more doubtful to my mind whether the things that have transpired are the things which were predicted by Christ. When he spoke of the signs that are to precede his coming, he says, "Then shall they see," &c. When, I ask, shall they see the sign of the Son of man in the clouds of heaven? "Then." If you will have it on that great day, when those signs shall take place, "Then" and not until then, shall the Lamb of God come. My knowledge of the meaning of the word is very limited; but does the word "Then" mean, at the time when those signs will have transpired, or immediately afterwards? If there is any meaning at all in the word "Then," those signs shall be immediately after the tribulation of those days. But here is the key that unlocked the mysteries to the minds of many. This has reference to the tribulation of the Children of Israel, then we believe some here guessed pretty well. But this I cannot believe. It rather strikes me he meant the tribulation of his church. I ask the reader to refer to the sixth chapter of Rev., and examine the opening of the fifth seal; and then compare with the opening of the sixth seal. Now, according to this, there will be a

bloody persecution, when the followers of King Emanual will have to lay down their lives for his sake. In like manner as those who formerly suffered for his sake. Then, when the sixth seal is opened, their tribulation shall cease, the sun, moon, and stars shall cease to shine; and when these things shall come to pass, "this know, that he is nigh, even at the door." When the sun shall be as it were blown out, and the moon shall refuse to shine, and the stars shall fall from heaven, then the wise shall understand. But oh, ungodly man and woman, terror will seize upon that poor soul of thine! for amid that awful darkness and stillness, will the King of Kings burst forth to the gaze of a terror stricken world. No need of the sun there that you might behold him; "for as the lightening cometh out of the east and shineth even unto the west, so shall the Son of man be in his day." "Every eye shall see him." Oh, with what majesty and glory, and splendor will we liken this day that is to come? A new morning shall dawn; a new day shall be brought forth; and oh! shall we be the recipients of the atoning blood of Christ? Will we have on a wedding garment, that we may enter into the marriage supper of the Lamb? or shall we cry for the rocks and mountains to fall on us, and hide us from the wrath of the Lamb? for the great day of his wrath has come, and who shall be able to stand? It will be a matter of choice with us.

SAM. C. BASHOR.

Whitesville, Mo.

For the Companion.

Why is It.

That so many of the so-called followers of Christ, surround their earthly tables, day after day, and year after year, and partake of the bountious fruits of this earth, with which God has blessed us, that our mortal bodies might partake of and be strengthened and preserved, and never once return thanks unto the Lord for that he has blessed us with a reasonable portion of health and strength, that we can surround our earthly tables, nor ask him to strengthen our souls desire for heaven and immortal glory, to forgive all our past sins, and transgressions of his law, and also to guide us in the future? Is it that we are ashamed to own our Lord and to give thanks to him? I hope not: for in Mark the 8: 38, the Savior himself says, "Whosoever therefore shall be ashamed of me, and of my words, of him also shall the Son of man be ashamed &c." Now, dear reader, let us be careful how we live while here in this sinful world; for we must all give an account of our stewardship here below. What reason have we to give, at that great and notable day of the Lord, for the non-fulfillment of what we are commanded to do in the Holy Writ? I say none, no not the least. For are we not blessed so that we can read our Bibles, of which, I dare say, every family has one or more in this our enlightened age of the world, in which we can fully see what is the duty of the followers of Christ? We are not only to attend our meetings, and communion meetings, which is but part of what we are commanded to do. We are also commanded to watch and pray, and thank the Lord for all the blessings. We have no promise that we shall receive any spiritual blessings from him, unless we ask in faith. Now my friendly readers, it becomes us, as followers of Christ, to be on our guard, and to watch and pray that we may not fall into temptations; for if we break the least command we are guilty of the whole. Therefore let us live more zealous in the laws of God. May God be with us all, is the prayer of your unworthy brother.

H. J. WIMER.

Shaff's Bridge, Pa.

Our standard of Right.

There is not a calling of any kind, however honorable in name, that does not admit of unfair dealing and ungodly action, if the man who follows it has the inclination to practice them. There is none so humble or low that it cannot be made honorable and estimable by the integrity and perfect uprightness of those who engage in it. There is no business, either high or low, that can demand anything wrong for its legitimate pursuits; or, if that comes within range of its necessities, it is no business for a Christian to follow. Our standard of the Bible. Custom, or example of others, can never make that right which is essentially wrong, and yet custom and the example of others are two of the most insidious, irresistible and bewildering foes that ever meet us in the world.—*Olive A. Wadsworth.*

Selected by Eld. J. I. Cover.

Author,—Ralph Erskine.

Thy Husband.

"Mind'st thou the place, the spot of land,
Where Jesus did thee meet,
And how he got thy heart and hand?
Thy Husband then was sweet.

"Ah, then the garden, chamber, bank,
A vale of vision seemed;
Thy joy was full, thy heart was frank,
Thy Husband much esteemed.

"Let thy experience sweet declare,
If able to remind,
A Bochim *here*, a Bethel *there*,
Thy Husband made thee find.

"Was such a corner, such a place—
A Paradise to thee?
A Peniel, when, face to face,
Thy Husband thou did'st see?

"Then did he clear thy cloudy case,
Thy doubts and fears destroy,
And in thy Spirit sealed, he was,
Thy Husband with great joy.

"Whate'er—thou found'st him at thy best,
He's at thy worst the same,
And in his love will ever rest,
Thy Husband holds his claim.

"Let Faith these visits keep in store,
Tho' sense the pleasure miss,
The God of Bethel, as before,
Thy Husband always is.

"In measuring his approaches kind,
And timing his descents
In free and sov'reign ways thou'lt find
Thy Husband thee prevents.

"*Preser'be* not to him in thy heart
He's infinitely wise;
Yet, when he throws his living dart,
Thy Husband does surprise.

"Perhaps a sudden gale the blest
When walking in the road
Or in a journey, ere thou wist
Thy Husband look'd thee broad.

"Say not, he's gone forever, tho'
His visit he adjourn:
For yet a little while, and, lo,
Thy Husband will return."

Selected by Bettie Barnhart.

Dark Clouds Disperse.

Long did the clouds and darkness roll
Around my troubled breast;
No starlight shone upon my soul,
My footsteps found no rest.
To human help I looked around,
But vainly sought relief;
No balm of Gilead I found,
No healing for my grief.

Then to the Savior, "Help!" I cried:
He list'ning, heard my prayer.
I saw his wounded hands and side,
And felt that hope was there.
He guides me in the better way;
He makes my footsteps strong;
The gloomy night is changed to day,
And sadness changed to song.

Then oh, how long shall I delight
In mem'ries of that day,
In which the shades of mental night
So quickly passed away?
How long around my darkened view,
Those ling'ring shadows twined;
Until the gospel, breaking through,
Did chase them from my mind.

There then was bright in ev'rything,
And all then seemed in bliss;
Trees gently waved, and birds did sing,
Full of their happiness.
Rich beauty in the woods shone forth,
The same did flowers display;
And then my glorious Maker's worth
Beamed forth with matchless ray.

Then oh, how long shall I delight
In mem'ry of that day,
In which the shades of mental night
So quickly passed away?
Oh, then my everlasting light,
On whom my hopes rely;
With thee the darkest path is bright,
And fears and sorrows die.

For the Companion.

Lifting up of the Son of Man.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3: 14.

When we peruse Numbers, 21st chapter, we find that the people became so sinful that they spoke against God and against Moses, "Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses and said, we have sinned; for we have spoken against the Lord, and against thee; pray unto the Lord that he take away the serpent from us."

Wonderful, indeed, it must have been at that time, when they were bitten of those fiery serpents! And there they had to die; because there was no physician that could cure that wound. There they were left. But they told Moses to pray unto the Lord. "And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

Thus you can see, that there is only one to whom is given all power in heaven and on earth. It must have been awful at that time, when here and there one was bitten of a fiery serpent, crying in pain for help, and asking Moses to pray to God for help, because there was no physician could heal them, under the wide canopy of heaven, until God told Moses what to do. There we can at once see that no one could accomplish that healing except God himself. Hence all those that were stung by the fiery serpent, were restored by looking up to the brazen serpent. "As Moses lifted up the serpent, * * * so must the Son of man be lifted up." He shows reason why he descended from heaven, that he might be lifted up, crucified, for the salvation of mankind, and be, by the appointment of God, as a certain remedy for sinful souls, as the brazen serpent elevated on a pole, Numbers 21: 9, was for the bodies of the Israelites which had been bitten by the fiery serpent in the wilderness.

It does not appear to me, that the brazen serpent was ever intended to be considered as a type of Christ. It is possible to draw likenesses and resemblances out of anything; but, in such matters as these, we should take heed that we go no farther than we can Say, Thus it is written. Among the Jews the brazen serpent was considered a type of the resurrection: through it the dying lived; and so, by the voice of God, they that were dead shall be raised to life. As the serpent was raised up, so shall Christ be lifted up; referring to the crucifixion.

We shall now proceed to show why Christ was lifted up. In the first place we find that God made man, and created them good—made them in the likeness of his own glorious image, and placed them in the garden of Eden, in order to keep and to dress it. And there was a law given to them, that they might eat of all the trees that were in the garden, except of the tree of knowledge of

good and evil, they were not to eat. But they ate of the forbidden fruit, they violated the laws of their Maker, consequently they had to leave that earthly Paradise, and a flaming sword was put to the entrance to prevent them from again entering and partaking of the tree of life and living forever. There they were left in their lost condition. They and their children all bore the same image, which is earthy. There were no means whereby man could be made perfect. The law that was given by Moses could not make the comers thereunto perfect; for it was impossible that the blood of bulls and of goats could take away sin. In such offerings and sacrifices, I have no pleasure, saith the Lord. The law was only a shadow of good things to come; therefore the whole human family was under the curse of a broken law. No sacrifice could pay the debt, until God so loved the world that he sent his only begotten Son from the shining courts of heaven, to die the ignominious death on the cross, on Calvary's heights, to redeem fallen humanity from the curse resting upon the human family through the transgression of Adam, placing man, as a free, moral agent, in relation to God. For this purpose was the Son of man lifted up as Moses lifted up the serpent in the wilderness; because no other sacrifice could pay the debt. When the whole intelligent creation had been brought forth to the altar of Divine Justice, and when every nerve and every heart had received the infliction of divine fury, until one deep and universal groan had rolled its unutterable woe to the throne of grace, the whole would have been a worthless sacrifice. O my dear friend, think of the love of Jesus! Our sins were in that load that crushed the heart of meek and lowly Lamb of God. He laid aside his stary crown, and forsook the glories of heaven to die, the just for the unjust, to open unto us a new and living way. So sacrifice was made for sin. Now salvation is free to all upon conditions of obedience to his holy will. Sin must be an indescribable evil, when it required no less a sacrifice to make atonement for it than God manifested in the flesh. But Jesus paid it all; hence all are bidden to come and partake of that glorious feast, which has been purchased with such a great price. Such a love as that which induced God to give his only begotten Son to die for the world, could not be described. Jesus Christ does not attempt it. He has put an eternity of meaning in the particle "so," and left a subject for everlasting contemplation, wonder, and praise, to angels and to men.

The same evangelist uses a similar mode of expression, (1 Epistle 3: 1,) "Behold, what manner of love the Father has bestowed upon us." He gave his Son to die for us sinners. If you desire salvation, I would advise you to go to the Lord Jesus Christ, and look, with an eye of faith, to the cross, and you shall be healed. As they who were stung by the fiery serpent were restored by looking up to the brazen serpent, so those who are infected with, and dying through sin, are healed and saved by looking up to, and believing in Christ crucified. Therefore, look right to the cross; survey that sufferer; and as you gaze upon the scene of agony, tell me do not those death groans speak to your heart? Do they not tell you of a doom, and the dreadful end to which you must come, if you do not turn from your evil way and seek peace in the bloody wounds of a crucified Redeemer? Behold him on the rugged tree! See the blood and water flowing out of the wounded side of the dying Jesus! Here is the well of salvation. He is ever ready to apply the balm of Gilead to your sin-sick souls. His healing balm is as illimitable to-day as it was eighteen hundred years ago.

"Sinner turn, why will you die?
God, your Maker, asks you Why?"

Yours fraternally.

SILAS HOOVER.

For the COMPANION.

Thoughts.

We ascend to God by descending. We come down from our lofty flights; our exalted mind must be humbled; we must stoop and kiss the cross, that we may ascend to God; and thus, by coming down, we go up: "He that humbleth himself shall be exalted."

We rise by falling. He that falleth upon the "Rock," (Christ) shall be broken—shall be fitted and prepared for the indwelling of the Son of God; and thus, by falling at the feet of sovereign mercy, we may rise to the upper regions of light and glory.

We live by dying. We die to the world, to sin, and to self and are thus made alive to God, to Christ, and to heavenly glory.

We win by losing. We forsake all, give up all, and count all loss, that we might win Christ—lose vain and sinful pleasures, that we might win joy unspeakable—lose worldly honor and fame, that we might win a new name, inscribed in a "white stone," and win glory, honor, and immortality, and a mansion in the New Jerusalem.

Truly salvation is a matter marvelous in our eyes, when we consider that we ascend by descending: rise, by falling; live by dying; and win, by losing. Glory to God for such blessings through Jesus Christ our Lord.

J. S. FLORY.

Satisfaction.

Leaving religion out of the case, men are divided in their opinions, whether our pleasures over-balance our pains; and whether it be, or be not eligible to live in this world. And were all such controversies settled, which perhaps, in speculation, would be found involved in great difficulties; and were it determined, upon the evidence of reason, as nature has determined it to our hands, that life is to be preserved; yet still the rules which God has been pleased to afford us, for escaping the miseries of it, and obtaining its satisfactions,—the rules for instance, of preserving health, and recovering it when lost,—are not only fallible and precarious, but very far from being exact. Nor are we informed by nature in future contingencies and accidents, so as to render it at all certain what is the best method of managing our affairs. What will be the success of our temporal pursuits in the common sense of the word *success*, is highly doubtful. And what will be the success of them, in the proper sense of the word, *i. e.*, what happiness or enjoyment we shall obtain by them, is doubtful in a much higher degree. Indeed, the unsatisfactory nature of the evidence with which we are obliged to take up in the daily course of life, is scarce to be expressed. Yet men do not throw away life, or disregard the interests of it, upon account of this doubtfulness. The evidence of religion, then, being admitted real, these

who object against it as not satisfactory, *i. e.*, as not being what they wish it, plainly forget the very condition of our being; for satisfaction, in this sense, does not belong to such a creature as man.—*Bishop Butler.*

For the *Companion.*

The Barren Fig Tree.

"A certain man had a fig tree planted in his vineyard: and he came and sought fruit thereon and found none. Then said he unto the dresser of the vineyard, Behold, these three years I come seeking fruit on this fig tree, and found none: cut it down, why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then after that thou shalt cut it down." Luke 13: 6—9.

"He spake also this parable." The Lord Jesus Christ, when addressing himself unto the children of men, very frequently spake unto them by parables, and this he would do to be the better understood. In his parables, he would refer them to such things as would daily come under their observation. Thus, upon the occasion under consideration, he made use of the words alluded to above, "A certain man had a fig tree planted in his vineyard." A fig tree is naturally a fruitful, productive tree; but this one was taken out of its native soil, and was planted into the vineyard. It was under the special care of the dresser of the vineyard. It was planted among the most tender vines, where the soil was made rich and fat by the lord of the vineyard. It was enclosed with a hedge, where all the proper care and attention necessary for its prosperity were given it. Yet, notwithstanding all the labor and attention given it by the dresser of the vineyard, it was barren, unfruitful. The lord of the vineyard comes along, and here, in the best of the soil, finds a tree without fruit. Again he comes, and no fruit. He supposes that by another year, under more favorable circumstances, it may still bring forth fruit. He comes along again, but still no fruit; and that under the most favorable circumstances. "I still find this tree barren!" He begins to view it more circumspectly. He goes all around it; examines it from root to branch; but he can find no cause for its non-productiveness. All other trees around it have fruit. He then seeks the dresser of the vineyard. He hails him thus, "Behold, these three years have I found a certain fig tree in my vineyard, without fruit. It is barren. Bring hither the axe and cut it down. I shall suffer it no longer. It is a cumberer of the ground. Let some other tree grow in its place. Away with it to the rubbish heap; burn it." But here the dresser of the vineyard intercedes, "'Lord, let it alone this year also,' let me try every means. Let it stand another year—only another year—'till I dig about, and dung it.' It may be earth-bound; let me remove some of the earth around it. Let me apply the most productive fertilizers. I will give it more special attention; it wants some pruning; it has too much top, &c.; "And if it bear, well, and if not, then after that, thou shall cut it down.'"

Dear reader, let me call your special attention to the text under consideration. "A certain man." This certain man we will understand to be the Father in heaven; the vineyard, the church'; the fig tree, a member of the church, and the dresser of the vineyard, the Lord Jesus Christ, our adorable Redeemer, the mediator between God and man. Dear brethren and sisters, the Lord seeks for fruit; he takes a view of his vineyard, to see whether all the trees of the vineyard, (members of the church) are producing their fruit in their season; to see whether we are living members of the body of Christ, whether we are prayerfully and faithfully engaged in the Master's service. But, alas! he finds one in the vineyard, in the Church, right among the children of God, that is barren; yea, unfruitful, unproductive: no fruit, at least none to his liking—none fit for the Master's use. He comes again: yet still all the same, no fruit is found. Brethren, he seeks for fruit. Nothing short of fruit will answer. He seeks for fruit in your daily walk and conduct, in your dealings with your fellow-men, in your closet, in your families, in all your doings, whether at home or abroad, whether you are a private member or an officer in the church, it is fruit he is seeking. The Lord is seeking fruit. You cannot evade it, neither can you deceive him. Fruit he will have; at least he will demand it of you, and hold you accountable for it. You are in the Lord's vineyard, (the church). You have had special training, and yet no fruit. You are no better than one outside of the vineyard, although you have made an open profession, before God and man, that you would be faithful until death. And what are you? Nothing but a tinkling cymbal and a sounding brass, a faithless professor, having the name of being a Christian, but instead of that, you are a mere hypocrite, 'Having a form of Godliness, but denying the power thereof. "Such professors are a hinderance to the cause of Christ, a stumbling-block and a rock of offence." "From such turn away." The lord of the vineyard now calls for the dresser of the vineyard. "Behold, I have found such a one in the church, among my people, bringing forthno fruit. I am done with him, he is the same wicked one that he always was. I have tried him once and again; there is no change in him for the better, but for the worse. It is no use to bear with him any longer. He is a hinderance to the cause. Remove him out of the church. Bring hither the axe,(justice,) cut him down, fell him to the ground." But here the dresser of the vineyard, the meditator, comes and intercedes in his behalf. He witholds the axe, pleads with justice: "'Let it alone this year also;" spare him another year; let me make another effort, till I dig about it and dung it. He may be earth-bound; let me remove some of the earth,(of this world's goods) from him; let me blight his expectations in this or that way; let me relieve him of some of his wealth or honor, or whatever it may be that holds him; let me apply some rich manure; let me apply the pruning-knife and lop off some of his limbs; let me send death into his family and take away some near and dear ones, 'till I dig about him.' Let me apply every possible means of grace; by so doing I may peradventure make an impression upon him that may bring about a reformation. Let me place him under the most favorable circumstances, (the rod of affliction,) in order to arouse him to a sense of his eternal destiny. O Father, withold the axe a little longer, only another year, another season of grace, only one more effort. He may have some favorite idol about him, let me yet remove that idol from him, whether it be wealth, or honor, or health, or friends, father or mother, or wife or children, &c. 'If any man come to

me and hate, (forsake,) not father, mother, wife, children, brothers, sisters,' &c. Luke 14: 26; and if it bear fruit, well; and if not, then, after that thou shalt cut it down. If all my entreaties fail; if all my labor and pains avail nothing; if all is in vain, then I shall withold justice no longer; cut him down, away with him, 'my spirit shall not always strive with men.'"

My dear brethren, we that profess to be the followers of the Lord Jesus Christ, the meek and lowly Lamb of God, let us now, before we dismiss the subject, each of us examine ourselves; let us see how the matter stands between us and our God; let us come right home unto our own selves. Let each of us ask and answer the following questions: Have I come out from among the world? Have I denied myself of all ungodliness? of the lust of the flesh, of the lust of the eye, and of the pride of life? In short, have we denied ourselves of all the sinful pleasures of the world, no matter of what shape or form soever they may be? Everything sinful must be avoided. And then let us do as the poor blind man did; after the Savior had restored him his sight, he "followed Jesus in the way." Let us then take heed unto these things. Let us all be fruit-bearing, living members of the body of Christ. Unless we are such, we are barren and unfruitful, and must be cut down, and have our portion with the unbelievers.

Before dismissing this already too lengthy essay, I would merely drop a hint or two to those who are yet outside of the vineyard. Do not presume my dear, outside friends, that you will be exempt at the great and coming day of judgment, because you are no members of the church. This will avail you nothing. "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" You have been invited, yea entreated again and again, to come to Christ and be saved upon the easy terms of the gospel. But you persistently refused to come. You loved sin more than you loved God. You have been trying to frame excuses. You have, like Agrippa, been almost persuaded to come unto Christ, yet you are still standing outside, revelling in sin and folly. If you die in your sins, where God is you can never come. I bid you, in Christ's stead, to delay no longer. Come to-day, to-morrow may find you in eternity—to-morrow may never come to you. What then are you waiting for? Is it for a more convenient season? That season never came for Felix, and it may never come for you. Then, O dear sinner, hear the voice of the poet,

"Come ye sinners poor and needy,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity love and power."
He is able, he is able,
He is willing, doubt no more.

Farewell.

E. K. Buechley.

Waterloo, Iowa.

Progress.

The educated men, above all men, should see and constantly remember that progress in the intellectual world does not imply the discovery of truth *absolutely* new; of the truth of which the human mind never had even an intimation before, and which came into it by a mortal leap, abrupt and startling, without antecedents and without promotion. This would be rather of the nature of a Divine revelation than of a human discovery. A revelation from God is different in kind from a discovery of the human reason. It comes down from another sphere, from another mind, than that of man; and although it is conformed to the wants of the human race, can by no means be regarded as a natural development of it; as a merely historical process, like the origination of a new form of government, or a new school of philosophy. A discovery of the human mind, on the contrary, is to be regarded as the pure, spontaneous product of the human mind; as one fold in its unfolding. It follows, consequently, that progress in human knowledge, progress in the development of human reason, does not imply the origination of truth absolutely and in all respects unknown before. The human mind has presentiments, dim intimations, which thicken all along the track of human history like the hazy belt of the galaxy among the clear, sparkling, mapped stars. These presentiments are a species and a grade of knowledge.—*Dr. W. G. T. Shedd.*

"They Say" is a Nuisance.

He is forever making mischief. Forever poking his nose into somebody's business. Forever villifying somebody's character. Forever doing something [illegible] and the fire flashes.

"They Say" is a snake in the grass professing the warmest friendship to your face, but vilely traduces you behind your back—not in the first person usually, but it remembered, for he is too crafty for that, but he retails, with Asiatic blood-like sorrow, what other people say of you—in short, what "They Say?"

"They Say" is a humbug. Tear off the hypocritical mask he wears, and you see very often, badness and knavery of the blackest kind. Sometimes we admit, "They Say" is weak minded and slanders people more through ignorance and thoughtlessness, than a wish to destroy their good name, but he is none the less a nuisance for that and God help his victim in either case.

If there be, as there have been in other times and in other countries, those who are hovering around the foot steps of the great, either for their own selfish end or from mere weakness and complaisance, or from mere vanity of vanities, strive to serve them by smoothing the path to sin, by making a mock at goodness, by hiding the unwelcome truth or repeating the welcome falsehood; if there be any who, under the guise of friends, play the part of tempter and evil counsellor, who lie in wait for every occasion to flatter, to indulge and to corrupt; if there be any such anywhere, these, far more than wild fanatics or the feeble parasites of the multitude,—these are the real traitors, the real enemies of sovereign, prince, and people all alike.—*Thanksgiving Discourse of Dean Stanley.*

Kingsley says: "If you wish to be miserable, you must think about *yourself*; about what *you* want, what *you* like, what respect people ought to pay *you*, what people think of *you*; and then to *you* nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything God sends you; you will be as wretched as you choose."

We want more of the Bible in our church life; its knowledge, spirit, and power! Its well-springs of salvation impart a robustness to us spiritually we cannot do without. The church is not lying in hospital for souls whose invalided corps must be treated to the tidbits of delicated fancy, and sentiment, and rhetorical clap-trap.

For the COMPANION.

Is Feet-Washing a Christian Ordinance?—Answered.

In No. 32, of the present volume of the COMPANION, is a communication, in which the writer tries to prove the negative of the above question, or, in other words, that Jesus did not intend his followers should obey him when he said, "Ye ought also to wash one another's feet."

An ordinance is "a rule established by authority;" and if the Brethren believe the authority of Christ high enough to institute, and his words above quoted, emphatic enough to constitute a rule, law or command, *who* has a right to call their obedience in question? It matters not whether entertainers wash the feet of their guests, or the rite is practiced at love-feasts, if it is done in obedience to our Lord and Master, in accordance with his example, and in the spirit which it inculcates, it *is* a Christian ordinance.

There is not an instance on record in the Old Testament, in which any one, even a servant, washed the feet of another, and our friend in making his quotations to prove that the orientals had water brought for the cleansing of their guest's feet, forgot to state the *significant* fact, that in every case he cited, *each one washed his own feet.* The example of Jesus then was entirely *new*; which is further proved by the very emphatic demeanor of Peter.

Man by nature is proud, and ambitious of greatness and power. To curb this propensity in his people, Christ gave them a rite which teaches condescension, humility and spiritual equality. At the very table from which he arose to wash the feet of his disciples, and among "the twelve," there was a manifestation of that "lofty spirit," which urges its possessor to be "the greatest," and which, no doubt, caused Satan to "fall" from his first estate. "And there was strife among them, which of them should be accounted the greatest." Luke 22: 24. Take in connection with this passage the words of Jesus immediately following it, and we see the significance and force of the ordinance in question. "He that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve." Luke 22: 26. To further illustrate the intention of our Lord in giving his church this rite, we will quote his words to the disciples at the time of its institution. "Ye call me Master and Lord, and ye say well; for so I am. If I then your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. Verily, verily I say unto you, the servant is not greater than his lord, neither he that is sent greater than he that sent him. If ye know these things; happay are ye if ye do them." John 13: 13—17.

If man no longer possessed the proud, haughty, and ambitious spirit which was in the hearts of "the twelve," then indeed might feet-washing become obsolete; but it is just as requisite now to keep that all pervading tendency to aristocracy down, as it was in the times of the primitive church, when widows were required to practice this ordinance, or be cut off from the charities bestowed upon their class. By the way, this casual mention by the apostle of the duty of washing the saint's feet being enjoined upon widows, proves all that our friend has been trying to disprove—that feet-washing *was* and consequently *is* a Christian ordinance. Of course if the Brethren become proud, and create a caste in the shape of a diplomated, hireling ministry, having ambitious hearts and "itching palms," specious reasoning, such as our friend uses, will have great weight, and no doubt cause the abandonment of the humbling rite in question. God has however not, since the foundation of his Church, left himself without a witness in this matter, and, hence, we infer that from the ruins of the Brotherhood would spring up an humble people, having a free ministry, who would teach and practice all things whatsoever Jesus commanded.

SILAS THOMAS.

Philadelphia, Pa.

Rest for the People.

"There remaineth therefore a rest for the people of God." Hebrews 4: 9.

Brethren and sisters, is not this a great consolation for us, to know that, if we hold out faithful, acquit ourselves while in this life, we can, when time shall be no more with us here, enter into that rest prepared for all the faithful children of God. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." There was a rest promised to the children of Israel, by obediance to God's word. The apostle tells us that, on account of unbelief, they could not enter. "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." As there is such a glorious, heavenly rest, and many through unbelief have lost it, let us give all dilligence, by faith and obedience, to secure it. Oh, how sweet will be that rest to the weary soul when done toiling and laboring in the vineyard of the Lord! But while the children of God are traveling on that narrow path of self-denial, they meet with a great many difficulties. Sometimes a dark cloud overshadows our path, that we almost think this little ship of ours will sink; but the Savior tells us in the 14th chapter of John, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions."

In passing through sorrow and affliction, we must not lose sight of our blessed Master, who has gone before us, and is now at the right hand of the Father interceeding for his children. And while we are then advancing towards our journey's end, we can with an eye of faith, as from Pisgah's top, look a little beyond the stream of death, to that glorious inheritance of the children of God, as Moses was permitted, before he died, to view that Holy Land. Brethren and sisters, let us still press forward toward the prize, until we arrive at the gate of the Celestial City, where we can join with those gone before.

D. G. LINT.

Somerset, Pa.

It is not because the word went out eighteen hundred years ago, "Forsake of the assembling of yourselves together," that I desire to be united with others in Christian life. It is because my heart calls out for other hearts that are congenial to it. It is because every one who has learned to love Christ truly loves his brother, and longs for fellowship with his brother.—*Beecher.*

Pious Youth Department.

Mary.

"Speak low to me, my Savior,
With tender words and sweet;
Speak to the crushed and bleeding heart
Of Mary at thy feet.
Thou hast lingered long, too long away,"
The weeping mourner cried;
"O Son of God! hadst thou been here,
My brother had not died."

"Canst thou believe?" the Savior said,
In thrilling tones and low;
The mourner lifts her tearful head,
Her eyes with rapture glow.
"Lord, I believe! All power is thine:
Let every doubt be gone,
'Tis mercy breaks the door of death
When faith rolls back the stone."

Selected by A. M. Zug.

Making Friends.

He that would have friends must show himself friendly. Scarce one of us but has a weak point that may be ridiculed, a fault that may be censured, an infirmity that may betray us into vice or unworthiness. Not one of us but needs a friend to supplement our defects, to reflect the lustre of our virtues, to help us in being true to what is noblest in us and of absolute worth in itself. There are unhappy persons who exist only upon the frailties and vices and mistakes of their fellow creatures. To them conversation is insipid unless spiced with scandal; jokes are meaningless if some one's feelings are not hurt; a moral is valueless unless pointed by the delinquency of some hapless mortal.

There are those also whose mission on earth is peace. Evermore they bear with them the mantle of charity, and with its ample folds cover the unfortunate, the weak, the erring. They know full well that "every human heart is human," that every soul needs sympathy, forbearance, affection, that all men are equally precious to God, since He has made of one blood all flesh. If words of commendation fail, they keep silence; if censure must be pronounced, mercy is mingled with justice; to the returning prodigal they give welcome, to the repentant criminal words of cheer and hope.

Only shallow observers of human nature ridicule its weaknesses, and like ghouls feast on its vices. He who looks deepest into the throbbing floods of humanity that surge around us is most profoundly pitiful; he sees under all the disguises of fortune in every man, in every woman a possible angel, and his approaches are made on the angel side.

The great fault with most of us is, that we act on the defensive. Instead of making advances ourselves, we wait for others to make advances to us. Said one of the wisest of our American philosophers to a friend who was rather fond of holding up to laughter the foibles of his acquaintances, "William, if you make a friend every day, in three years you will have a thousand friends. If you make an enemy every day, in three years you will have a thousand enemies. A man with a thousand enemies will be likely to get tripped in his way through life by some one of them, and I would rather have a thousand friends than a thousand enemies." Is not this instruction worth taking to heart? How happy the reflection, when one draws the drapery of his couch about him each night, "To-day I have won a friend, or I have bound in closer ties one already mine." Full of divinest philosophy as of heavenly charity is that utterance of the Savior, "Blessed are the peace-makers, for they shall be called the children of God." The field of their operation is as broad as the world; there is work for them to do in every family, in every social circle, in every church, in every neighborhood. Let those who are inclined to sing

"Ah! what is friendship but a name,
A charm that lulls to sleep?"

let them apply themselves to the delightful task of winning friends by encouraging the distrustful, by cheering the sad, by raising the downfallen, by sympathy with the aspiring, and thus bind to their hearts the hearts of those about them. They will find that in loving the Supreme Good they are indissolubly joined with all the noble and the true, and friendships thus based must exist parallel with the existence of the soul and of its Maker.

Improvement of Time and Talents.

Could every person at the age of thirty years have his time to live over again, many of us would, perhaps, pursue a different course. When we look back and reflect on the time we have lost, the opportunities we have neglected for improving our minds, the talents we have, in some instances, worse than wasted, we can see how much more useful and intelligent we might have been. Could young persons be led to believe how much they might gain in a few years by dilligence in their studies, perseverance in forming good habits and principles, and correct taste, how much more happiness they might enjoy. With a great many it seems their chief aim and desire is to take pleasure and enjoy themselves. They never reflect that true happiness consists in being useful, or that more heartfelt and sincere pleasure can be received in gaining knowledge, which will be of use to them in after life. If our minds were trained to think deeply, and observe closely the actions of men and the works of nature and art, and the wisdom of God, we would find enough to instruct and amuse us; and if, instead of idling our time and wasting our talents, we would try to improve them by pursuing whatever course we seemed best fitted for, in old age we would never have to look back with regret upon a misspent youth. Let us take, for instance, a man who has no particular avocation to follow, and whose education has been neglected, whose mind seems to be dull and stupid: he is not capable, and does not understand the deep and heartfelt pleasure of the man who is constantly trying to improve his mind and talents. There are very many who are plodding their way through life, who seem to have no higher aim than to get their daily bread, and care not whether it comes through industry or not, provided they get it. Such men are of no use to themselves nor anybody else. See the youth who has a mind and heart ready to receive instruction and wisdom, and who tries to improve his talents by industry and perseverance. Such a one will be useful to himself and others, and will be likely to gain a place of honor and trust.

Mrs. L. Weaver.

Matthew Henry was eminent for his meek and Christian spirit under injuries. One of his favorite saying's was, "How pleasant it is to have the bird in the bosom sing sweetly."

Christian Family Companion

DALE CITY, PA., Sept. 01, 1872.

Editor's Diary.

SATURDAY, 31st. Wife and I went on a visit to Addison, more commonly called Niger Mountain, one of our appointments where we had not yet served. Lodged at brother John Peck's, one of the oldest citizens of the neighborhood. Several of the children are members of the church, and all seem to dwell together in love and harmony, making their home equally pleasant to themselves and their guests.

SUNDAY, SEPT., 1st. Preached at the school-house, at half past ten o'clock. The brethren have at interest and a pretty large interest in the house, and so it is a little larger than ordinary. Had a respectable congregation and good attention. Made the acquaintance of some of the brethren whom we had not met before.

Returned home in the afternoon, after a pleasant ride, notwithstanding the roughness of the mountain. We are indebted to brother Joseph Lentz, for the use of his horse and buggy, and for which we return thanks.

In the evening brother Beer preached to us from the words "Lord, to whom shall we go? thou hast the words of life." He proposed that we must come to Christ, and thought that upon that proposition we could all agree.

2nd: That to be able to come to Christ we must know where to find him. He had promised to be with his people, his church, even to the end of the world. But there are some six hundred different sects of people in the world, each claiming to be the church of God, and so the question arises "to whom shall we go."

His second proposition was, it makes no difference to which of them you attach yourself, only so you *obey the word of God.* This he thought very liberal, but he would be even more liberal, and allow that it made no difference whether you belonged to any of them, only so you would do *the will of God,* for that was what the scriptures demanded; that would make a true Christian. For our Savior teaches: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my Father which is in heaven." Saying Lord, Lord, was not disfavored, but the not doing the will of him whom we call Lord.

A young man, taking the world for himself, wishes to become a good scholar, a useful citizen. He selects the practice of medicine for his vocation. There are many institutions in the country where Pharmacy, Physiology, Anatomy, and all the branches are taught, a knowledge of which is necessary to a successful physician. And it makes no difference to which of them he goes, only so he obtains a thorough knowledge of the branches of study required by his profession. But we all know that it does make a great deal of difference to what institution he attaches himself, in order that he may obtain a thorough knowledge of those essential branches of science, for all institutions do not teach them thoroughly. And so his third proposition would be: It does matter to whom we go, to which of these bodies we attach ourselves, for some of them will not afford you the opportunity of obeying God, and some even would not permit you to do so. For instance: Jesus commands his people to be baptized, and to wash one another's feet: but some of these societies, to whom you might attach yourself, would not afford you the opportunity of obeying these commands.

Therefore, in answer to the question: "To whom shall we go?" he would answer, go to the people of God, where you will have, not only liberty to obey God, in all his commandments—the keeping of which is the whole duty of man—but you will have the sympathy and encouragements of God's faithful children.

We regret we have not the discourse in full. If we only had a reporter.

MONDAY, 2nd. Received a public document entitled: Report of a visit to the Sioux and Ponka Indians on the Missouri river, made by W. M. Welsh. It is given in the form of a letter to the secretary of the Interior, who has our thanks for the copy before us.

An effort is being made by the Indian Agencies, to civilize the Indian tribes of the Western Territories. It appears that the Agencies having the jurisdiction of the Sioux and Ponka tribes, have been placed under the control of the Board of Missions of of the Protestant Episcopal church. Much reported by Mr. Welsh looks like Christianizing the savage Indians, at which we greatly rejoice. They have too long been neglected by the government. Had the proper measures been taken years ago they might have been civilized, and thousands of precious lives saved, and whole nations of human beings elevated from barbarism. We quote the folowing from the letter:

"As we entered it from the north, the Chief White Swan was at the door of a pretty Chapel, which he had aided in building, and in which he and his people worship. It seemed almost miraculous that a chief, once noted for bravery on the war-path, now clothed with the garments of civilization, and "in his right mind," should welcome us, with evident satisfaction to the House of God, and to the school in which the children of his band are instructed. At a consequent interview, asked for by Christian Yanktons, White Swan, in an eloguent speech, showed his simple faith and the strength of his trust. He said all the white men who came before those sent by the Great Spirit made vain and unreliable promises, whilst those now sent took word from God's Book, which were true and ever-enduring. He gave this illustration: Although great forest are swept away by the tornado, yet when the trunk of a tree without its branches

is buried deep in the earth, even the largest steamboat can by its help outride the most violent storm; so we Indians have that to which we can with certainty cling. He ask us to look at the noble band of Christian young men about him, as they had withstood great trials and temptations, their presence spoke louder than any words of his. Soon after we reached the Mission House and principal Chapel, the Indians began to assemble for their weekly practice in sacred music. Voices of young men, that might have otherwise have been shrieking the savage war-whoop, were now sweetly singing "Nearer, my God, to Thee," in the liquid language of the Dakotas. The lad who played the organ, with full harmony, is an Indian, the son of a chief."

We observe, however, that sectarian innovations are also introduced, for at another place we read:

"These Indians were present and manifested much interest at our Sunday services, at which a child of a Christian Santee was baptized."

It is a great pity indeed that those poor Indians must be duped into the senseless ceremonies of popery, immediately upon their liberation from the customs of heathenism. What a striking similarity between the pow wows of the Indian medicine man, and the unmeaning ceremony of an Episcopal priest, sprinkling an unconcious infant. Both are unscriptural, unreasonable.

What a pity that the pure Gospel, with its simple doctrines and wholesome institutions, unadulterated by sectarianism and priesteraft cannot be given to the lib erated sons and daughters of heathenism! And what a pity that those who have and practice the true doctrine of Christianity, are not mere zealous in disesminating it to the inhabitants of the earth! Oh! the fearful responsibility that is resting upon them. See that ye be not found slothful.

Tuesday, 3rd. Brethren Grabill Myers and Henry Harshbarger arrived at our place last evening, and were all night with us. The Companion family was very glad to have a visit from Grandpap Myers. It reminded us of old times to hear the sound of his crutch and cane. And we are happy to announce to our readers that he is in good health in body and mind. There has been no perceptible decline during one year's separation (nearly). Brother Harshbarger is from the Snake Spring Valley congregation, Bedford Co., Pa., and reports favorably of the Brethren there. The brethren are expected to preach at our Dale City meeting-house this evening, of which we will have something to say in our next.

Corrections.

In No. 34, in the notice of the Cole Creek love-feast, read T. P. and W. R. R., also William Garnes.

On page 453, in the 11th line of the article headed "The Christian Race," instead of contagious" read *contentious*.

Only 40cts for the campaign. All about how to behave during election.

Folio or Quarto.

I am not very particular but have a small preference to leave it as it is.

David Bowman.

I don't think the form can be improved; and can't see where there is any trouble in cutting the leaves, and sticking a pin in to fasten them I enjoy it. I always have a pleasant feast in anticipation while doing so. There is no more trouble in cutting the leaves than there would be in unfolding and folding the paper while reading it; and the edges of a folded paper will become soiled. As to giving more reading, I think there is plenty. Don't think I could digest any more.

Ella Williams.

I am favorable to changing form of C. F. C.

S. W. Bollinger.

I would favor your proposed change in the form of the Companion, as I would consider it more enovenient.

J. D. Trostle.

Answer to Correspondents.

Mary Stager: Through oversight the book was not sent. We are sorry for it. We have now done as you directed.

J. R. Niewanger: We are out of No. 25.

A. C. Numer: The money was received, but we neglected to acknowledge it.

David Martin: We are square.

J. G. Wisey: We have squared the book by retaining the percentage. Is that right?

Enoch Eby: Your letter received 23 inst. contained 25 cents. What was it intended for?

Samuel Murray: The balance is $5.10. Dr. Fahrney is here. Send money to him by post-office order, payable at Somerset, Pa.

David Bowman:—You will observe that brother Silas Thomas has explained the matter you refer to. Perhaps it would be well for you and the Brethren generally, to call the attention of the local press to the article of brother Thomas.

We believe, too, there is danger of a departure in that direction, but it still appears to us it is yet a great ways off, as many of our ministers are kept in very straitened circumstances, and would actually need more support than they are getting. What is your view of the matter?

Martin Beeghly:—We are indebted to you seventeen cents. We do not publish the article alluded to from the *Visitor* because we do not wish to circulate such a stigma upon the church. It is bad enough as it is.

Ella Williams:—If you have any pleasure in such excursions, try them as far as Dale City, and do not stay at home all your life and wish to partake with the joys of others. Think we have a promise from you.

A Subscriber: Please say over your proper name what you wish to say. Otherwise it can not have the same amount of influence, neither with us nor with our readers.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Die Wilderniß.

Bruder Heinrich; Deine Antwort, in No. 18, zu meinen Zielen, in Hinsicht der Wilderniß, mögen vielleicht ein fremder Gedanken erwecken in etlichen deine Lesern. Daher will ich eine kurtze Erklerung machen. Ich kann mich nicht gerade erinnern warum ich solche Worte in meinen Brief geschrieben. Es will mir aber einleichten als wenn ich dich auch im Zweck gehabt; denn es sagt: "Da müssen wir noch durch." Es wundert mich daher ob den du dich so weit verirt hast das du nicht mehr gewahr bist das wir noch in der Wilderniß sind, und auch bleiben werden bis das unser irdisches Haus dieser Hütte zerbrochen wird. Denn wir sind in der Wüste unter Jesu, wie dei Kinder Israel waren unter Moses. Im Liede des anfangt, "Komm't, Brüder, komm't wir eilen fort," findest du folgende Worten:

"Hier ist ein' grosse Wilderniß,
Da müssen wir noch durch;

und weider,

Da schmeckt des Himmel's Manna süs,
Ach werd't nur nicht mürrisch!"

Wir sind umgeben mit viele Gefährlichkeiten in dieser Wüsten, und es nimmt ein hübsches Wachen und Beten das wir nicht ein oder die ander Zeit mürrisch werden. "Lasset uns ablegen die Sünde, so uns immer anklebt und Träge macht, and lasset uns laufen durch Geduld in dem Kampf, der uns verordnet ist, und aufsehen auf Jesum, den Anfänger und Vollender des Glaubens; welcher, da er wohl hötte mögen Freude haben, erduldete er das Kreuz, und achtet der Schande nicht, und ist gesesen zur Rechten auf dem Stuhl Gottes.

Von deinem Bruder in der Wüste, aber reisend nach dem Himmeliche Canaan.—Verstehst du mich?

Geo. Bucher

Cornwall, Pa.

Dear Brethren Editors:—We have constructed a new building in this place, for the purpose of worshipping God. Meeting once in four weeks, which we think is not the most that might be done, nevertheless it appears some think this to be often enough; for we, who have wagons, horses, and buggies, can go to meeting still. But, brethren, there are some who are not blessed with all these. With such we feel to sympathize, because we do not like to stay away from meeting. Hope all will be done that lies in our power to promote the good cause, seeing that many of our friends are standing aloof from us, and knowing, as we do, that some have been almost persuaded to join with us, but for some reasons stay back. Should our brother editor think this worthy the space, and if any such should read this, I would say to you, it is but a short time since I stood just where you now stand. Oh, I found so many hindrances! You could not find any more. But let me say to you, they are only excuses of an evil persuasion. Since our brother editor has announced an eastward journey, we anticipate a season of refreshment. We have always read, with delight, the columns of your paper filled with editorial news; but much more joy will it be to have you with us. May the Lord give you health and opportunity to come. We think we need your aid in this place. We are still having additions to the church, mostly of the young. But, dear brethren, we have our trials without and within; hence we crave an interest in your prayers, that the good Lord will grant us grace and strength to overcome. We, that have lately enlisted in the cause of Jesus, may have but a short time to live for him. Let us not be slothful, but be up and doing, "Live while we live." Your unworthy sister in Christ.

Nannie A. Replogle.

Champaign County Church.

Dear Brother:—With much pleasure we inform you that the good cause is still moving among us. The brethren here are wide awake in their Master's cause. We have meeting every Sunday; and, in truth, we have not half enough Sundays to comply with all the calls for preaching. I would that we had more laborers to exercise in the extension of Zion's borders. When we look over our country and are made conscious of the many beings in this our civilized land, who know not the doctrine of Christ in its divine purity, we are made to wish that we were so circumstanced that all our time could be dedicated to the good cause. We devote our time to our physical wants, and what remains is given to the increasing of Zion's borders. This hardly looks fair: we must do better.

Since our communion, six have been added to the church by baptism, and prospects of more are at hand.

We have been moving along quite gently, with naught to mar our happy feelings, with the exception of a single instance. A sad instance has visited many minds; one of the Master's young lambs has left the fold. When the good Shepherd called, she returned not, but remaineth without the walls, where she is exposed to the enemy "who is going about, as a roaring lion, seeking whom he may devour." We hope she may return before it is too late.

J. H. Moore.

Urbana, Ills.

H. R. Holsinger—*Dear Brother*:—There is a proposition in Companion, No. 27, which, I think, is very good. Brother Thomas certainly is right in saying there could be thousands of dollars gathered by next Annual Meeting; that is, if the members have the cause of Christ at heart, and are anxious to help spread the pure gospel truth where it had never been preached before, especially in the state of Maine. I feel concerned about the many precious souls that are out in that cold region. I am perfectly willing to give one dollar, and will stand good for one from each of my children, when it is made known where to send the money. Come, brethren and sisters, come, lend a helping hand. Don't stand back, but come and help to feed the hungry souls that are starving for the bread of life. It will be as bread cast upon the waters, which is sure to return to you after many days. In this way you can make to yourselves friends of the mammon of unrighteousness.

Margaret Deardorff.

From the South.

Brother Holsinger:—By No. 32 of the Companion, which reached me this morning, I see that you have returned to your family and place of business, much refreshed, I hope by the extended visit for health and enjoyment, and what is doubtless of more value, in-vigorated spiritually, by ministerial labor and intercourse with good, kind-hearted, Christian

people. I wish the good Lord would move the hearts of some dear Brethren to direct their footsteps southward.

I may be somewhat selfish in the desire; but in presenting Georgia for the consideration of brethren seeking homes, I have no hesitancy in representing this as a good and pleasant country to live in, and one in which temporal prosperity may reasonably be expected to follow industry and frugality, such as is characteristic among our Brethren. But the one object and desire uppermost with me in inviting brethren here, is, that a church of the Brethren's faith may be established, and the life and example of the Brethren may exert a healthful influence over the community. Christianity seems to be at a very low ebb here, and we have but little spiritual enjoyment.

We are made to feel our lonely condition very sensibly when reading of the travels of brethren, and their soul reviving feasts. We ask an interest in the prayers of all who feel desirous of the prosperity of the good cause of our heavenly Master. May we be kept faithful to the end, and meet when life's toils are ended.

E. Heyser.

Madison, Georgia.

That New Departure.

Dear Brother Holsinger:—Some time ago, when over 200 miles from this City, my attention was directed by a brother to an article in the "National Baptist," headed, "A New Departure," the purport of which is, that the "Dunkard church at Germantown" had, at length, after an existence of over one hundred and twenty-five years, in all which time she had not paid her preachers, secured the service of a pastor at a salary of $1200 a year. For the information of the Brotherhood, the following statement was obtained from brother Jacob Spanogle, who was present at he counsel, when the action, to be mentioned further on, was taken by the church:

The little flock at Germantown, since the death of brother John Price, had been destitute of a minister; and was in a languishing condition. In the year 1871 brother Davis Younce attended the Annual Meeting held in Berks county, Pa., and during the time he was in the East, he preached a few sermons at Germantown, and thus the members at that place became acquainted with him, and last winter, after so long a delay, the church resolved to invite him to settle among them. He answered that he was not in circumstances to be able to abandon his temporal business in the west, without the brethren here in the east would procure him a situation as clerk. (He did not ask any remuneration for his ministerial services.) The brethren at Germantown gave him to understand that they would see to his temporal interests, and he came on, and held a series of meetings, the result of which has heretofore been reported through the Companion. The church held a counsel and resolved to raise a sum sufficient to rent brother Younce a dwelling and support him one year, so that he might, for that period, devote his time and energies to the interests of the cause of Christ. The sum of 1200 dollars was the result. Brother Younce returned to the State of Indiana, brought his wife and child on, and is now the minister at Germantown; *not with a yearly salary*, but supported one year. Will the *National Baptist* please correct its statement, which was no doubt inadvertently made? Silas Thomas.

Philadelphia, August 21st.

Brother Henry:—Not long since the question was asked through the Companion, "Was John's baptism Christian baptism?" And was simply answered by saying that it was Christian enough for Christ, and should be for us. But it appears that does not satisfy. Not long ago I was at a meeting, where a brother preached on the subject of baptism; and during his discourse, quoted the brother's language, that it was Christian anough for Christ, and should be for us; and after the discourse a pedobaptist minister got up, and undertook to deny that it was Christian baptism, from the fact that Christ never commanded it until he commissioned his apostles to go "and teach all nations, baptizing them." &c. Hence if it was Christian baptism, I very much desire an answer by some brother, with some good, philosophical reasoning upon it.

Abraham S. Leer.

Morrisonville, Ills.

Brother Holsinger:—I feel likesaying a few words through the Companion, to our ministers that are traveling through the different parts of the brotherhood, to remember our love-feast on the 12th and 13th of October. Now brethren, try and make this one of your passing ways; for we believe by the aid of strange brethren much good might be done, and many souls might be brought from under the bondage of Satan into the folds of Christ, and be saved. Hoping that you will remember us in your travels, I close. May God bless and save us all, is my prayer.

A Pearsall.

Ozaukee, Kansas.

Over the River.

Brother Holsinger:— I greatly desire to have the music to the following lines, in patent notes; if any of the readers of our valuable paper can furnish it, I will receive it as a favor and be much obliged

"Over the river, the crystal stream flows;
Over the river the tree of life grows;
Over the river each lone pilgrim goes,
Through the dim portals of death.

Close by our threshold the arch-angel stands,
Beck'ning us on with his pale, trembling hands;
Chilling our hearts with the cold, icy hands,
Stealing each quivering breath.

"Over the river, Over the river,
Over the river the streets are of gold."

J. A. Sell.

Newry, Pa.

Brother Editor:—No meeting today. Just returned from visiting one of our sick neighbors. Disease, bloody flux. He has quite a pale appearance, but is recovering fast. I expect to go to see two more families this afternoon. Visiting the sick is a scripture injunction. There is considerable sickness in this country at present, such as fever and ague; none serious at present. Fever and ague is frequently the result in new countries. We have now arrangements for meetings three Sundays in a month. This fourth Sunday is idle yet. The brethren meet with considerable opposition in these western countries, in regard to holding meetings. There are no meeting-houses in this country, only in the towns, consequently school-houses are the only resort. The Brethren are kept out of them, by other denominations, who have something going on, either Sunday-school or something else, to

keep the Brethren out, consequently the Brethren have to be "wise as serpents, and harmless as doves," and not be weary "in well doing," but persevere.

Well our communion season is over. Was well attended, and had the best order that ever I witnessed at a meeting of the kind. It is generally believed that these western countries are made up of bad characters and outlaws of every kind, and from all quarters. I must confess to the credit of our country and neighborhood, that at the time of the exercise in the evening, not a whisper was heard, except a few children crying. This was the first meeting ever held in this neighborhood. Every ear was eager to hear, and every eye was anxious to see. The barn was nearly filled. Had it not been for the appearance of rain, the barn would have been filled to overflowing. It rained nearly all the time of the evening exercises; very muddy and unpleasant to return home. Our ministeral force was brethren John Bowers and Peter Brubaker, from Washington Creek church, Douglas county, and brethren Jacob Negly, —Keim, John Eshleman, from Eight church, Douglas county, and brother Ephriam Shuck from Johnson county, Mo. These brethren labored faithfully. Hope their labor may be as bread cast upon the waters, that it may be seen many days hence. About 60 members communed. All seemed to enjoy the feast; but we think none more than ourselves. It was a feast of fat things to us.

Brethren remember us in this western country. Hope your missionary box will soon be full, shaken together, running over. Brethren let us all put our shoulders to the gospel chariot, and, the Lord being our helper, we will have the pure word of God ringing in these western countries. When our brethren meet in conference, I hope the Lord may put it in their hearts to send some brethren into Kansas, and hunt up the lost sheep; and as they go, preach, and not cease until the earth shall be filled with the word of the Lord, and to him be all the glory, world without end. This leaves us all well, as a family, for which we try to thank the Lord.

Farewell.

GEORGE MYERS.

Announcements.

LOVE-FEASTS.

There will be a communion Meeting in the Bell Creek congregation, commencing on the 21st of September, 3 miles west of North Bend, Dodge county, Nebraska, to which is given a hearty invitation to all, especially to ministers. By order of the church.

DANIEL ARTZ.

Fontanelle, Neb.

The brethren of south Koekuk Branch, Keokuk county, Iowa, will hold their love-feast on the 14th and 15th of October next, at their meeting-house, 6 miles north-west of Richland. The usual invitation.

JOHN FRITS.

If the Lord will, we will have our love-feast on the 15th of October next, commencing at one o'clock, P. M., in the Dry Valley meeting-house, Mifflin county, Pa., and preaching next forenoon. We give an invitation to all who have a desire to be with us, especially ministering brethren.

Lewistown Pa.

In the Lick Creek congregation, a love-feast, on Thursday, October 17th. All brethren and sisters wishing to be with us are heartily invited, and especially ministering brethren, whom we wish strictly to remember us on this particular occasion. Those coming from the East, North, or West will come to TerreHaute, Ind., where they will take the Cincinnatti and TerreHaute railroad to Middleberry, Ind., where brethren will meet them. This place is about four miles from the meeting-house, and as far as the cars run on said road at present. By order of the church.

MARTIN ROW.

Hausertown, Ind.

A communion meeting in the Duncansville branch, Blair county, Pa., on the 19th and 20th of September, to commence at 4 o'clock. The usual invitation is given

JAS. A. SELL.

The brethren in the church of Okaw, Piatt county, Ills., intend to hold a communion meeting, on Wednesday the 9th of October, commencing at 10 o'clock A. M. The usual invitation is given. By order of the church.

JACOB P. REPLOGLE.

We expect to hold a communion meeting in Samotte Prairie church on Saturday the 5th of October next. A general invitation.

J. P. HORNING.

Hutsonville, Ills.

The brethren composing the Grasshopper Valley branch, will hold their love-feast, the Lord willing, in their meeting-house in the town of Ozaukee, Jefferson county, Kansas, on the 12th and 13th of October, commencing on Saturday at 10 o,clock A. M. A hearty invitation is extended to all of our brethren and sisters; and much do we desire some of our eastern brethren to be with us. By order of the church.

A. PEARSALL.

In the Aughwick branch, Huntingdon county, Pa., Oct. 10th and 11th. Mt. Union, on the P. R. R. is the place to stop off.

A. L. FUNCK.

There will be a communion meeting in the East meeting-house, Pine Creek congregation, St. Joseph county, Ind., on the 16th of October next, commencing at 4 o'clock in the afternoon. The general invitation is given.

DAVID RUPEL.

The Panther Creek church, in Dallas county, Iowa, love-feast on the 14th and 15 of September, to which the usual invitation is extended, by order of the church.

C. LONG.

Elklick branch, Somerset county, Pa., October 23rd, commencing at 4 o'clock.

Warriors Mark Huntington county, Pa., October 8th in the evening.

Lost Creek church, Juniata county, Pa., on the 16th and 17th of October.

Dunnings Creek congregation, Bedford county, Pa., on the 19th of October, commencing at 4 o'clock.

Palistine congregation, west end of white county, Ind., at the house of J. Dobbins, on the 9th of October.

In the Mhigan meeting-house 12 miles north-west of Wooster, Ohio, on the 11th of October.

Bristolville congregation, Trumbell county, Ohio, on the 15th of September.

Yellow Creek congregation, Bedford county, Pa., October 15th commencing at 4 o'clock.

Bush Creek church, Frederick county, Md., on the 9th of October.

Smith's Fork church, Clinton county, Mo, on the 12th and 13th of October.

Bush Creek congregation, Randolph Co. Ind., Sept. 13th commencing at 10 o'clock

Thornapple district, Iona Co, Mich, 13th of October.

Conemaugh branch, Cambria Co., Pa., 13th of September at 4 o'clock

Cole Creek church, Fulton Co., Ills., on the 14 and 15 of September.

Sugar Creek church, Auburn Co., Ill., on the 9th and 10th of October.

Black River branch, Medina Co., Ohio, on the 9th of Oct.

Raccoon church, Ind., October 10th.

Waterloo church, Black Hawk Co., Iowa, 19th and 20th of Oct.

Bethel church, Holt Co., Mo., on the 14th and 15th of Sept.

Wadam's Grove branch, Stephenson county Ills., on the 12th and 13th of October.

At the house of George Nice Leon, Decatur county, Iowa, October 5th and 6th.

Clinton Co., Mich., at the Baker schoolhouse, 2½ miles south of Shepherdsville, Sept. 14.

Grundy Co., Mo., at the house of brother William Robert's, Sept. 14 and 15.

George's Creek congregation at the Grove meeting-house on the 14 and 15 of Sept.

4½ miles northeast of Marshalltown Iowa, on the 13th of September.

Stony Creek congregation, Ind., Oct. 18th—commencing at 10 o'clock.

The Nettle Creek congregation, Wayne county, Ind., on Friday, the 20 of September. To commence at 10 o'clock.

The Yellow Creek congregation, Marshall county, Ind., October 18th at 10 o'clock

Cowanshannock district, Armstrong county, Pa., on the evening of October. 12th.

Walnut Creek church, Johnson county, Mo., September 12th.

Grand River church, Henry county, Mo., September 17th.

Mill Creek branch, Adams county, Ills., September 14th.

Mill Creek branch, Pike county, Ills., September 17th.

Pony Creek congregation, Brown county, Kansas, September 20th at the house of Noah M. Kimmell.

MARRIED.

By the undersigned, at his residence in Tyrone, Pa., August 15th, Mr. JAMES C. STEPHENS, to Miss SALLIE A. FULTON, both of the Agricultural College, Centre county, Pa.

William H. Quinn.

August 13, near McVeytown, Pa., by Eld. Peter S. Myers, brother GEORGE W. JONES and sister AMANDA J. HANAWALT.

Solomon W. Bollinger.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

MARGARET WAMPLER, wife of Henry Wampler, was born April 30th, 1842, and died June 27th, 1872, aged 30 years, 1 month and 27 days. Funeral services by the undersigned, assisted by brother Robert Whitacre, to a respectable congregation of sympathizing relatives and friends. She died without having all her wish—was grounded in regard to her spiritual welfare; yet we hope that her soul is at rest with the Lord. Text used on the occasion, Heb. 9: 27.

J. P. Helsel.

Oakland, Pa.

In the Dry Creek congregation, Linn county, Iowa, August 19th, brother DANIEL MYERS, aged 62 years, 10 months and 2 days. He was baptized about three weeks before he died. About one week after his baptism he commemorated the Lord's death; and a few days before his death, he called for the Elders of the church and was anointed with oil in the name of the Lord. May others take warning, and not put off the one thing needful to the eleventh hour. Funeral services by D. Holsinger and Stamy, from Col. 3: 1–4

T. G. Snyder.

May 25th, brother JOHN KIEFER deacon of Big Swatava congregation, Dauphin county, aged 40 years, 11 months, and 9 days. Funeral was held by brethren J. Etter, William Hartzler, and Jacob Rider. The text was,

"Ob der Gerechte gleich zu zeitlich stirbt, ist er doch in der Ruhe.," Buch der Weisheit, 4: 1.

In the Root River congregation, Fillmore county, Minnesota, July 14th, very suddenly of congestion of the lungs, brother JAMES HIPES, aged 69 years, 4 months, and 10 days. The subject of this notice died in fifteen minutes after being taken sick; which is a warning both to old and young. He left a widow, two children, 14 grandchildren, and a large circle of friends to mourn his loss. The occasion was improved by the writer, to a large concourse of people, from Hebrews 4: 9, 11.

Joseph Ogg.

In the Crooked Creek congregation, at Hazel Dell, Ills., on the 14th of April last, our friend SAMUEL ARNOLD, aged about 35 years. Funeral services by brethren Absolom Hyer and Samuel Forney.

James McBride.

In the Yellow Creek branch, GEORGE ALTEN SMITH, infant son of Calvin, and ——Smith, aged 5 months, less 1 day. Funeral occasion improved by the Brethren.

S. A. Moore.

In Middle Creek congregation, Somerset county, Pa., August the 8th, sister CATHARINE SNYDER, daughter of Elder Adam F. and sister Catharine; aged 35 years 4 months and 6 days. Funeral services by the writer from Rev. 13: 12 13.

Tobias Myers.

In the Green Spring church, Seneca county, Ohio, in the eveing, August the 18th, IDA LOOS, infant daughter of friend Henry and sister Rebeca; aged 7 months, and 11 days. In the morning of the 19th ARTILAE LOOS, of the same family, aged 1 year, 10 months, 17 days. The two little sisters died only about six hours apart. On the 20th their remains were followed to their resting place, where both, in one coffin, were laid in mother earth. These were all the children that loving family had. So Christ, the great Shepherd called those lambs home to his ever blessed kingdom. We will say with Job, "The Lord has given, the Lord has taken; blessed be the name of the Lord." Funeral services by brother Noah Hendrick and the writer, from Matthew 18: 2, 3, to a large congregation.

Samuel M. Loos.

In the Blacktown congregation, Benton county, Iowa, August 17th DANIEL CULP aged 68 years. Disease consumption. He was suffering about one year, and confined to his bed 5 months. He leaves a wife and six children to mourn his departure, but we trust their loss is his infinite gain. Yet they have the consolation of meeting a Christian husband and kind father where parting is known no more.

Also August 26th DANIEL E. only son of brother Benjamin F. and sister Elizabeth Cripe. Aged 5 weeks and 1 day. Disease sore throat. He was laid in the grave on the 27th to rise in the morning of the great resurrection.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

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Isaac Hadford	50	Lewis Beymon	1 50
David Martin	1 50	Samuel Gibble	1 00
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Mary Ricard	1 25	S. Bossermann	11 50
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n26-tfd.

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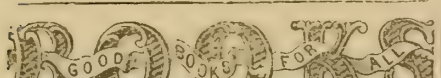

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VOLUME VIII. DALE CITY, PA., TUESDAY, SEPT. 17, 1872. NUMBER 37.

One Step More.

What though before me it is dark,
Too dark for me to see?
I ask but light for one step more,
'Tis quite enough for me.

Each little humble step I take,
The gloom clears from the next;
So, though 'tis very dark beyond,
I never am perplexed.

And if sometimes the mist hangs close,
So close I fear to stray,
Patient I wait a little while,
And soon it clears away.

I would not see my farther path,
For mercy veils it so,
My present steps might harder be
Did I the future know.

It may be that my path is rough,
Thorny, and hard, and steep;
And, knowing this, my strength might fail,
Through fear and terror deep.

It may be that it winds along
A smooth and flowery way;
But seeing that, I might despise
The journey of to-day.

Perhaps my path is very short,
My journey nearly done,
And I might tremble at the thought
Of ending it so soon.

Or, if I saw a weary length
Of road that I must wend,
Fainting, I'd think: "My feeble powers
Will fail me ere the end."

And so I do not wish to see
My journey or its length,
Assured that, through my Father's love,
Each step will bring its strength.

Thus, step by step, I onward go,
Not looking far before;
Trusting that I shall always have
Light for "just one step more."

—*Baptist Messenger.*

For the COMPANION.

Close Communion.

The above subject has been discussed to some extent, in some of our periodicals. The term, close communion, is used by Christian professors of our age, when they want to convey the idea that these Churches in reference to which it is used do not commune with others, or do not allow others to commune with them. We, as a Church, are called close communionists. Of late I have often been called upon to answer this charge. I, for one, feel sorry that we must be close communionists. Were it not that the Bible sustains us so firmly, and were I only to consult flesh and blood, brethren, I tell you frankly, I would not agree with you on these points; but as it is, I go with you in all which the Lord wants his disciples to be.

In order to know something about the [illegible] institution of the same. We find that when the Lord knew that the hour was at hand in which he should be delivered into the hands of sinful men, when the Lord and the chosen twelve were sitting around the supper table, he took bread, blessed it and gave to his disciples, he came with the cup with this admonition, "Do this in remembrance of me." Now, then, the question arises who did partake of the bread and wine? We answer, none but the disciples of Jesus, that had their feet washed and and had with him partaken of the supper. Does any one suppose that even Peter, if he had been disobedient to have his feet washed, would have been a fit subject to receive this bread and cup? There might be some so conceited as to say, of course, feet-washing would not have made him fit, had he not been so before. Read what the Lord says, "If I wash thee not thou hast no part with me." Well, then, do you suppose that a person who has no part with Jesus is a fit subject to partake of this bread and wine; We hope you will agree with me and say he is not. So we agree at once, he who is not willing to obey the Lord in feet-washing though humble it may look in our eyes, according to the law and testimony, has no part with Jesus, and consequently is not a fit subject to partake of the communion.

But is this all you have to say on the subject? By no means. Brethren, friends, and all, as I said from the start, if I would consult flesh and blood, I would not be a close communionist, as I have numbers of near and dear friends standing in other churches, who, I solemnly believe, strive to live a good life; and would it not be but for the sectarian seed sown into the tender hearts in their youth, which now has rooted deep and solid so as to make them strong trees in their respective 'creeds, I feel convinced they would join in with us.—But as it, we know they do not follow Satan in all he says, and let me tell you, brethren, such have an interest light and wisdom, so that they may give more heed to God and his word.

Should I follow my own feelings I should certainly allow them to commune with us; but I have in vain endeavored to find a passage of Scripture which would sanction such a course, I have been told by my best friends, "Brother Michael, we certainly believe that you are right, we could commune with you, we can call you brother just as well as if you belonged to our Church, we feel certain that we shall meet you in that blessed abode where all these differences will be known no more. I tell you, brethren, when our nearest and dearest friends make use of such language it sets us to thinking; and the question arises why can I not call such, brethren? Why can not I commune with such? If it were not for the word of God we certainly might and would, get astray.

These people believe that Jesus was the Christ, and therefore they claim they are as good as we. Well, perhaps they are better in some points. We read of a Nicodemus, who acknowledged Jesus to be a teacher come from God. Still we

have no record that he ever was brought to obey the truth; and we have no account that he ever communed with the disciples. In short, we have no evidence that ever any one communed with the early Christians, who was not willing to obey the Lord in all he had commanded; and, we hold, he who believes himself a fit participant at the Lord's table should certainly be willing to obey God in all things.

I will make one comparison, and then close. Some fourteen years ago, I resolved to try the new World, as it was called where I was raised. That resolve, as I must believe now, was a good one; but it had to be brought into action. So I became a passenger of a ship, and after a weary voyage of some six weeks was landed with others at the city of Baltimore. As soon as I was on American soil, the governmnt of the United States would protect me. But did that resolution to cross the Ocean and setting foot on American soil entitle me fo all the privileges of a citizen of the United States? You will answer, no, by no means. I had to become obedient to every and all requirements the law of the country demanded; and government will not only protect me when I show obedience to its laws, but am entitled to the full privileges of an American citizen.

Now for the application. It is not enough in order to become a citizen of God's kingdom to repent, to renounce Satan, to be baptized, but also to show obedience to all that God requires of us; and if we come this far, none will have a right to refuse us a seat at the table of the Lord.—And let me assure all that the Brethren are only too happy to commune with all such. Is it not so Brethren? I feel safe to answer for the whole brotherhood. Come one, come all, we will not refuse one,no not one. We will welcome all.

But the objection here comes in; "You want us to obey the gospel just as you understand it." This is not altogether a correct supposition. All we want is this, not to listen to any one who tries to reason certain passages of God's word out of the Bible, and at the same time tries to bind you to traditions of man. We assure you they may talk as much and as loud as they can, and after they have done, the gospel is there as good as ever. Take the Scriptures, pray God to give you wisdom to understand and read the same, with this resolve, I will obey God in all he commands, and if you obey God in all the Scriptures say and the bretheren do not then allow you a seat at the Lord's table, then, certainly you should call them a "bigoted people." But I feel confident if you do as God says in his word we will agree in this point, and walk hand in hand as bretheren and sisters of one family.

M. HADY.

For the *Companion*.

Is Feet-Washing a Christian Ordinance?

Such is the caption of an article in the COMPANION of August 19th, written by "A READER OF YOUR PAPER." The article is divided into fifteen paragraphs. There are too many for me to review, as the time is so busy here at the winding-up of harvest; for I am old, and dragged from hard work, and would rather sleep than write. If the friend had put his article with seven heads to it, and the suitable finish of ten horns, it would be more in my line to attend to it. As it is, I battle, and take them with a chain-ball in flank, and cut them all down with a good shot or two.

Abraham, he says, practiced feet-washing; and Lot and Bethuel, and Joseph, and others. They only let their visitors have water, that they themselves may wash their own feet.

I think that those ancient worthies gave cakes, and kids, and lambs also, as was done before and since their day. Moreover Jews and Gentiles bathed and swam before and since the baptism of Jesus. Leander in ancient times, and the poet Byron in modern times, swam across the Helespont, or Dardanelles, and no doubt, the waves rolled over them, in a swim of one mile in the sea. Need I give any proofs that men drank wine in olden times. Noah planted a vineyard and got drunk, and Bachus, the god of wine, has been worshipped by drinking freely to his godship, at all his festivals. In Palestine they must have eaten bread before the Lord's, or Eucharistic, supper; for when they run short of bread-stuff, they found that it would not do, and therefore old man Jacob sent his sons and teams all the way to Egypt for a grist. I could multiply proofs of the use of the bath. The battle of the Greeks and Persians, long before the era of Christians, was fought at Thermophyle, or *warm baths*, and we know that David saw Bethsheba bathing.

Now why not ask us to go up to those times for the institution of the sacramental bread and wine, and for the flesh of the last supper, or communions? Because you accept the sacramental bread and wine as a Christian rite and deny the other. But why do you do so, as stomachs were filled, as well as feet washed, in the patriarchial ages! Consistency thou art a jewel! One was an old, commonplace act as well as the other.

Friend, you have no show for an argument, and I pity such powers of learning as you put forth, heaving like the mountain in labor, and only bringing forth a mouse.

Is the institution of bread and wine a settled fact? You say, "Yes." Was there a supper eaten also at the time? "Why yes!" Was not that called a supper, both in the Scriptures and up to this day; doth it not retain the name of Lord's supper? "Why yes!" And doth not a supper mean a full meal? "Why yes," the learned testify that the Greek word means a meal. I have before me now the vulgate version of the Gospel of St. John, which was made in the fourth century by the learned St. Jerome before the church yet became excessively corrupt. The words in the beginning of the 2nd verse, John 13, read thus, "*et cæna fæta*," in English, litterly, *and supper made*, or ended, or done, or finished. Now I took the trouble of looking in Anthon's Latin Dictionery for the meaning of the word cæna, and it means a full meal; for everything less than a full meal there is a suitable or qualifying word. I am not entirely digressing, for your article speaks of the supper as well as feet-washing.

Dost thou believe in the communion? "Yes." And why not in feet-washing? "Because there is no direct command." Why, my friend, the command is as positive or even more so, if possible, than that of the communion. *You ought to wash each other's feet, if I, so much your superior, wash yours. You ought*; that is, in the strict meaning of the word when the King James version was

made, you owe it. Those two words are welded into one, *ought*. The German *sollen* is exactly of the same signification. Now let us look at it. Suppose you command your children to do something for another, they ought to do it; but if you said, instead of the common mode of giving a command, you owe it to him or her to do so, and all the connecting words, motions, and actions, showed that this was your intense desire, would it be less a command? I look upon all this getting out of this command or wish of the Saviour as mere petty-fogging. I look upon all the arguments in the article I alluded to as no arguments at all, they are not appropriate and prove too much. It is conceded by all learned men that an argument which proves too much proves nothing at all. Only look at yourself. Your argument is, that as feet-washing was practiced before the act in John 13, and is in the orient and other places yet; it is superstition to make a religious rite, or, as you call it, "*dogma*" of that special act. Then as immersion, or bathing, or swimming was practiced before the baptism either of John or of Christ, there is nothing particular in that special act except to the superstitious. And as people of the orient in oftentimes ate cakes or loaves, and also drank wine, as we may infer from an old hymn that this country was good for such things—

"A land of corn and wine and oil,
Favored with God's peculiar smile,"

it is superstition to make anything of such eating in the sight of Christ's betrayal.

The truth of the matter is, that the religion of the blessed Jesus did not, does not, and shall not take well with men whose eyes are blinded by the god of this world. So-called Christians do not understand the first principles of the religion of Jesus. The common belief is that he came as a Saviour of the soul, to bring you to heaven, to die for your sins, etc. Of course there is truth here; but there is another truth of primary importance, namely, that he revealed the will of the Father in heaven to those who would receive the knowledge—that he saves his people from their *own* sins as a doctor does a patient, by following strictly his prescriptions—that they must deny themselves, and crucify the desires of the flesh, and follow him and his example—that they must not exercise lordship but be each other's servants, be each other's brethren in spirit and sincerity. And this practice is of a kind with feet-washing, and eating a common supper—to commune with one another—that is, to hold fellowship and intercourse with each other as equals—as brethren, not as higher and lower classes. Not as I saw praticed in the Episcopal church in Ireland, where the aristocracy went first and ate and drank; and though there was room for all present, yet the common people held back until their betters, *bah!* were served. I was among the common folks, and this happened to me. I could see right well that those great ones would rather hear a weak argument, like yours, against Christian's eating a full meal in fellowship—against washing each other's feet—lest they should be defiled by touching us poor lepers, than a strong argument in favor of a doctrine that levels us, as God does in our nakedness and helplessness at our birth, in our common death and decay after death.

Now it is not true that feet-washing was not practiced in the Christian church to a greater or less extent. The Pope [illegible] Rome washes the feet of twelve beggars. This is a diminution, to be sure, of what used to be; but it bears testimony to the history, or traditional practice. Of course we wonder not that it got into small dimensions, as the full meal of the supper is reduced to a small wafer and no wine, except to the officiating priests. I have not time just now to write more; so farewell for the present. Read on in the good old Book, and the Father will reveal his truth unto thee. Bear with my Irish roughness, for the sake of the real kindness I feel for you, and the respect I have for you and all who search the scriptures to come at a knowledge of the truth.

JOHN MURPHY.

Vinton, Iowa.

Forty Years ago To-day.

The following pretty poem is copied from the *Christian Weekly*, accompanying an illustration, which tells a story of contentment under the most humble circumstances. It is a picture of lowly life, in which human love and gratitude to the Almighty for the smallest blessing are beautifully blended. A poor old couple are seated alone, and are about to commence their frugal meal, when the old man says:

"Ay; but wait, good wife, a minute;
I have first a word to say;
Do you know what day to-day is?
Mother 'tis our wedding day!

"Just as now, we sat at supper
When the guests had gone away,
You sat that side, I sat this side,
Forty years ago to-day!

"Then what plans we laid together;
What brave things I meant to do!
Could we dream to-day would find us
At this table—me and you?

"Better so no doubt—and yet I
Sometimes think—I cannot tell—
Had our boys—ah, yes! I know, dear;
Yes, He doth all things well.

"Well, we've had our joys and sorrows;
Shared our smiles as well as tears;
And—the best of all—I've had your
Faithful love for forty years!

"Poor we've been, but not forsaken;
Grief we've known, but never shame.
Father, for thy endless mercies
Still we bless thy holy name!"

A LIGHT.

A light, our darkened steps to guide;
A refuge, where from storm to hide:
A hope, to cheer us midst our gloom;
A portion for the world to come.

A strength, to stay the fainting soul;
A balm, to make the sin-sick whole;
A song, to cheer in death's dark vale:
Victor, when earth and nature fail.

All this, and more, will Jesus be
To every soul that bends the knee,
That bears the cross, that runs the road,
In truth and love, that leads to God.

Then bear that cross in mornings dawn.
'Twill cheer thy soul when mornings gone.
Bear thou that cross in meekness here,
Pledge for a crown in glory they.

The parent who gives a child life, is sacredly bound to give it the means of sustaining life. What punishment should be meted out to that father who should take his little child and launch it in a frail boat upon a stormy sea, without help, without provisions, without protection, and leave it to the mercy of the pitiless elements? But what better does that father do, who, dying, leaves his child without money and without friends, to fight the battle of life alone?

For the COMPANION.

Close Communion.

IN COMPANION No. 6, we notice an article headed "Close Communion." The writer wishes to have a free discussion of this subject, in meekness, and as little of human reason, and as much Scriptural proof as possible, this will we do if God permit.

1st. Should we admit to the Lord's table church members only, or those wishing to become church members also? In my view of the Scriptures, church members only. My reasons are the following: "Christ is the head of the body, the church," Collossians 1 : 18. As many of us as have been baptized into Christ Jesus have put on Christ. By this we understand that as many as have not been baptized into Christ Jesus have not put on Christ; and not having put on Christ he is not a member of his body. The church, hence, does not properly belong to the family.—Those wishing to become members must first comply with the teaching of the apostles. Acts 2 : 38 ; 8 : 12 ; chaps. 16, 31, 33. "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22 : 16. We must be baptized into the body before we are in fellowship with the Father and the Son. We cannot claim the privileges which only belongs to the children of God, so long as we have not put on Christ.

2nd. Were all the apostles baptized when the supper was instituted? We think we have sufficient reason to believe they were. Christ called his disciples to follow him ; after that he sent them out to preach. Christ did not enter into his ministry until after his baptism, and he is the leader and commander of the people. Isaiah 55 : 4. He did not command his followers to do that which he himself did not do. "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matthew 19 : 28. Again, they were baptizing others. John 3 : 22 ; 1 : 2. We cannot believe they would lead others a way which they never went themselves. This all was done before the supper was instituted. We think it would be unreasonable to believe that the disciples preached and baptized without being baptized themselves.

3d. The intent of the communion. The supper was instituted for one design, and the communion for another. "And he said unto them, with desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, take this and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come. Luke 22 : 15, 1—18. Here Christ spoke about the supper which he was about to institute. The cup, spoken of in verse 17, belongs to the supper. Paul has referred to the same supper; 1 Corinthians, 1 : 11-21. This supper is a type of the great supper that Christ will provide for his followers, when all shall be gathered home, and shall be seated with Abraham, Isaac and Jacob. Then, and not until then, will this be fulfilled. And as no one can have the privilege of partaking of that supper, in the end or evening of this world, "only those who have from the heart obeyed that form of doctrine." Romans 6 : 17. Even so it is that no one can legally partake of the supper instituted by Christ, the great head of the Church, only those who have benefited their souls by obeying the truth and have legally put on Christ in obediance. As this supper is a type of the marriage supper of the Lamb, and will be perpetuated by his followers until the kingdom of God shall come. "And he took bread and gave thanks, and brake it, and gave unto them, saying : This is my body which is given for you : this do in remembrance of me. Likewise also the cup, after supper, saying: This cup is the new testament in my blood, which is shed for you. Luke 22 : 19, 20. "This do ye, as often as ye drink it, in remembrance of me. 1 Cor., 11 : 25. The design of the communion is to point us to the sufferings of Christ on the cross. This is to bring about a solemn thought, when the members of the body of Christ are seated around the table, and remember that their Redeemer was groaning, bleeding and dying on the cross for them, this is most solemn. This bread and this cup is the communion of the body and blood of the Lord; while the supper is a type of the great supper.—This points to the future, while the other is in the past. Whom should we admit to the Lord's table? No one, but the Lord's children. This I have written out of love hoping some brother will give us more light on the subject.

STEPHEN YODER.

Washington, Pa.

For the *Companion*.

Women Preaching.

I saw an article in volume 8, No. 30 with the above heading. I will here state that I am one of the number who think that woman has no Scripture authority to teach a man ; but I frankly confess that she can teach other women, for thus saith the apostle Paul to Titus 2 : 3—5. This one passage would be enough to convince me if no other could be referred to. But this agrees with Joel, Peter and Paul.

The apostles were sent into all nations, to preach the gospel to every creature ; but woman had another misson, "Go tell the disciples that I am risen." And on the day of pentecost Peter, referring to the prophet Joel, in speaking of our sons and daughters, and of the Lord's servants and handmaids it seems the gift was for all; but the gift for the operation of the spirit was diverse.

Now I do not wish it to be understood that I stand opposed to women preaching or praying, but on the contrary, I have often wished that the ordained widows, the wives of elders, bishops or deacons would more frequently make it a part of their duty to admonish the younger sisters when they go astray from their path of duty, and to pray oftener in public when liberty is given them. I will here refer you to 1st Peter 3 : 2—6. "Try first to win them without the word ; while they behold your chaste conversation coupled with fear." The german translation of conversation does not mean talk ; but daily walk ; deportment demeanor. What I have said is out of love. If I am wrong it is your duty and privilege to freely criticize everything that is put into the forum or press ; if you do it in love ; and with a "thus saith the Lord."

B. A. CLARK.

White, Michigan.

Selected by Mollie S. Van Dyke.

Shed not a Tear.

Shed not a tear, o'er your friends early bier,
When I am gone, when I am gone;
Smile if the slow tolling bell you should hear,
When I am gone, when I am gone.
Weep not for me when you stand round my grave;
Think who has died your beloved to save;
Think of the crown all the ransomed shall have,
When I am gone, I am gone.

Shed not a tear when you stand round my grave,
When I am gone, when I am gone;
Sing a sweet song unto him who doth save,
When I am gone, when I am gone.
Sing to the Lord who on earth once was slain;
Sing to the Lord who in heaven doth reign;
Sing till the world shall be filled with his name,
When I am gone, I am gone.

Plant ye a tree that may wave over me,
When I am gone, when I am gone.
Sing a sweet song if my grave you should see,
When I am gone, when I am gone.
Come at the close of a bright summer day;
Come when the sun sheds its last ling'ring ray,
Come and rejoice, that I thus passed away,
When I am gone, I am gone.

Lewistown, Pa.

Flee from that Sin.

Flee from that sin! You are now in the greatest danger. The snare is about your feet. Whatever the temptation may be, whether the drunkard's glass, the theatre, the race-course, the Sabbath-breaker's stroll, or any other sin, you must not parley nor yield for a moment, for the sake of your priceless soul. Your eternal state may be decided by such a moment as this. Heaven or hell is the issue.

As the soldier grasps his weapon when attacked, so take the "sword of the Spirit," which is the word of God.

"Thou, God, seest me!" "How can I do this great wickedness, and sin against God!" "Know thou, that for all these things God will bring thee into judgment." "Turn ye, turn ye from your evil ways; for why will ye die?"

But you say, "Oh, the past!" Yet do you not know, whatever that past may be, that their is mercy, if you turn in faith and with a contrite heart to the Savior? "The blood of Jesus Christ his Son cleanseth us from all sin;" this is your hope for the past. "My grace is sufficient for thee;" this is your encouragement for the future.

Benevolence and its Action.

Benevolence seldom acts alone. Acquisitiveness itself has no stronger incentive to action than which comes from benevolence. As "it is more blessed to give than to receive," the man has pleasure in acquisition of property, and greater pleasure in bestowing it upon family, friends, and the poor. When, therefore, Benevolence yearns to do good, but lacks the means, it awakens Acquisitiveness and the intellect to plan for acquisition, and the organs of industrial energy to furnish means of generous distribution. Wealthy philanthropists, who endow institutes, colleges, dispensaries, or hospitals, do not enjoy half so much pleasure in the acquisition of wealth as they do in bestowing it in obedience to Benevolence, because Acquisitiveness itself still maintains in the institution a kind of property, and is gratified to see profit accrue to a good cause, while Benevolence, the reason, and even the sense of praise, [illegible] good that is being done and is to be done, as well as the just honor which is accorded to beneficence. Was ever a prince in his gorgeous palace so happy as Peter Cooper is when he sees the good that is being done by the endowment of the Cooper Institute! We envy the rich opportunity they have in making the ages bless them for "devising liberal things." How powerfully does Benevolence excite Combativeness to defend the weak and oppressed—and in the surgeon, the organ of Destructiveness to perform the severe operation for the patient's good. Man will risk more and fight more and harder to protect a child or a wife than he will in his own behalf, because a sacrifice for the sake of others arouses the moral and social qualities, whose combined activity constitute higher and purer motives for action than even those of self-preservation.—*From* Phrenological Journal.

Converts from Mormonism have contributed $46 000 for the spread of the Gospel among the Mormons.

Giving up Tobacco.

A writer in *Hearth and Home* justly remarks as follows :— "People of experience should be allowed their say occasionally. I have had a great deal of experience in leaving off tobacco, and rather than descant on injury to the health, or the sinfulness of using it, perhaps it would be better to tell people how to discontinue it. For there are many who would be glad to avoid it who do not know how.

I know Dr. Lewis says glibly, 'Clean up and quit,' and some are rash enough to suppose that a habit engendered in the bone and blood can be laid aside like an old hat. The price of tobacco would fluctuate much more than it does if that were the case. If a man is not sick already, to abstain from his usual quid or pipe makes him so.

I cannot, in a paragraph, write the confessions of a tobacco maniac, but I am sure inveterate users of the weed would be pitied more than blamed if it was known how, by the cravings of their disorder, they are forced to use what secretly disgusts them more than tongue can tell.

But to the point. A slave to tobacco who has not strength of body and mind to break his bonds at once quantity he uses. Three months short allowance takes a man out in the way he got into the habit—gradually. The easiest time to make a total shift, is about the last of the old and the first of the new year. Turning a new leaf is in order then; and during solid winter weather the nerves are less apt to be found in a shattered condition. During those winter months we are in the fullest vigor and inclined to lay on flesh.

Perhaps the worst time in the whole year to quit the use of tobacco is in the spring—when some unpleasant symptoms remind one of failing health. Its omission then aggravates the complaints incident to a change of season. It tests the nerves of a strong man to go through the multiplied cares of the growing months without his accustomed stimulant, only less necessary to him than air.

But the golden opportunity, never to be omitted by the wise man, who means to control his last days, and intends to die gracefully and decently, is when sickness has reduced his flesh and purged his system of one-half its fluids. With convalescence, the old indulgence will occur to the mind, but the physical demand for tobacco is not urgent, and may be broken, if reason does its duty, with comparative ease.

Tobacco maniacs are apt to be of a dyspeptic turn. Such may observe that certain articles of food pester them with a longing for tobacco. Probably one who has been in the habit of eating to the manufacture of superfluous quantities of salvia, will need to change his diet somewhat, and to eat less.

Leaving off tobacco is usually attended with an increase of appetite, and unless this is curbed the stomach will be over-loaded and 'watery,' and persons will return to their 'weed,' to prevent becoming too corpulent. A light diet of simple and unstimulating food, will help much about conquering the enemy. Another thing, inveterate tobacco users should not attempt to perform their customary amount of labor while going through the process of 'weaning.' Many have failed here. They have work right on. Their nerves have been unstrung. Their heads have felt as big and as stupid as a pumpkin; they have become disturbed, distressed, and dejected, struggle and yielded again to the hated fetter.

Those wishing to quit tobacco should take a vacation, or having light work, and that which does not tax the mind, they should eat lightly, sleep all they can, drink water when the tobacco 'hanker' is on them; bathe frequently or wash themselves from head to foot in water as hot as can be borne two or three times a week, always doing it when the stomach is empty, and the strength is not exhausted; praying to God to take away their evil appetite, and by keeping out of temptation and determining by the help of the Lord to be free in Christ and free indeed, the victory will be gained, and success be assured. It will cost a struggle, but liberty is worth the cost. Better health, better appetite, better looks, better sleep, better ideas, and betterments in general in every direction will be the result.

I knew an old man who, I was told, had used tobacco every day for fifty years. He was convinced that the habit was wrong, and he quit it. He grew poor and pallid and sick. His friends beset him to resume the use of the 'weed.' He refused. The doctor said abstinance would kill him. He said he would die then, but he would not use tobacco. After six months struggle he triumphed, and became a hale, rosy cheeked, bright-eyed, healthy old man; and he still lives,—old and full of days, but a freeman, not a slave.—*The Christian Advocate.* H. L. H.

The Fault of Hearers.

Some are so dull, and some are so careless;
Some are so hardened, and some are so prayerless;
Some are too proud, and some are too humble;
Some hear the word, and over it stumble;
Some are too refined, and some are too coarse;
Some want the calm truth, some want its force;
Some talk all the time, some take to sleeping;
Some go for pastime, but few are found weeping;
Some are too sordid, and some are too gay;
Some go for custom—how few go to pray;
Some go to see others, and some to be seen;
Some go dressed fine, and some go dressed mean;
Some hear the word joyful, and when it is grown,
The cares of this world show where it was sown;
Some hear it with sadness, some hear it with fear;
Some scarce hear at all, nor care to be there;
Some go because sent, and some because others;
Some go to please fathers, and some to please mothers;
Some go to make fun, and hence it doth arise,
How few are converted, how few the Word prize.

Ready for Action.

When God has fully prepared the heart for religious action, we need not fear that he will fail to find for us our appropriate work. He knows the work which is to be done, and the time of its being done, as well as the dispositions which are fitted for doing it. Be watchful, therefore; but wait also. A good soldier in the spirit of watchfulness is always ready for action; but he never anticipates, by a restless and unwise hurry of spirits, the orders of his commander.—*Upham.*

Pious Youth Department.

The Cheerful Giver.

I was lately reading of a little boy who was trying to be like God, by being a *giver*. He loved to give. He would go to his father sometimes half a dozen times a day, with his bright eyes sparkling, and his little round face all in a glow, and say:

"Papa, I want a penny to give to a poor beggar at the door," or, "to the organ-grinder," or, "to the little girl that wants cold vituals."

And, on Sunday mornings, he would come and ask for something for the Sunday-school missionary society, and for many other things. His father wanted him to form the habit of giving, while he was young, and so he always let him have what he wanted for these objects.

But one day when he came to ask for something, his father said to him:

"My son, don't you think you give away a great deal of money?"

"Why, yes, papa," said he, "and I do love to give it."

"But then you come to me for all you give. It is not your own money that you are so liberal with."

This seemed a new thought to the little fellow, and he turned away to his play, perplexed a little by what his father had said to him. Presently, however, he came running back.

"Papa," he asked, "who gives you the money that you give away?"

"I earn it by hard labor, my son."

But who gives you the strength to labor with, papa?" asked the little fellow.

"God gives us our strength," said his father.

"And, papa, haven't you often told me that God gives us everything?"

"Yes; every good thing we have God gives us."

"Well, papa, I love to give away the money you give me; don't you love to give away the money God gives you?

The father hugged the little prattler in his arms and kissed him, gave him what he wanted and let him go. And then the father sat down to think over the question which his dear child had asked him. Like a great many other people, he had forgotten that the money which he had was not his own, but God's. All the money in the world belongs to God. In one place in the Bible, God says, "The silver is mine, and the gold is mine." (Hag. ii 8.) God doesn't give us money to keep; he only lends it to us, to use for him, and to do good with. And when we die, he will call us to give an account of the use we have made of it. God loves to give, and he loves to have his people give. And when we learn to give, and love to give, we become like God in this respect.—*Dr. Newton.*

What will he Become?

This question is often asked by parents in regard to their sons, and by the friends of many young men. And although there is no definite rule for ascertaining, we may get some idea of what a young man will become, by observing his actions and works.

Solomon said, many centuries ago, that "even a child is known by his work, whether it be good or evil." Therefore, when you see a boy slow to go to school, indifferent about learning, and glad of every opportunity to neglect his lessons, you may take it for granted that he will be a blockhead.

When you see a boy anxious to spend money and who spends every cent as soon as he gets it, you may know that he will be a spendthrift.

When you see a boy hoarding up his pennies and unwilling to part with them to any good purpose, you may set it down that he will be a miser.

When you see a boy willing to taste strong drink, you may rightly suppose that he will become a drunkard.

When a boy is disrespectful to his parents, disobedient to his teacher, and unkind to his friends and playmates, it is a sign that he will never be of much account.

When you see a boy looking out for himself, and unwilling to share good things with others, it is a sign that he will grow up a selfish man.

When you hear a boy using profane langauge, you may take it for a sign that he will become a wicked and profligate man.

When you see boys rude to eachother, you may know that they will become disagreeable men.

When you see boys pouting and grumbling when told to do anything, and always displeased when they have any work to perform, it is a sign that they will be good for-nothing men.

But when you see boys that are kind and obliging to each other, obedient and respectful to their parents, attentive to their studies and duties, it is a sign that they will become good and useful men.

When you see a boy that loves his Bible, and is well acquainted with it, it is a sign of great future blessings from Almighty God.

When you see a boy that stays away from theatres, grog-shops, ball-rooms, and gambling-houses, it is a sign that he will grow up a man in principle, knowledge, and goodness.

When you see a boy practicing the virtues of morality and Christianity, you may know that he will become an honor to himself and family, useful to his country, and the glory of his Maker.

Although great changes sometimes take place in the character, these signs, as a general rule, hold good.—*Pupil.*

Speaking the Truth.

Tell the truth. It is hard to do, not because of itself, but because of the habits and education of society. Men and women have become so accustomed to telling falsehoods, that to do otherwise would appear awkward and rude. Conventionalism demands that straightforwardness and honesty be sacrificed to complacency. Much of what men, and especially women, say to each other has no meaning, simply because it is the utterance of polite mockery. They are glad to see each other, attached to each other, and otherwise friendly in polite phraseology, while in reality they are only able to endure each other, so as to speak and be amiable. To speak and act the truth is a duty, and if it were practiced in all the details of life, society would be infinitely more healthy.

Religion is not a mere sentiment. It is a vital experience of the heart, a resolute exercise of the will, a heroic service of the life.

The firm without pliancy, and the pliant without firmness, resemble vessels without water, and water without vessels. —*Lavater.*

Christian Family Companion.

DALE CITY, PA., Sept. 17, 1872.

Quitting Tobacco.

Elsewhere in this week's paper will be found a selection, under the above heading. It gives good advice. We have had it on hand for some time, but it had gotten out of our sight.—Since the subject has been agitated considerably, we now offer it, with the hope that it may afford the encouragement required by many who acknowledge the habit of smoking and chewing tobacco to be an evil, but do not know how to become relieved of it. And there are such among our readers. We know it; for they have told us so. And we believe, with Mr. Hastings, that many persons addicted to the habit, regard themselves possessed with a disease, from which they seek relief, as from a painful wound. And if we would assist such, by affording them encouragement, instruction, and aid, by telling them how to quit, instead of over-dosing which brings them no farther, much more good might be accomplished.—Now, then, kind readers, we come to you to-day with such aid. We come to you, Samaritan like, offering to bind up your wounds. Do not be discouraged. We know you will have to endure much self-denial, but you should look forward to the reward, when you shall be entirely free. And we would not have you rely entirely upon your own strength. You should make an effort upon your own part, for you contracted the habit against your own nature; but if you make your confession to God, and implore him for help and strength he will surely come to your relief. But be sure you make a clean job of it.—Throw yourself at once completely—entirely—over on the anti-tobacco side of the question. It will wonderously assist you in holding your ground. When you once get a Red Sea between your habits and yourself, you will have done a great work. It will even not hurt you to sing the song of triumph. It will let the enemy know where you are, and help you to remember it yourself. Some cities must be taken by storm. Regard yourself anti-tobacconist, out and out. Come over on our side and go with us; we will do you good and not evil. Indeed, we will. Do not imagine, dear reader that we wish to teaze you; no, not by any means.—We often regret that we must publish so much upon this subject, for we know it is an annoyance to many of our dear readers. But then we regard this tobacco using, as a habit, as a great evil, and can not see that we can be justified before God, as a watchman upon the walls of Zion, unless we use our influence against it, both in season and out of season," although this is the first time we have said anything upon the subject ourself this year, through our paper.—Would that our readers would all abandon the habit, how gladly we [illegible] against discussing the subject only so much as to assist us in preventing our children from taking to it. For that glorious end we are laboring. How many are ready now to yield? To all who will come over, the agitation will immediately cease to be an annoyance, and they will feel to join in the work of reformation. But we have just one article more upon this subject, after this week, and then we will not say any more against tobacco, in the *Companion* for at least a good while. It was the article in favor of it, which our assistants, during our absence, admitted into our columns, that has caused the present agitation. We have just received another letter, complaining of the aggressive aspects of our columns. It is from a woman, at Ashland, Ohio, whose name we withhold. She is not a member, but her grandmother is, who smokes and is very old. She cannot go to preaching, but has the C. F. C. read to her, and is much annoyed by the frequent articles against tobacco. "She says, she never was called up to give an account for the deed done in the body, but since she has got old, she gets one hearing after another, through the church papers." That we cannot help. If the old brethren did not do their duty in preaching against the evil, it is not said that we too must be negligent. We know that we have the admonition of the Annual Meeting as far back as 1817, that it should not be, and that those who used it, and would not quit it could not be ministers.

The writer does not use it herself, but thinks it "would do more good to do some talking on the fashions." We wonder if she does not know that chewing and smoking are among the most abominable fashions in the world? Verily it is. Much as we despise the "Grecian Bend," and ruffles, and frills, and hats, and feathers, they are all as tolerable as smoking and chewing tobacco, and more so, for they injure only those who indulge, while the tobacco user commits a nuisance against all who are in his society. And certainly none of our brethren or sisters should be guilty of such an offense, or indulge in such a fashion. But if our old and esteemed members will continue to do so, what may we not expect of the younger and fickle minded. O, brethren and sisters, let us "lay aside every weight and hinderance;" give "our bodies a living sacrifice, holy and acceptable unto God." It is our reasonable service to do so. And we can do it, by the grace of God. Will we try?

A Good Time.

The present is an excellent time for sending in essays, correspondence, and so forth, for our columns. Our manuscript box is very low. In fact there is nothing first-rate in it any

more, for we have searched it down to the bottom, for something that could be readily prepared for the printers; but were disappointed, and hence we are compelled to resort to our own pen, and the aid of the scissors. True we found a few articles that might be pretty good, but they are so closely written, being interlined between the rules, that it is almost impossible to prepare them for press, and when prepared are exceedingly difficult for the compositor to set up without omitting lines and words. Wonder why brethren will cram their paper from top to bottom, that one can scarcely find beginning or end. We had rather pay the extra paper and postage, when we use the manuscript, than to be annoyed by such closely written matter.

We have also a few pretty good articles upon some of the subjects that have been almost worn threadbare by frequent use. We had rather allow them to rest a while if we had something else.

Who will start up something new? We now offer a good opportunity for admission into our columns, with a good logical essay, upon a live edifying subject. Smaller favors also thankfully received.

How would an article on "Christian Courtesy" become our columns? You know the apostle says "Be courteous," and that "Julius courteously entreated Paul." Think that would properly belong to the sister's department. However, we have no preference

Western Penn'a. District Mission Fund.

At the last District Meeting of the Western District of Pennsylvania, a plan was adopted for putting into operation a Home Mission in the District. The first section of the plan reads as follows:

"That each member, voluntarily, pay into the Treasury of the congregation, quarterly, the sum of ten cents, or more, to be quarterly handed over to the District Treasurer, for the purpose of supporting the Home Mission, and defraying the expenses of the District."

We have not heard how the congregations have responded to this plan, by way of sending in their contributions, nor how favorably they receive the general plan. It appeared to be quite satisfactory to the meeting, and we were hopeful that the work would move along successfully. We have never yet had an opportunity afforded us to contribute our quarterly dime, but we are prepared to pay the yearly installment at any time.

The matter was brought to our mind afresh lately, when informed that applications are being received for Mission help in some of the outskirts of the District. Hope the Elders of the several congregations in the District are holding quarterly ten cent collections, and will see that every member receives an opportunity —and if necessary an admonition—to contribute the stipulated mite. It will depend upon them, and they will surely be accountable to God, for the manner in which they discharge their duty. We hope too that all the members will be ready and willing to throw in their mite toward bearing the Gospel to those who are languishing for it in our own state and District.

Brother Hiram Musselman, Scalplevel, Cambria county, is the Treasurer.

Editor's Diary.

WENDESDAY, Sept. 14th. Enjoyed a pleasant time with our guests, and at our vocation. We had a good meeting last night. Brother Myers held forth the word in his usual happy style. He took his text in Isaiah 1: 18, 19, 20. "Come now and let us reason together," &c. He showed that it was reasonable that men should serve God; for it was reasonable the creature should honor the Creator. And God himself is reasonable with his creatures. "If they are willing and obedient they shall eat the good of the land." What better could he offer them. But if they refuse and rebel, they shall be devoured by the sword. They should not expect anything better, for if they refuse the good, they also choose the evil, with all its consequences; and who would be so unjust as to blame the Lord for giving us what we have made choice of ourselves.

He also referred to the offer of God to take away our sins, and the means provided for that purpose, and the reasonableness that man should apply them, according to the directions of the Lord.

To-day, at 11: 15 A. M., Elder Lint and our Assistant, brother Beer took the train, on a visit to Armstrong county, this state, to remain about eight days. Hope the Lord will prosper them, and give them a successful mission, and a safe return.

THURSDAY, 5th. Had a fair turnout at preaching last night. Brother Harshbarger spoke first, using Matth. 6: 33, 34: Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you," &c.

He did not understand that the Scripture taught that we should not work, nor make provision for the wants of our families, but we should be first and most concerned for the welfare of the soul. When we first seek the righteousness of the kingdom of God we have the promise of God, that all these things shall be granted unto us, of course when we make the proper efforts.

To-day, 10 A. M., the brethren preach at our Mechanicsburg meeting-house, in the German language. Assistant being absent, we found it necessary to remain at home. This evening they preach at Salisbury meeting-house, which is somewhat out of our latitude for evening meeting. Hope the Lord will meet with

them, and enable them to impress their hearers with a sense of their duty to their Maker.

Received a letter from our binder, promising that we should very shortly receive a box of the Tune and Hymn books. Hope they will be forthcoming, as our patrons are becoming impatient. And we cannot blame them, for the work is being delayed almost beyond endurance. A little more patience, readers. Patience works experience, you know, and experience hope.

FRIDAY, 6th. Were kept very busy all day, supplying our printers with copy, being required to write the most of it ourself. Brother Plain's contribution on the "Shaking Quakers" came very opportunely.

SATURDAY, 7th. Brethren Myers and Harshbarger returned to us from Salisbury, in the afternoon, and preached in our meeting-house in the evening.

SUNDAY, 8th. Attended preaching at the Mechanicsburg meeting-house, in the forenoon. Dr. Beachly took us out, and it reminded us of some of our western peregrinations, only we had no such beautiful hills and—stone. Brother Myers preached to an attentive audience.

Brother Harshbarger accompanied some of the brethren to Greenville, to fill an appointment at that place. They reported an interesting meeting.

Returned with Dr. B. and dined at their house, with other friends. Brother Uriah and his family possess one virtue without a doubt—hospitality.

Attended Sunday-school at three o'clock in the afternoon. Those who are taking an active interest in the school deserve much credit; but many who are doing nothing to encourage it ought to do differently. Hope they will do better.

Our brethren preached for us again, and the last time for the present visit in the evening. Text: Rev. 22: 13 to 15. Had a good meeting. May the Lord bless the brethren for their labor of love among us. Had a pleasant time of conversation with the brethren after the meeting, but not as long as we would have desired; for brother Myers did not feel very well. O how we do love the society of kindred spirits! It is true we do not agree in everything, and our aged brother has found it necessary to administer some correction to us occasionally, having been under his diocese for a number of years, but it was always done in such a spirit as to give us the assurance that it was intended for good, and not only to show his authority. We did not get half our talk out; and we fear we never shall in this world catch up. Subjects will continue to accumulate, and old incidents recur to the memory that it will only be in eternity that we shall have perfect and full satisfaction. And we believe that in such enjoyments the pleasures of heaven will partly consist. And a song of praise to God, and glory to the Lamb, will be the conclusion of every incident and remembrance of mercy.

MONDAY, 9th. Brethren M. and H. took the 8 o'clock train for home, by way of Bridgeport and Bedford R. R. Brother Myers concluded not to go to Berlin and Middle Creek, intending to visit us again at the time of our love-feast, on the 23 of October, and then to make better arrangements for appointments at said places.

The evening train brought brother John B. Brumbaugh, and Miss Linda M. Will, of James Creek, Pa., both of whom had once been members of the COMPANION family, who will spend several days with us. Miss Will is on her way home, at Bryan, Ohio. We will see what more we can say for our young friends when they leave.

TUESDAY, 10. Had a town meeting last night at the Hall, for the purpose of confering upon the propriety of holding out inducements to the Pittsburg, Washington and Baltimore Railroad Company, to erect their shops at this place, for the manufacture of engines, and cars, &c. Several addresses were delivered by citizens, and Committees appointed to look after the interests of the people, and one to solicit contributions to a fund to purchase land, to offer to the Company as a bonus. Some of us are highly elated with the prospects. We believe if we can get the attention of the officials and knowing men of the Company, to give our location a thorough examination, that we will certainly stand a fair chance to obtain the prize. Perhaps we can tell more about it next week. We were told to-day that a certain man connected with the Mechanicsburg Mineral Springs enterprise has taken offense at our remarks in these columns several weeks ago, and was making threats to reprimand us for our presumption. Well, perhaps he will, but we only regret we did not say what we did a few weeks sooner, as we now learn that some of the brethren have taken considerable stock in it. We would recommend them to get their names off the list, if possible.

That Impostor.

In No. 34, page 541, we published an item from brother J. S. Flory, under the heading "that impostor," exposing a man by the name of Samuel L. Elsworth. By reference to volume 2, page 163, of the COMPANION, we find the same man exposed. It was written by request of the church, by brother Henry Harshbarger, of the Snake Spring Valley congregation, Bedford county, Pa., and is published in the number for August 21, 1866. He says they came to that place sometime in the commencement of last Winter, very poor, and complaining of the hardships they had to endure during the war. The Brethren had compassion upon them, en-

tertained them kindly, and ministered to their wants. In last May he was baptized and remained in that county, until last July. They then went to Ohio, and from there his intention was to go to Indiana. Before he left he borrowed money from several brethren and from others, which he never offered to return. The doctors there pronounced him an opium chewer. He told brethren that the government owed him $1100; that he had employed the "squire" to draw up writings and that he was sure of his money, all of which was afterward ascertained to have been untrue. And so the congregation met in council and expelled him, until he would give satisfaction, and publish him accordingly. Brother Harshbarger was at our office this week, read both the articles above refered to, and says that Elsworth has not yet become reconciled to the church at Snake Spring Valley, Pa.

Brother Harshbarger's address is Bloody Run, Pa., should any one wish farther particulars.

Editor's Post-Office and Telegraph Address.

September 13 to 15, Connemaugh, Pa.; 16 to 18, Altoona; 19 to 26 Martinsburg; 27 to 29 New Enterprise; 30 to October 3, Hopewell; 4 to 9, Tyrone; 10 to 13, McVeytown, 14 to 17, Mifflintown. That is, between the time given, mail may arrive at those points for us. From Mifflin it is now the programme to return home by way of Bedford and Bridgeport Railroad. That is up the Huntingdon and Broad Top railroad to Bloody Run, Bedford, Bridgeport and home.

Brethren's Almanac.

We are still short of several essays to fill up the reading colums of the Almanac for 1873. Who has something prepared for us? And who is now preparing? Let us know that we may reserve you space.

Names of ministers are still being received, and added to the list. Hope none will be withheld. It is intimated that there are a number of ministers in Eastern Pennsylvania, in Virginia, and in Ohio, whose names are not on our list. Will not some brethren in those localities be kind enough to review our list, and furnish us with all names not found thereon. We have a few spare copies which we will supply, gratis, for that purpose, to those who may not have access to it. But it ought to be done soon.

Folio or Quarto.

I have no strong preference, yet folio would be quite acceptable, to me.

JSAAC PRICE.

For the convenience I much prefer the folio form for our paper; besides I think it would look more formidable; and at the same time give you less labor; believing we should consult your interests as well as the convenience of your patrons.

PETER S. NEWCOMER.

"I highly approve of the proposed change of the COMPANION, to the folio, and have wished for it this long time. Give us a nice big folio; let it be no less than 24-36 inches, rather larger if possible.

A. N. CASSEL.

We have before us an expression in favor of quarto form, signed F. G. A short time ago we had another, signed, A Subscriber. We wish brethren and sisters would not do this. Give us your mind over your proper name, then it comes with authority, and will be published. We wish to give especially those who are strongly favorable to the present form a fair chance. Subscriber will write again, and we will let F. G., say the following: "He feels sorry that we wish to change it; thinks it is handy enough now; thinks it has too many advertisements for a Christian paper; fears it would also change the name COMPANION, and that it may become a real newspaper instead of a Christian paper, wherein weary pilgrims have often been encouraged."

No, no; the name will not be changed, nor will the nature of the paper, nor the principle upon which it has been published. It will be the same paper in sentiments, and every other way, except that it will have a different form, and contain more reading.

And we say now again, to all our patrons, that we very much prefer the folio form, because we believe it would be much better for patrons and publisher. All small preferences on the part of the former are respectfully solicited in behalf of the latter. If you can reasonably be reconciled to the folio form, please do so for our sake, as we feel assured you will be quite satisfied inside of a year.

We call attention to notice in this number of COMPANION of a valuable farm for sale in W. Va. We understand brother Frantz has been very unfortunate during the last few years, and his embarrassments are such that it is feared he will have to make such a sacrifice of his property as to deprive him of the means of a home. His farm can be bought of him for ten dollars per acre, or probably something less.

Change of Address.

Brother John Fisher has changed his address from Raymond, Iowa, to Chatham Centre, Medina Co., Ohio.

Answers to Correspondents.

B. E. Plaine:—The Hymn Books were sent Aug. 27th. Let us know if they arrived.

S. FINK:—There was no C. F. C. issued between June 11th and the 25th.

MARY M. HICE:—Your subscription run out at No. 19. We have no knowledge of any farther orders from you; but have now entered your name and will send missing numbers from No. 10. C. F. C., for June 18 never was issued.

RICHARD POLLARD:—We are sorry we can not supply you with all the missing No's., but we send what we can.

SAMUEL F. BEHM:—We will send the paper the balance of the year to him. We have no knowledge of having received any money from you.

The Shaking Quakers.

A few Sabbaths since, I attended a meeting of the SHAKERS, a peculiar religious sect, who have a settlement near Mt. Morris, in the Genesee Valley, New York. Their singular mode of worship, may not be uninteresting to the readers of the COMPANION.

When I entered their spacious meeting house, measuring some 60x100 feet, I found seated, about 50 members, on long wooden seats, arrainged diagonally, from the point I supposed the minister was to occupy; though I saw no minister in that place, and no table, pulpit, or seat prepared for him; as the men were all together on one side, and the women obliquely opposite them. I concluded before the services closed, the reason no special arrangements were made for the speaker, that all had the privilege of speaking, both men and women, "*as the spirit gave them utterance*," and from any part of the assemblage. The sisters' caps came out full over their faces, and were as white, as water and starch could make them. Their drab poplin dresses, and white three cornered cambric handkerchiefs, all lapped over and pinned on the right side, seemed to be made from the same goods, and done up, and adjusted with mathematical nicety. The same scrupulous infirmity, characterized the mens dress.

The floor of the house, of which they have reserved about three-fourths for sacred purposes, is as clean, as when the carpenter lifted his plane from it. The balance of the floor is painted, and contains seats elevated in tiers for spectators, whom they do not admit in muddy times, or stormy weather.

The services were introduced by a man rising from among the brethren, and reading a hymn; after which he resumed his seat, and all the members sung the hymn from the book, or by rote, with a *right good will*. Then, the same man arose again, took his position, and read the 15th chapter of first Corinthians, and again resumed his seat. At a given signal, all the settees were removed to each end of the hall. When the floor was cleared, they formed themselves into three concentric circles, in the centre of the hall, and sang by rote, a lengthy hymn with a chorus, set to compound time, and made the house reveberate with their sonorous music; at the same time, the outer circle, in double file, moved around in one direction for some ten minutes, keeping time with the music with both hands and both feet, accompanied by a shaking, or tremulous motion of the body. The second circle, in single file, moved around in counter directions, the inner circle remaining stationary, only, all kept time with their hands, feet, and body. When this was ended, they came to a halt, and a sister made some remarks in regard to the character of the Deity, the duty of his creatures, and their moral relation to God: the other members turning their faces to the speaker. When she closed her remarks, a sister started another hymn, or spiritual song, in which they all joined, and all three circles moved around, the inner and outer ones moving in the same direction, and the middle one in a contrary direction.

When this song ended, they all stopped as before, and a man offered some appropriate remarks, on the efficacy, and power of prayer; though I saw none engage in audible prayer during service, as it is customary among other Christians. When he closed, they sang another song, with the accompanying movements, as already described.

When this novel exercise had ended, the settees were all re-adjusted as at first, and all resumed their former places. Then a man came forward with the new Testament in his hand, expatiated for some 30 minutes, denounced Paul in forcible terms, for saying many things without the authority of inspiration, among the most inexcusable of which was, the introduction of *matrimony* into the church without divine authority.

The shakers do not marry, but replenish their church from the Gentile world, by taking orphan children, and educating them in their faith, which does not succeed as well as their revival, and other systems of regeneration, and of course, the Shakers are gradually decreasing numerically.

The speaker also upbraided Paul, for saying many things he did not understand himself, and that no one else could understand,; and that Peter, than whom, there could be no better authority, corroberated the fact!

The resurrection, he claimed, was nothing more than rising to newness of spiritual life, from deadness in trespasses, and sins, and that everlasting torment, was incomparable with the dignity, character, and attributes, of a merciful God.

Precisely at 12 A. M. the services closed, without any further exercises than those described. The men going out, and the women following, to an adjoining, spacious building, where they had deposited their outer garments; resuming which, they departed to their families, as they call them, the men and women living in separate buildings and families.

I am informed their houses have neither windows nor doors, fronting the streets or highways. It does happen, however, with all their precaution, and rigid opposition to matrimony, that some *fall from grace*, and marry, when of course they are excommunicated.

D. H. PLAINE.

Dansville N. Y.
Sept. 2nd, 1872.

Tobacco.

In the C. F. C., No. 31, the use of tobacco is tried to be sustained by brother S. Solomon. I kindly thank the brother for his views. He appears to be serious, and to uphold his ideas in Christian like manner; but on examining the Scriptures we have failed to see tobacco mentioned as an herb. We understand all herbs as given in the Bible are given as meat for the use of or to sustain this mortal body. Tobbacco undoubtedly was not among the herbs that God created to sustain the body, as the effects of it will plainly show. Try it on some one who has never used it; as a general thing it will sicken him.

Tobacco as an herb, if it should be called such, and tobacco manufactured, are quite different; just as much so as the grain we eat, and the strong drink made of it. The brother now, perhaps, would wish to know where we think tobacco came from. We shall refer him to where the enemy sowed the tares. Judging from the effect, we suppose its origin. Therefore its very appearance should be avoided; for it is said the Christian should "avoid all appearances of evil." If I am wrong in my judgment, I have so far failed to see it.

In love.

BENJ. BENSHOFF.

Johnstown, Pa.

Queries.

Did Christ give his disciples the law of prayer, or a definite form to be repeated in addition to our prayers?

How many petitions does the Lord's method of prayer contain.

The Lord said, "If two of you agree as touching anything, they shall ask," &c. Do the pronouns *you* and *they* refer to the same persons in this case?

Is it according to the directions of the Spirit of the Divine law to leave it to vote to expel a member, or does the strength of the law exclude him?

If a brother will commit a sin unto death, can he brought to life through excommunication?

Does the fullness of the Gentiles, spoken of by Paul signify numbers or blessings?

Is the service of washing the Saints feet, the giving of thanks for the bread and cup, and the breaking of bread?

Official or not, is it according to the Divine law, for a member to command the communicants to "tarry

one for another for the bread of communion?" Jesus said, "take, eat."

Did the apostle Paul refer to the supper when he said, "if you come together, tarry one for another?"

Does it require three ordained elders to order one elder?

Did Paul leave any elder except Titus in Crete for to ordain elders in every city?

Does the apostle Paul have reference to the spirit of the fornicators or to the spirit of the church in 1st Cor. 5 : 5?

Does the death spoken of by John denote second death?

SAMUEL A. LEEDY.

From Brother Adam Hollinger.

John and Elvina Hollinger, beloved brother and sister in Christ Jesus, may the blessings of Almighty God, and the communion of the Holy Spirit, rest and abide with us all forever. Amen.

This is to inform you that I am on the mend, slowly, with the abscess in my side; but the dropsy is not getting any better. My legs and feet are still swollen, nearly as thick as the skin can hold. I still have very much pain, and especially at night. The rest of the family are well, and the friends as far as I know. I feel very thankful that my case is no worse than it is, as many are in a worse condition, and are suffering much longer. I will now close by greetings to you all.

ADAM HOLLINGER.

From Nora Springs, Iowa.

Brother Holsinger:— Thinking that you would like to hear something from the brethren whom you lately visited in Iowa, I thought I would write you a little from this place. Notwithstanding the sectarian influences that surround us here in this new place, the Lord seems to be at work also, calling his people out from among them. Yesterday we immersed seven; to-day another one, and the probability is, that ere long there will be some more.

The enemy is belching forth with his heavy artillery; but Jesus being our leader, we are bound to storm his camp with the principles of primitive Christianity. Our prayer is, that the Lord will move upon our ministering brethren to "come over into Macedonia and help us." Our ministry here is weak, especially in this end of the church; hence we would say with the Poet,

"Haste brethren, to the rescue come."

Pray for us. Yours in love.

W. J. H BAUMAN.

From Brother John Brindle.

As it is a rainy day, I will write you a few lines about our Upper Cumberland congregation. We are still increasing some; we have received a few members this summer. On last Sunday we received one old lady of three score years, who is afflicted with Rheumatism so badly that she is unable to walk; her limbs are stiff, and she is unable to bend her knees, so she cannot kneel. She was firmly secured in a chair and carried into the water, and two brethren baptized her sitting on the chair. It was performed well, and she stood it much better than was anticipated. Some thought she could not be baptized. Her hands are also stiff. I would like for some of our brethren to tell me how such a one could wash feet, as some are contending that all should wash and wipe. I am in favor for the one that washes to wipe also, according to the example given us by our Saviour, but I know our members cannot all wash, so I think one may have a right to wash more then another.

SCHUYLKILL PA.,
September 4th, 1872.

Brother Henry:—In reply to "A. Reader," folio 48, C. F. C. I would simply have answered, "Ye call me Lord and Master, and ye say well for so I am; If I, then your Lord and Master have washed your feet, ye also ought to wash one another's feet, for I have given you an example, that ye should do as I have done to you. If ye know these things happy are ye if ye do them.

What more do we want? How could it be made clearer or plainer? Why add words?

Every added word, every attempt to explain that which is as plain as language ever expressed any idea, only tends to puzzle or darken the understanding. And if only these words of the Saviour had been placed at the foot of "a Readers" effusion, it would have been ample. Yea more than ought that was said, or could be.

As regards the moral lesson taught all agree.

And in what other words could the symbol have been commanded, to be continued as a rite, or ceremony more clearly or more fully? If the Saviour had intended the thing literally to be done, the case, *how, or in what words, could we more clearly have expressed it?* We are safe in obeying it—I feel confident—And no argument beyond repeating the words of Jesus, ever did, or ever will open the eyes of any on that subject.

Affectionately, farewell,

ISAAC PRICE.

District of Northern Iowa and Minnesota.

The district meeting of northern Iowa and Minnesota, will be held, the Lord willing, on the 11th of October, in the Grundy church, Grundy county, Iowa, 9 miles east of Eldora. Those coming by railroad will stop off at Eldora, where there will be conveyance, if informed of in time. We hope the district will be fairly represented. We also desire our neighboring districts to be with us. We expect the ministering brethren, who can, to remain with us over Sunday, and the week following, until the love-feast at Waterloo. My address is.

HENRY P. STRICKLER
Eldora, Hardin county, Iowa.

Elder Moses Miller, of Cumberland county, Pa., under date of September 3rd., says:

My health is not good. The extreme heat, and much labor in the church, has affected me, so that I must keep middling quiet, and give my body and mind quiet. So I must have patience, and wait to see what the will of the Lord is. I am going about a little. Was at meeting on Lord's day last, but labored very little.

Dear Editor:—This arm of the church is progressing slowly, from the want of ministeral aid. There are some 38 members here but I have not heard a brother preach here for nearly a year.

Brethren think of us, and give us some food for the soul.

ADAM C. NUMER.
Marmaton, Kan.

After reading in No. 30, C. F. C., "Be a Woman," by Prof. E. Brooks, I thought it would not be out of place to send you a poem of some unknown writer, "What Makes a Woman?" Which, if you see fit to publish, may, sometime, fill a corner. MARY A. LAWYER.

What Makes a Woman?

Not costly dress nor queenly air;
Not jeweled hand, complexion fair;
Not graceful form nor lofty tread;
Not paint, nor curls nor splendid head;
Not pearly teeth nor sparkling eyes,
Nor voice that nightingale outvies;
Not breath as sweet as eglantine;
Not gaudy gems nor fabrics fine;
Not all the stores of fashions mart,
Nor yet the blandishments of art,
Not one, nor all of these combined,
Can make one woman true refined.

'Tis not the casket that we prize,
But that which in the casket lies.
These outward charms that please the sight,
Are naught unless the heart be right.
She, to fulfil her destined end,
Must with her beauty goodness blend;
Must make it her incessant care
To deck herself with jewels rare;
Of priceless gems must be possessed.
In robes of richest beauty dressed;
Yet these must clothe the inward mind,
In purity the most refined.

She who doth all these goods combine
Can man's rough nature well refine;
Hath all she needs in this frail life.
To fit for mother, sister, wife:
He who possesses such a friend,
Should cherish well till death doth end.
Woman, in fine, the mate should be,
To sail with man o'er life's rough sea;
And, when the stormy cruise is o'er,
Attend him to fair Canaan's shore.

Announcements.

LOVE-FEASTS.

A communion meeting in the Salem branch, Marion county, Ills., on the 5th of October, commencing at ten o'clock. Place of meeting; at brother Henry Harshbarger's, two miles west of Salem, which is the stopping place for those coming in the cars. Brethren and sisters in general are invited to be with us, and especially the ministering brethren. We meet them. J. F. NEHER.

English river branch, Keokuk Co., Iowa, love-feast at the meeting house, 2½ miles east of South English on Friday and Saturday the 11th and 12th days of October. A hearty invitation. Those coming by R. R will stop off at Harper station 6½ miles miles south of place of meeting; and if they inform us when they will be there, I will convey them to place of meeting. My address is South English, Keokuk county, Iowa.

B. F. FLORY.

A communion meeting in the Howard congregation, Howard county, Ind., on Thursday, Octobor 17th.—Meeting to commence at 10 o'clock, 12 miles west of Kokomo. The usual invitation is given, especially to the laboring brethren.

GEG. BRUBAKER.

A lovefeast on the 13th of October, and meeting on the 14th until noon, at the Spring Run meeting-house, two miles from McVeytown station, Mifflin county Pa. A general invitation to ministers and members who wish to be with us.

JOS. R. HANAWALT.

Green Tree Pa., (Elder John Mustead's charge) on Saturday, September 14th.

Buffalo Valley branch, Union county, Pa., lovefeast on the 18th and 19th of October. Usual invitation is given to all, especially to ministering brethren. It is also desired that those coming, make arrangements to stay with us over Sunday the 10th. By order of the church.

ISAAC MYERS.

Plattsburg, Mo. }
Sept. 2nd 1872. }

Brother Holsinger; as our lovefeast, as published, would conflict with the brethren in the Hamilton branch, we have changed the time of ours, from October 12th and 13th, to October 19th and 20th. Will ministers, traveling west this fall make a note of this and come and help us to build up the cause of God here in the west? DANIEL B. GIBSON.

The Salomony church, Huntington, Ind., have appointed a love-feast on the 25th of September. The usual invitation is given. We hope ministering brethren will come and help us. Those coming by R. R. will stop off at Huntington. SAMUEL MURRY.

Love-feast in the Poplar Ridge congregation, Defiance county, Ohio, on the 12th and 13th of October. Also a love-feast in Lick Creek congregation, Williams county, Ohio, October the 15th. The brethren and sisters are heartily invited, and especially laboring brethren. Those coming from a distance will be conveyed from one place to another.

H. R. LEHMAN.

A communion meeting in German Valley, Pa., commencing at 1 o'clock P. M. on the 10th of October, closing at 11 o'clock A. M, on the 11th. An invitation is extended to all who desire to be with us to come. By order of the church. J. B. GARVER.

Communion meeting in the Cumberland branch, Cumberland county Ills., on the 28th of September. A general invitation to all the brethren and sisters that can be with us. Any brethren from the east will be met at Cary, by giving notice to David Rothrock, also, any from the west will be met at Greenup, by notice to James McBride. These stations are on the TerreHaute and Vandalia road. Our address Hazel Dell, Ills. By order of the church. JAS. McBRIDE.

Sugar Creek church Auburn, Ills., on the 9 and 10 of October.

Pony Creek congregation, Brown county, Kansas, September 20th at the house of Noah M. Kimmell.

Stony Creek congregation, Ind., Oct. 18th commencing at 10 o'clock.

The Nettle Creek congregation, Wayne county, Ind., on Friday, the 20 of September. To commence at 10 o'clock.

The Yellow Creek congregation, Marshall county, Ind., October 18th at 10 o'clock

Cowanshannock district, Armstrong county, Pa., on the evening of October. 12th.

Wadam's Grove branch, Stephenson county Ills, on the 12th and 13th of October.

At the house of George Nice Leon, Decatur county, Iowa, October 5th and 6th.

Sugar Creek church, Auburn Co, Ill, on the 9th and 10th of October.

Black River branch, Medina Co., Ohio, on the 9th of Oct.

Raccoon church, Ind., October 10th.

Waterloo church, Black Hawk Co., Iowa, 19th and 20th of Oct.

Elklick branch, Somerset county, Pa., October 23rd, commencing at 4 o'clock.

Warriors Mark Huntington county, Pa., October 8th in the evening.

Lost Creek church, Juniata county, Pa., on the 16th and 17th of October.

Dunnings Creek congregation, Bedford county, Pa., on the 19th of October, commencing at 4 o'clock.

Palistine congregation, west end of white county, Ind., at the house of J. Dobbins, on the 9th of October.

In the Mhigan meeting-house 12 miles north-west of Wooster, Ohio, on the 11th of October.

Bristolville congregation, Trumbell county, Ohio, on the 15th of September.

Yellow Creek congregation, Bedford county, Pa., October 15th commencing at 4 o'clock.

Bush Creek church, Frederick county, Md., on the 9th of October.

Smith's Fork church, Clinton county, Mo, on the 19th and 20th of October.

Thornapple district, Iona Co., Mich., 13th of October.

MARRIED.

By the undersigned, at his residence, on the 13th of August, brother JACOB SELLERS, and Miss SARAH R. WILLIAMS, both of Westmoreland county, Pa.

Tobias Myers.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Near Franklin, Decatur county, Iowa, June 13th PHILIP A. KOB, son of Lewis and Anna Kob; aged 7 years 2 months and 13 days. The subject of this notice was a bright and interesting little boy, loved by all who knew him. The funeral occasion was improved by William Stout, and S. A. Garber, from John 14: 1. Josie Garber.

In the Upper Cumberland branch, Cumberland county, Pa., August 3rd, ANN MARY, infant daughter of brother Daniel M. and sister MARY A. SHENK; aged 1 year 9 months and 24 days. Funeral services by the writer and brother John F. Stamy,
John Briudle.

In the Buffalo Valley branch, Union county, Pa., August 14th, brother PETER BOOP, Aged 69 years, and 11 days. Disease dropsy;

In the same branch, August 21st, father PETER MILLER; Aged 91 years 10 months and 16 days. Isaac Myers.

In the Buffalo branch, Livingston county, Ills. August 3rd, infant son of brother Emanuel and sister BARA HENRY; aged 1 year 5 months and 9 days. Funeral services by the writer, from John 1: 29.
Jonathan Swihart.

Died in Poplar Ridge Congregation, Defiance county, Ohio, July 10th, WILLIE HAUN, aged 7 years, 8 months and 28 days. Funeral occasion improved by brethren Henry Flory, Wm. Nottsinger and the writer, from Matthew 8: 1, 2, 3, 4.
J. Lehman.

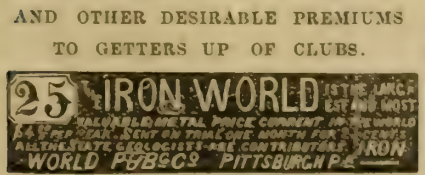
LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

Kate Kendig	1 50	S. A. Moore	50
D. G. Lint	1 25	J. P. Barnes	1 75
A. H. Cassel	1 33	Eld. G. Wolfe	25 00
Isaac Miller	2 85	J. W. Jones	3 75
A. B. Barnhart	9 00	Mrs. S. Fike	1 25
David Stager	10 00	L. Lerew	2 25
J. Fritz	80	J. S. Flory	2 25
Mary Martin	1 00		

Advertisements.

WE will admit a limited number of select advertisements at the following rates.
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

MARION WATCHES, FINE SILVER PLATED WARE, PEN AND POCKET CUTLRRY, AND OTHER DESIRABLE PREMIUMS TO GETTERS UP OF CLUBS.



Valuable Farm for Sale

I Will offer for sale, on the premises, at public auction, on Thursday the 10th day of October, 1872 (if not sold privately before,) the farm on which I resided about 16 miles west of Lewisburg, in Greenbrier county, W. Virginia, on the James River and Kanawah Turnpike, containing about 500 A. On which is situated a large Brick Dwelling-house and Kitchen, stable and other buildings. This property is good for grain or grass, and is a convenient and desirable residence. About one-third of the land is cleared and the rest in timber. All well watered, and could be divided into two or three farms if desirable. Any one desiring to inspect the property can do so by calling on Wm. R. Sharp, who lives adjoining the premises. Title Good.

Terms: $2,500 cash and the residue in one and two years, and a lien retained on the land to secure payment.
August 28—5w.
DAVID FRANTZ.

Vandalia Route West.

Twenty-three miles the shortest. Three express trains leave daily, except Sunday, for St. Louis and the West. The only line running Pullman's celebrated Drawing-Room Sleeping Cars from New York, Pittsburgh, Columbus, Louisville, Cincinnati and Indianapolis, to St. Louis, without change. Passengers should remember that this is the greatest West Bound Route for Kansas City, Leavenworth, Lawrence, Topeka, Junction City, Fort Scott and St. Joseph. Emigrants and families, who are seeking homes in the rich valleys and the fertile prairies of Missouri, Kansas, Nebraska and Colorado, take notice this is the cheapest and the most direct route. This line has facilities for transporting families to the far West not possesed by any other line. Save time and money. Tickets can be obtained at all the principal Ticket Offices in the Eastern Middle and Sothern States.

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General Pass. Agent, St. Louis.
Robt. Emmett
Eastern Pass. Agt., Indianapolis.
John E. Simpson,
Gen. Sup't., Indianapolis.

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Nurserymen and Seedsmen,
YORK, PA.

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The second year of Pleasant Hill college, Warsaw, Ind., will begin September 4th, 1872, in which a thoroughly practical education will be given in Academic and Collegiate Studies.

Brethren's children are expected to attend our weekly Religious Meetings.

Ladies and gentlemen are admitted on equal footing.

O. W. MILLER, *Pres't.*,
Warsaw, Ind.

n26-tfd.

SALEM COLLEGE.

The fall term of Salem College, will open for the reception of any number of students, from all parts, on the 4th of September, 1872.

Ample accommodations and thorough instruction will be given all students, who connect themselves with this College. Good Board can be obtained in good families at $2 50 to $3 00 per week; or students can board themselves at $1 25 to $1 50 per week. as numbers have done with the consent of the faculty. Special care will be given students who are far from home.

For Catalogues, Scholarships, and full particulars, address,

SALEM COLLEGE,
8-30-tf. *Bourbon, Ind.*

1780 1872

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An Alterative and Cathartic, or Tonic and Purge combined, for diseases arising from bad blood; such as Costiveness, Dyspepsia Sick Headache, Liver Complaint, Jaundice, Erysipelas, Worms, Chills and Fever, Scrofula, Pimples, Tetter, &c. TRY IT.

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Dr. P. Fahrney's Bros. & Co.
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Pittsburg, Washington and Baltimore R. R.

TIME TABLE.

Commencing Monday, June 10th, 1872.

EASTWARD.	Thro Mail.	Confluence Accomm'n.	
	A. M.	P. M.	
Pittsburgh - -	6.00	3 20	
Broadford Junct'n	9.20	6.36	
Connellsville -	9.35	6.50	A. M.
Confluence - -	11.10	7.55	6.25
Mineral Point Junc.	11.52		7.19
Dale City, (Meyers'	P. M.		
Mills Station -	12 22		7.00
Bridgeport - -	1.17		9.00
Cumberland -	2.00		10.00
Baltimore - -	8.55		
Washington -	9.50		

WESTWARD.	Thro Mail.	Con. Ac'n	Confl'e Acco'n
	A. M.	P. M.	
Cumberland - -	8.55	4.50	
Bridgeport - -	9.43	5.37	
DALE CITY	10.54	6 45	
Mineral Point -	11.30	7.16	
	P. M.		A. M.
Confluence - -	12 40	8 05	5.15
Connellsville -	2.15		6.50
Broadford - - -	2.25		6.36
Pittsburgh - -	6 10		9.50

Wanted.

On or before the first of January, 1873, a steady, industrious, and capable man, with a family, to attend a small farm and milk dairy in Georgia. For particulars address
E. HEYSER,
Madison, Morgan county, Georgia.
n35-tf.

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Brentwood, N. H.

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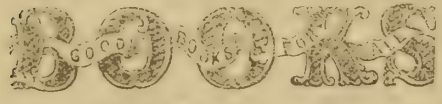
The "C., B. & Q. R. R." running from Chicago, through Galesburg to Burlington, and the "I., B. & W. Route," running from Indianapolis, through Bloomington to Burlington, have achieved a splendid reputation in the last two years as the leading Passenger Routes to the West. At Burlington they connect with the B. & M. R. R. and from the great Burlington Route, which runs direct through Southern Iowa to Nebraska and Kansas, with close connections to California and the Territories; and passengers starting from Blair county, on their way westward, cannot do better than to take the Burlington Route.

This Line has published a pamphlet called "How to go West," which contains much valuable information; a large correct map of the Great West, which can be obtained free of charge by addressing the General Passenger Agent B. & M. R. R., Burlington, Iowa.



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Jenkins' Vest-Pocket Lexicon an English Dictionary of all except *familiar* words, omitting what everybody knows, and containing what everybody wants to know. Price 75 cents, postpaid.

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The Song-Crowned King.—A new singing book set in character notes. 144 octavo pages, bound in boards. New and old tunes. Price 60 cents. $6.00 per dozen.

The Christian Harp, containing 128 pages of choice hymns set to music in character notes. Price per single copy, post paid 35 cents. $3.00 per dozen.

The Harmonia Sacra: A compilation of CHURCH MUSIC. Much care has been taken in the arrangement of this work, and in the adaptation of the words to the music; and the work contains such a variety of *metres*, that a tune may be selected for almost every hymn in the Hymn Books of the different denominations. Price $1 40 per single copy or $14 50 per dozen, by mail, postage prepaid, or $12 00 per dozen by express.

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Being a compilation of Sacred Music, adapted to all the Psalms, Hymns, and Spiritual Songs in the Brethren's New Hymn Book. Price, $1 25 per copy, postpaid, or $10 00 per dozen, by express.

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" Wisdom & Power of God Post Paid	1.40
[illegible] Vol. [illegible] bound post paid,	$2.[illegible]
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Religious Dialogue. 12 pages, five cents single copy; 30 cents a dozen.

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The Hygienic Hand-Book. $2.

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The Phrenological Journal, an illustrated first-class Family Magazine, devoted to the "Science of Man." Subscription price, $3.00 a year. By a special arrangement we are enabled to offer the *Phrenological Journal* and *Christian Family Companion* together for $3.50. We commend the *Journal* to all who want a good Family Magazine; and who don't?

The Christian Family Companion. Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the Church of the Brethren, sometimes known by the name of "German Baptists," and vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion..

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*, that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Nonconformity to the world, and a full resignation to the whole will of God, as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as may be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian will be published, thus removing all occasion for coming into contact with the so-called Literary or Political journals.

Subscriptions may begin at any time.

For further particulars send for a specimen number, enclosing a stamp. Address,

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Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments"—Jesus. At $1.50 Per Annum.

VOLUME VIII. DALE CITY, PA., TUESDAY, SEPT. 24, 1872. NUMBER 38.

For the COMPANION.

The Goodness of God.

BY J. W. WILT.

Behold the sea-shore and the sand,
The tall oaks on the mountain stand,
The rocks beneath the tall oaks lie,
The birds above them swiftly fly!

Created by our Father's hand,
Prepared for man's ingenious hand,
Created for the skillful eye,
To show the love of God on high.

He who said the earth shall be,
Where man may work, enjoy, and see,
This God created all for good—
The earth to bring forth needed food.

Behold weak man to work and live
Upon the food the Lord doth give.
And now may you most plainly see,
That God created you and me.

RURAL VILLAGE, PA.

For the COMPANION.

A Rule to Spend each Day Religiously.

Suppose every day to be a day of business, for your whole life is a race and battle, a merchandise and a journey; Every day propound to yourself a rosary, or a chapter of good works to present to God at night.

Rise as soon as health and other occasions will permit; but it is good to be as regular as you can, and as early. Remember he that rises first to pray hath a more early title to a blessing; but he that changes night into day; labor into idleness; watchfulness into sleep; changes hopes of a blessing into a dream. Never let any one think it an excuse to lie in bed, because he hath nothing to do when he is up; for whosoever hath a soul, and hopes to save that soul, hath work enough to do, to make his calling and election sure; to serve God and to pray; to read and to meditate; to repent and amend, to do good to others and to keep evil from himself. And if thou hast little to do, thou oughtest to employ the more time in laying up for a greater crown of glory.

At opening your eyes, enter upon the day with some act of piety, of thanksgiving for the preservation of you the last night, of the glorification of God for the works of the creation, or anything for the honor of God. When you first go off from your bed, solemnly and devoutedly bow your head, and worship the holy trinity, the Father, the Son, and the Holy Ghost.

When you are making ready, be as silent as you can, and spend that time in holy thoughts, there being no way left to redeem that time from loss, but by meditation, and short mental prayers. If you choose to speak, speak something of God's praises, of his goodness, his mercies, or his greatness, ever resolving that the fruits of thy reason and of all thy faculties, shall be presented to God; to sanctify the whole harvest of the conversation.

Be not curious nor careless in your habits.

Be not troublesome to thyself nor to others, by unhandsomeness, or uncleanness.

In your dressing let there be ejaculations fitted to the several actions of dressing; as at washing your hands and face, pray God to cleanse you from sin; in putting on your clothes, pray him to clothe your soul with the righteousness of your Saviour. And so in all the rest. For religion must not only be the garment of your soul, to invest it all over, but it must be also as the fingers to every one of your actions, that something of religion appear in every one of them.

As soon as you are dressed with the first preparation of your clothes that you can decently do it, kneel and say the Lord's prayer. Then rise from your knees, and finish your dressing according to the foregoing rules. When you are dressed, retire yourself to your closet, and go to your usual devotions, which it is good that at the first prayers they were divided into seven actions of piety:

1. An act of adoration; 2. Of thanksgiving; 3. Of oblation; 4. Of confession; 5. Of petition; 6. Of intercession; 7. Of meditation; or serious, deliberate, useful reading of the Holy Scriptures.

I advise that your reading should be governed by the these measures. Let it not be of the Bible in order, but for your devotion use the New Testament, and such portions of the old as contain the precepts of a holy life.

Those portions of the Scriptures which you use in your prayers, let them not be long, a chapter once, no more. But then what time you can afford, spend it in thinking and meditating upon the holy precepts which you read. TOBIAS M. KAUFFMAN.

Neffsville, Pa.

For the Companion.

Are Parents Held Accountable.

This is a subject upon which I have seen but little in the COMPANION. I shall therefore try to give my views, hoping that they may prove beneficial. The readers will remember that this is a fast age of the world. Every human being has a tendency or anxiety toward laying up earthly treasures. Why is it so? Because, the parents are teaching their children so from their infancy, instead of "bringing them up in the nurture and admonition of the Lord." They rear them to hard labor. I have seen parents call their children from their sweet repose, robbing them of an enjoyment which God meant for all the children of men, the blessed night to rest the body and mind, only for the purpose that they may lay up treasures upon earth. Did God ever require of us to lay up earthly treasures? I think not. Has he not given us the day to perform labor for our living? What right then have we to rob our children, as well as ourselves, from the recreation which sleep affords us? Only in order that we may be glorified by man; for surely God has given us no promise, or encouragement: Have you ever met a man who will call his children around him, hours before day, for the express purpose of worshipping God? If you did you have found a man trying to

teach his children to lay up heavenly treasures. It appears that some regard the time spent in serving the Lord, as lost time. They will say "I have no time to go to church." Or, "if I go my children must stay at home and carry on the work, for we will lose too much time." The time will come, my readers, when such will think differently; they will wish that their earthly treasures were changed to heavenly treasures. But, alas, it is too late! Their labors are ended; their race is run; their treasures will only make them miserable in the world to come. If the love of money is the root of all evil," why do our good Christian friends strive so hard to gain it? Why not lend more of their time to Christian devotion, helping to advance the cause of Christ, and hunting up the lost children of Israel?

The Brethren, in general, are a very industrious people, and many of them have laid up abundance of treasures, here on earth; but not being satisfied they still continue the same course. Would it not be more profitable for them to direct their thoughts heavenward? "No man can serve two Masters." I will here mention several chapters and verses of Scripture and ask the reader to find them, and peruse them carefully and ponder well the contents. First I will refer you to Matthew 6: 19 verse to the end of the chapter; Matthew 19: 20—25; Mark 10: 19—27; James 1: 8—11; 2: 1—10; 5. 1—7; Luke 18; 18—29; Col. 3: 1—3. I would write much more on this subject but I might take up too much space in your columns. So may God speak peace unto all the world is my prayer.

H. HUNT.

Shephardsville, Mich.

For the COMPANION.

Unbelief.

"And whosoever was not found written in the Book of Life was cast into the lake of fire."—Rev. 20: 15.

There is but one of two things left for the children of men to do, and that is, they must either enroll themselves in the Lamb's book of life, (Rev. 21: 27,) and become heirs of salvation, or they must die the second death—"be cast into the lake of fire, which is the second death." Rev. 20: 14. This is then the certain doom that awaits all those who will not be found written in the book of life. But if I should neglect my duty as I find it in the word of God, make a bargain with the devil to pay no attention to the "one thing needful," it would be reasonable to suppose that I should find some loop-hole of escape, and probably the very first attempt would be to upset the hell-fire doctrine advocated by Christians; up-rooting as it were Heaven's appeal to men, thus making out God a liar, His will a myth, and Jesus Christ and impostor. (Rev. 22: 16.) Oh! would not hell at last be seven times hotter to my guilty conscience for thus denying what we have received from the hand of our Father, who has in love warned us to flee from the wrath to come? It is evident that, if we deny part of God's word, we will be judged by this which we deny; (John 12; 48) his words will judge us in the last day. Knowing this to be the fact, why do men deny part of God's word? Just because, if I comprehend the fact, they are not willing to bring their nature under subjection; too proud to take up the Bible glass for fear they may behold the carbuncle of sin, that is swiftly hurling them into eternity. If I have a right to disbelieve the Scriptures in one point, my brother or sister have as good a right to disbelieve another. If I hold that one commandment in the New Testament is non-essential, my brother has the same right. If I thought that God does not mean what he says in some part of his word, my brother has the same right in other parts of God's word. And if I do not believe in the Bible at all, why does my friend, who rejects part of the same condemn me? Is not my principle of reasoning yours and yours mine? Have not these principles made an Infidel world a world of skepticism and disputation? Dear reader, do you see what I am striking at? Is not this the foundation of Infidelity? Will not God hold you and I responsible for the manner in which we believe? Oh! let us not have our faith and doctrine based upon a principle that will infuse into the hearts of the rising generation a spirit of unbelief! Whatever God says let us believe it, and this will prompt us to action. "Be not as the hypocrites, who say and do not." It is not strange when we hear men deny the plain and simple but powerful commandments of Christ, such as feet-washing, holy kiss, etc. This is only a little thing, naturally speaking, compared to the disbelief in a hell-fire or the lake of fire. I have given no explanation on the scripture at the heading of this article. It needs none if we only believe what it says. Who will be satisfied to be found missing in the book of life, after taking the love of God into consideration.

SAMUEL C. BASHOR.

Whitesville, Mo.

How Miracles are to be Weighed.

As miracles are apart from the ordinary experience of our senses, the demand for the grounds on which they are justified is not unreasonable. And the response, promptly at hand, that the *miracles* of the Bible are intimately connected with the *religion* of the Bible in defense of them also not unreasonable. If the establishment of the true religion required miracles, that need *justifies* them. They are to be weighed in a balance in whose other scale is man's soul. If man's first bodily creation could balance a miracle, as it did, surely his eternal salvation can balance a miracle. This is a problem which even a child could correctly solve.

Miracles are claimed for the nation of the Israelites, as they divided the sea and the river, and tracked the desert. Yes; but that nation, along with its tents, furniture, and appliances for worship, carried the true religion—all elsewhere lost out of the world; and, in their loins, bore the future Messiah, the incarnate Son of God, the only Redeemer of men. And this carrying with them, as it were, of *the salvation of the human soul*, is surely an all-sufficient apology, to every considerate mind, for all the miracles that attended their history, from Abraham and Moses to Christ and his apostles.

So, Gideon's fleece of wool, wet or dry was not for *his* sake merely, nor for the temporary deliverance of Israel from her outward enemies; but for the Church, the true religion, for the birth of Jesus Christ, for his atoning death on Calvary; and so for *us*, for the world, for every age of believers, or martyrs, gone by, and for every age of believers yet to come, in all parts of the world, till time shall be no more.

"A trifling thing," says Skepticism, "was that of Gideon's fleece,

for the great God to have anything to do with." "Ah, no," says Faith; "for that seemingly small incident touched all the vitality of the world's gospel, being one of those *minute conditions of events* which affected the question whether that gospel should ever reach us or not." And so on down. Every Bible miracle was, in effect, a gospel miracle; contributing to the salvation of countless multitudes of human souls.

And when the Old Testament laid down this rod of Moses, the New Testament took it up. Our Savior journeyed up and down through Palestine with the staff of miracles in his hand. It was not merely, or mainly, through pity for the widow of Nain that he raised her only son to life. There were other widows in the world who would have liked to have had *their* sons raised also. The world has had myriads of them. But the peculiarity of this case was that it fell just in the path of the Son of God on earth, when he saw fit to authenticate himself as such by the mighty signs and wonders that he did.

And, in like manner, the miracles of the gospels and early Christians were not works of private benevolence, but had a public end to subserve, namely, *to help on the gospel*, the true religion, to its establishment among men. They had the same aim that Christ's miracles had. They were to the great end that men might believe on his name. They looked toward the salvation of the human soul. They were necessary for the spread of Christianity and the planting of the church. And these ends being reached, the need of miracles mostly, if not entirely, passed away. The supernatural having done its appointed work, God left his cause thenceforth to the agency of ordinary causes,—including his own providential control of all events,—save only as he continued to interpose, in the individual soul's conversion, by the always supernatural agency of his Holy Spirit.—*John Hall.*

For the COMPANION.

Receiving the Weak.

"Him that is weak in the faith receive ye, but not to doubtful disputations." Romans 14: 1.

The apostle in this chapter from which our selection is made, was addressing his Roman brethren, or rather admonishing them, on account of their difference of opinion, and for their conduct towards one another and towards the Church of Christ. In reading this chapter we gather the idea, that the Romans at this time were a divided people, separating themselves into parties. We understand that the Roman church was composed of converted Jews and Gentiles, and the Jews were a very zealous people in religious matters, and were well instructed in the ceremonial law, and all their lives they had been in the habit of observing it to the very letter; that is outwardly; and in it certain things were forbidden for them to eat, such as are enumerated in Deut. 14th chapter. They were also instructed to esteem some certain days or seasons more than others; such as, the Feast of Unleavened bread, the Feast of Harvest, and the Feast of In-gathering. See Exodus 23rd chapter.

We do not understand that those days about which they were disputing had any reference to the Lord's day, but to the six days of the week wherein men labor. It seems somewhat strange that those converted Jews, after embracing the Christian religion, could not give up those ideas concerning the ceremonial law and its teachings. From this we can understand how hard it is for us to give up the things we were taught in our youthful days. Preconceived opinions seem to be very hard to be forgotten or abandoned.

But the Gentiles, not being included under the ceremonial law and its teachings, as were the Jews, had no such ideas to abandon in order that they might receive the gospel of Christ and thus become the followers of our Lord and Savior. They possessed a great advantage over the Jews, and in consequence of this were more free, and more firmly established in the faith. Taking this into consideration the apostle recommends that they receive such as are weak in the faith, and that not to dispute with them about the eating of meats, or the keeping of days, &c., but to receive them into church fellowship, and then bear with them until they become stronger in faith, and able to renounce all preconceived opinions, and look forward to the beauty of the gospel dispensation, and not be cumbered any more about the things contained in the ceremonial law.

Brethren, let us take the admonition of the apostle; and when we differ in sentiment, bear with one another until we are positively sure that we are right, and that those differing in sentiment with us are in error and have no desire to become right. It is our privilege to persuade and to instruct, also to rebuke in love, considering ourselves that we also may err in our judgment and exposition of truth.

S. W. WILT

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Love.

At first it surprises one that love should be made the principle staple of all the best kinds of fiction; and perhaps it is to be regretted that it is only one kind of love that is chiefly depicted in works of fiction. But that love itself is the most remarkable thing in human life, there cannot be the slightest doubt. For see what it will conquer. It is not only that it prevails over selfishness, but it has the victory over weariness, tiresome and familiarity. When you are with the person loved, you have no sense of being bored. This humble and trivial circumstance is the great test, the only sure and abiding test of love. With the persons you do not love, you are never supremely at your ease. You have some of the sensation of walking upon stilts. In conversation with them, however much you admire them and are interested in them, the horrid idea will cross your mind of "What shall I say next?" Converse with them is not perfect association. But with those you love, the satisfaction in their presence is not unlike that of the relation of the heavenly bodies to one another, which, in their silent revolutions, lose none of their attractive power. The sun does not talk to the world, but it attracts it.—*Arthur Helps.*

—For myself, I am certain that the good of human life cannot lie in the possession of things which it is for one man to possess is for the rest to lose, but rather in things which all can possess alike, and where one man's wealth promotes his neighbor's.—*Spinoza.*

On the Departure of our Much Beloved Brother Jesse P. Nyce.

Tune :— We are going home.

Our Brother hath been called away;
He could no longer with us stay.
The Lord hath called ; he had to go,
And leave us one and all below.

His cheerful voice is no more heard,
In singing praises to our God ;
But now he's free from death and pain,
Our loss we hope is his great gain.

How oft we saw his flowing tears,
When he did tell his hopes and fears,
When we together here did meet,
Around a common mercy seat.

But now he's gone to his reward,
To be forever with the Lord,
Where he can sing forever more,
On yonder bright, celestial shore,

Where all his tears are wiped away,
And he can reign in endless day ;
In that bright world, where all is joy,
His tongue in praises he'll employ.

My brethren and my sisters dear,
Oh ! let us prove right faithful here ;
And walk in all of God's commands,
To do his will with heart's and hands.

Then when God calls us, we can go,
To join our friends that left below ;
With them to praise and to adore,
The Lamb of God forever more.

W. N. CLEMMER.

Norristown, Pa.

What Shall We Do.

"What shall we do that we may work the works of God?" is a question which often arises in our minds. It is now the same it was eighteen hundred years ago. This is the work of God, that ye believe on Him whom He hath sent. Are we willing to believe, and enter into rest? If salvation were by works of Righteousness which we have done, how many of us would strive to gain it? Our Saviour has offered us mercy and pardon and salvation, without money and without price. Believe and live, is the substance of divine testimony. It is not do and live, but it is believe what God has already done for us; take His promises and believe them, and rest there. If God has done and will do all that the Bible says, then we may give ourselves into his hands to do and suffer all his will, without fear or doubt about the result. Why do we try to make ourselves righteous, when "this man receiveth sinners"? Why do we pretend to be good, when God offers mercy only to the sinful and the vile? Why do we try to make ourselves better, when Christ will receive the worst, even the chief of sinners? Why do we make long prayers for mercy, as if God was unwilling to hear, when he says: "Him that cometh unto me, I will in no wise cast out"? Why do we keep begging and praying for things that God has promised to give, and in our hearts believe that he has failed to hear us. We give ourselves to him, and then do not believe that he will receive us. We ask his forgiveness and do not think that he is willing to forgive us? We talk about seeking the Lord so long, and yet in vain. All the time we have been doubting his goodness and love; disbelieving his promises; forgetting that it was him that took care of us all our lives. We believe that God hates sin; but we do not believe that he loves sinners. We believe that God loves others, and will hear and save others, but in our own case we believe that the God of Truth tells falsehoods. We must believe and live. The Son of Man has been uplifted upon the cross, as was the brazen serpent in the wilderness. One longing, one lingering look; yes; one believing, trusting glance, and we are healed. But refuse to look. We look at our wounds and sores; at our sins and sorrows; we look to our work, our duty, our church, our minister, our friends, our neighbors, our feelings, our experience of others, and the doubts and fears of others, and all the while grow weaker and worse, and draw nearer the gates of death. We must look and live; deal with Christ alone in these matters, as if there was no one else in all the universe, but ourselves and him. As if he died for us alone, as if he loved us alone, as if he speaks to us alone, as if he lives to make intercession for us alone. There is no other name but his whereby we can be saved.

God has not placed our salvation in the hands of our minister, but in the hands of our Saviour. God has not conditioned our salvation on our feelings, but on our faith. It is not by having a good story to tell about ourselves, but it is by believing the good news (the Gospel) that the Bible tells us about God and Christ which must save the lost. We must believe his word; we must have confidence in our heavenly Father. He says he loves us; we must not doubt his willingness and his power to save; we must come boldly to the throne of Grace to help in every time of need. We shall not come in vain; he is willing to be gracious. We must believe what God has said. He has not said that we are good, or righteous, or happy, or saved, while in unbelief. So we need not believe any of these things. But He has said: "Come unto me all ye that labor and are heavy laden and I will give you rest." He has said: "If any man thirst let him come unto me and drink"; He has said: "He that cometh unto me I will in no wise cast out"; and He has said: "To-day if you will hear his voice, harden not your hearts." Behold now is the accepted time; behold now is the day of salvation." We must believe that we are sinners and Christ a Saviour, and all will be well; but if we think well of ourselves and nothing of him; if we think little of our sins, and less of his pardon, we cannot have peace nor blessing, for how can we escape if we neglect so great salvation. ANNA W. REEDY.

Kellersburgh, Pa.

For the COMPANION.

Seek the Lord.

Seek ye the Lord while he may be found —Isaiah 55 : 6.

What is it to seek the Lord? To seek the Lord is to seek to know him. We cannot know him until we are taught by his inspired word. By nature we are in darkness as to an Omnipotent being. We must seek to learn his will, his love, his nature, his right to rule us, and his allwise plan of salvation. We must also seek his divine approbation, and by living a holy life, we can gain his favor; and if we are favored by God all the world may be against us, we have no need to fear we are safe. But if he be not for us, we are of all creatures most miserable and undone. If all classes of mankind would praise us and speak well of us, I believe our religious traits would not be consistent with the will of God. If we desire God's love within our hearts, we must seek to serve him; his service is freedom to all. "David choose rather to be a door-keeper in the house of God than to dwell in the tents of wickedness." No one has ever spent his life in God's service for naught. He has said that he will make his abode with those that love him. What

a glorious consolation it is to us, when we feel as the Psalmist did when he said, "The Lord of Hosts is with us." We should also seek a home with God; for the time will soon arrive when we can no longer dwell upon this earth. Then we can exclaim with the Apostle Paul, "It is better to be with Christ" than to be in this world. Certainly it is a glorious thought to be forever with the Lord.

But again, the question arises, how must we seek the Lord? Now this seems to be a very great point. It is sometimes said, "Many seek and never find." If they do not find, they seek amiss. We should confess our sinfulness before God, and seek humbly; for "God resisteth the proud." "He that humbleth himself shall be exalted; but he that exalteth himself shall be abased." We must humble ourselves that we may be approved of God. He giveth grace to the humble. The Publican was humble, and God saved him; Paul was humble, and he did not perish. We should seek the Lord from day to day, and until the end of our lives. Suppose a man should say, I will seek God for six months or a year, he could not realize God's pardoning grace as long as he was in that mind, certainly not. We must hold on to God's promises as long as we live if we desire to be heirs of that celestial abode which God has in reservation for his people. He hath declared in his word, "If a man draw back, my soul hath no pleasure in him." It is our inevitable duty to seek God supremely—to seek him more than health, and friends, and ease, and life itself. To seek him above all things else we cannot serve God and Mammon. "If any man love the world, the love of the Father is not in him." Leave all for Christ. Give up all to Christ; for he is worthy of your whole heart. He has said, "Ye seek me and find me, when ye shall search your whole heart."

When must we seek the Lord? We must seek him in this life, and not in the next.

For there is no work, nor device, nor knowledge in the grave whither thou goest; but seek the Lord now. You should never procrastinate nor wait for more convenient time, for God is angry with the wicked every day, and may cut asunder the threads upon which our life depends. God has said, "He has no pleasure in the death of the wicked," but would rather all would turn and seek God. Think but for a moment of our blessed Saviour, who left the shining courts of heaven, condescended into this sinful world, and suffered and died upon the cross, that you through his blood might be saved and have access to the tree of life. Can you hesitate a moment to give your heart to him "who will in no wise cast away." What holy thing did you ever do that he is not worthy of your whole heart? "For in him the Father is well pleased." God says, "I love them that love me, and those that seek me early shall find me." From the tenor of the Gospel, we are inclined to believe that God desires us to seek him in our youthful days, while our hearts are not hardened in sin; as the morning is the most desirable part of the day to us, so are youthful days the most desirable to God if devoted to his cause. As man grows old, his heart grows hard. If you ever had a thought to enter into the fold of Christ, and waited for a more convenient time, did you not find it much harder the next? But now, to-day; if you wait till to-morrow it will be the same as now. Now God calls you by his word, his ministers and his spirit.

J. P. Barnes.

Somerfield, Pa.

Twelve Excellent Rules for Promoting Harmony Among Church Members.

1. To remember that we are all subject to failings and infirmities of one kind or another.

2. To bear with, and not magnify, each other's infirmities. (Gal. vi. 1,2.)

3. To pray one for another in our social meetings, and particularly in private. (James v. 16.)

4. To avoid going from house to house for the purpose of hearing news, and interfering with other people's business.

5. Always to turn a deaf ear to any slanderous report, and to lay no charge brought against any person, until well founded.

6. A member be in fault, to tell him of it in *private* before it is mentioned to others.

7. To watch against a shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.

8. To observe the just rule of Solomon, that is, to leave off contention before it be meddled with (Proverbs viii. 11)

9. If a member has offended, to consider how glorious, how godlike it is to forgive, and how unlike a Christian it is to revenge. (Eph. iv. 2.)

10. To remember that it is always a grand artifice of the devil to promote distance and animosity between members of Churches; and we should therefore watch against everything that furthers his end.

11. To consider how much more good we can do in the world at large, and in the Church in particular, when we are all united in love, than we should do when acting alone, and indulging a contrary spirit.

12. Lastly, to consider the express injunction of Scripture, and the beautiful example of Christ, as to these important things. (Eph. iv. 32. Pet. ii. 21; John xiiii. 5, 33.)—*Evangelical Messenger.*

Joy the Key-note of Christian Life.

"Finally, my brethren rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe" Phil. iii. 1.

Joy, it has been remarked, is the key-note of the Epistle to the Phillippians; and such also should be that of the Christian life. But there is a certain class of disciples who, like doubting Thomas, are willing to die with the Lord, but are always occupied with beholding the shadows of the cross which they bear, rather than with the light emanating from that which bore their Savior. They thus deprive themselves of the strength and comfort flowing from joy, and their Lord of the glory due him. "Whoso offereth praise glorifieth me."

What though stormy billows surge around you, afflicted child of God!—If like the boy on the mast, you fear and are bewildered, but heed the call, "Look aloft," and all will be calmed. Seated on the throne of the universe is your Redeemer. He is made head over all things unto his body, which is the Church." He is "the shadow of a great rock in a weary land;" "a high rock and and strong tower of defense" to his people. And tender lambs are borne in the bosom of the gentle Shepherd of Israel.

Does your way appear dark and mysterious? Look aloft. Jesus is a "sun and a shield;" he giveth all that is needed: grace for the conflict, and glory for the crown. He will "guide you by his eye." He will gently lead you. Amid the devious paths of life the Christian may feel like saying as the benighted child, "O Father it is so dark, I can not see the road. Where am I going?" The calm reply comes back, "Never mind, my child *I* know the way; only follow me. I will lead you."

Are you sore and wounded in the conflict with Satan and your own sins? Look aloft. Cease to behold the conflict and cares around you, and the sins in you, and fix the eye of faith on him who passed through the one and bore the other. "Is there no balm in Gilead?" Yes, "with his stripes are we healed.

Are you weary, pressed beyond measure with the cares and trials of life? Hear the joy-giving message, "Come unto me, all ye that labor and are heavy laden, and I will give you *rest*." Yes, "there is a rest for the weary;" rest in Jesus, and rest in heaven. This rest in Jesus filleth every desire. Your sufficiency is of God. "I am thy *shield* and thy exceeding great *reward*." "I sat down under his *shadow* with great delight, and his *fruit* was sweet to my taste." "He will make you lie down in green pasture; he will lead you beside the still waters." Hence the prophet could exclaim in his exalted trust in Jehovah "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there be no herd in the stall"—Though all earthly comforts seem gone—"yet I will rejoice in the Lord, I will joy in the God of my salvation." Then if storms of sorrow fall, only look to Jesus. Look aloft.—*Church Advocate.*

Selected for COMPANION.

A Through Ticket.

BY H. SNYDER.

Having travelled thousands of miles, and become pretty well acquainted with railroads, as well as other modes of conveyance, I propose a few suggestions for the safety of travellers in this fast age.

Be sure you are in the right train. In the confusion, where several roads meet, it is easy to make a mistake; and many a traveller has come to himself after it is too late, and found himself going in the wrong direction. The hurry to be off in pursuit of wealth or pleasure is so great, that many start without being properly equipped. And some are so encumbered with unnecessary baggage, that they suffer great loss before their journey is ended. For safe travel, and to avoid being detained, or losing your property by knavish porters or hackmen, take no more baggage than is necessary. Apply to the agent, *ticket through*, check your bagage at the start, select your seat in the right car, and do not leave it while the train is in motion; keep a guide book at hand, attend to all the directions of the conducter at all the junctions, keep out of the grog-shops by the way, and all evil company; when you change cars, do it with as little delay as possible, and you will no doubt reach your place of destination in safety, and find a cordial welcome.

Fellow-traveller to the bar of God, have you a *through ticket?* Are you in the car of salvation, on the straight and narrow way to the city not made with hands, eternal in the heavens? Has your fare been paid through, and is your seat secured? The Conducter will soon be round to examine the tickets. Is yours genuine? Has it been stamped with the blood of Christ? Has the Holy Spirit sealed it with the seal of heaven? Will it stand the scrutiny of the eternal Judge, and admit you into the banqueting house above? Need I tell you, you are in the car of time, on the road to eternity: the engine is in motion; no stopping now, no, not a moment. Are you in the right train—the train for heaven? Have you got your ticket? Is your name registered in the office above, and your fare *paid?* If not, get it immediately. Don't delay a moment.

I beseech you, don't travel another day without a through ticket for heaven—no, not an hour; another moment may be too late. There are but two roads. You are in the express, bound direct to heaven or to hell—no time to lose; have your name registered without delay, and your seat secured. Then let the train fly swift as it will; you are safe.

Do you want to know where, or how to get a through ticket? We will tell you; you cannot buy it with gold or silver; neither will pass in the office to which we allude. If you had all the world to give, it would not be accepted. It could not even purchase a cure for leprous Naaman—you must accept a free ticket or none. For your encouragement, I tell you Jesus Christ has paid the fare, and all you have to do is to accept his terms. Don't be offended at the terms, for he will not change them for your accommodation. Though you may be a great man in your own estimation, and think yourself better than others, you must come down to the same terms Naaman did. God is no respecter of persons; all wash in the same fountain, the king and the beggar, the master and the servant. The terms are, repent, and forsake your sins, or no ticket. Turn, or die; believe in Christ, or perish. He will not give you a ticket to loiter by the way at the grog-shop, the card-table, ball-room, or theatre, or to associate with wicked men, and travel on his holy Sabbath on business or pleasure. He has in his great kindness provided a Guide-book for travellers, and laid down in it all the places of danger, and how they are to be avoided.

He has told you the way is straight, the door narrow; that many will seek to enter in, but will not be able; to avoid the way of transgressors, and deny yourself sinful enjoyments. He has condensed the rules of conduct in the 20 chapter of Exodus, so that the traveller can commit them to memory in a few minutes; and his Guide-book ought to be ever at hand. No traveller should be without it. It should be consulted at least every night and morning by the way. It points out the safe stopping places, and what kind of company to keep. It is full of examples of wrecked passengers, mutilated corpses, blasted hopes, and murdered souls, all by their own neglect. It holds up the antediluvian world, and the wicked people of Canaan, Sodom, and Gomorrah, crowding the cars on the broad way to destruction; while on the other hand it abounds with facts of safe arrivals in the heavenly city, of the angels rejoicing over new accessions to the mansion-house above. It tells of the crowns of glory and palms of victory that await wise travellers; that there is a land of pure delight, where saints immortal reign—where there are no sorrows, tears, or death. It tells us, "Eye hath not

seen, nor ear heard, neither have entered into the heart of man the things God hath prepared for them that love him." They are heirs of God, and joint-heirs with Jesus Christ. What more can the traveller want?

Dying fellow-traveller to eternity, how long have you been on the road? May-be it is only a few years; yet in that short time, how far and fast you may have journeyed in the wrong direction—on that road which ends in woe. Apply at once for a *through ticket* upon the royal road which the King of heaven himself has cast up and opened—a through ticket, with the life-insurance included. You know not how soon you will reach your journey's end, or pass the station beyond which it will be impossible to change your course. An hour longer may fix your home in hell forever, as you cannot come back to remedy the neglect.

Have you travelled on to the meridian of life, and still no genuine through ticket for heaven? Apply at once; be importunate; take no denial; the Conducter may soon call for your ticket, and your undying soul be demanded. No excuse will avail you then; all eternity will not be sufficient for you to mourn over your folly. Between those two worlds there is "a great gulf fixed," and no soul can pass from one to the other. Here and now you are deciding which of the two shall be your everlasting home.

Are you old, and near the end of your journey, and still in the wrong train, or uncertain where you are going? Oh, awake to your danger. Heaven or hell must soon burst on your vision; a company of angels or devils are waiting for your arrival; their conveyances are all ready; your place is prepared. Holy angels and saints are waiting to greet you with joy, or devils and lost spirits to aid in torturing your wretched soul. May-be you will find among them your own children, to curse you for your example, and charge their damnation on your neglect of their souls. Remember the rich man in the gospel.

See, the engine is beginning to slack its speed. The brakes are pressing on the wheels. A moment, and all is over. The pulse is stopped, the eye glazed, the heart still, the journey ended. The Judge is there to greet you; "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" or to say, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." Oh, look well to your ticket without delay. C.

On The Lord's Side.

No man can be on both sides of the line at the same moment. "He that is not for me is against me." Because a man takes his seat at the communion table half a dozen times in a year, it is no proof that he is on the Lord's side. For through all the rest of the year he may be living on the side of worldliness and self-indulgence. "One swallow does not make a summer." The church-member who is quick to accept every invitation to evening socialities, and is almost never seen at a prayer-meeting, cannot certainly be on the Lord's side. The church-member who lives in luxury at the expense of Christ's treasury, certainly is not on the Lord's side. The professed Christian who, in full view of the fact that the drinking-usages are filling hell with victims, still offers the intoxicating cup to his neighbors, is most assuredly not on the Lord's side. For we cannot see how a man can possibly act so as to please God and to please the devil at the same time. When a person is glib in the store or the shop in recommending his goods for sale, and yet never opens his lips to recommend Christ, how can such an one claim to be on the Lord's side? When a church-member abuses the confidence placed in him to sell damaged wares to his customers, or when he lives on the money which honestly belongs to his creditor—how can he without a blush, pretend to be on the Lord's side?

We might multiply such close questions; but the real and final test which covers the whole is this one—Am I living in daily obedience to God? Then am I on God's side. Am I trying humbly and faithfully to keep Christ's commandments? Then am I one of his disciples. Not only in the one act at the sacramental-board, but in every act of our lives the Divine Master seems to be saying to us. "Do *this* in remembrance of me." We fear that if Christ were to come to all our communion services this month, and by his reproachful look were to drive out all the Peters and Judases who have either denied him or betrayed him, there might be a sad array of empty pews! Scores would be "going out into the garden to weep bitterly."—*Rev. T. L. Cuyler, in Evangelist.*

The Bible

Oh, friends, if there is one great thing in this world, it is the Bible of God; great in origin, great in thought, great in promise, great in beauty, great in purpose, great in power, great in its results! It hangs us by a golden cord from the throne of the Highest, and all heaven's light, life, love and sweetness come down into it for us. It hangs there like a celestial harp; the daughters of sorrow tune it, and awake a strain of consolation. The hand of joy strikes it, and feels a diviner note of gladness. The sinner comes to it, and it discourses to him of repentance and salvation. The saint bends an ear to it, and then it talks to him of an intercessor and immortal kingdom. The dying man lays his trembling hand on it, and there steals thence into his soul the promise, "Lo, I am with you alway, even unto the end of the world." "When thou passest through the waters, they shall not overflow thee, and through the fires thou shalt not be burned." "Be of good cheer, I have overcome the world!" "The last enemy shall be destroyed is death." "This mortal shall put on immortality, and this corruptible shall put on incorruption, and death shall be swallowed up in victory." Where is promise, where is philosophy, where is song like this? *Magnify* the word of God!—*E. E. Adams.*

Repose in Christ.

To those whose flight is upward, though toiling on wearied wings, yet the very air by which they are upborne, and without which they could not ascend, is the breathing of the spirit, and there is rest in that atmosphere. It is not felt, because the soul is toiling upward to find *repose in Jesus*, and until it finds that repose, nothing seems to rest; but were it posible to send it back again to earth, it would quickly feel that there was no more real rest of the heart in *seeking Heaven* than in *possessing Earth*. —*Selected.*

From the *Religious Telescope.*

How to Preach the Gospel.

The Gospel is God's message of love to the world. It harmonizes with the law's denunciation of sin, and even amplifies the claims of Moses. It announces God's readiness to pardon offenders, and his ability to do this in conformity with his own being and government, without seeming to favor transgression. Nay, the Gospel enlarges in God's holiness, his detestation of vice, and his infinite forbearance, wisdom and power, as manifested in the sufferings and death of his dear Son, in order to save the guilty from the "curse of the law,"—a curse wide-reaching, inexorable, and eternal. It declares that Jesus Christ has become "the end of the law for righteousness to every one that believeth." The Gospel, then, is simply the annunciation of God's method of saving sinners, —a system every way worthy of the blessed God.

This message of love and salvation has been been committed to earthen vessels. God does not come in person, to proclaim it. Who, if he did, would not withdraw, and, "standing afar off," exclaim, "Let not God speak with us, or we be all dead men?" Nor has God commissioned the angels either to redeem or announce to the world the the glad tiding of redemption. But men, of like passions, wants, weaknesses, and sympathies with the whole race, have been selected, and, moved by the Holy Spirit himself, bidden to proclaim "all the words of this life" to the people. Thus commissioned, the minister becomes a "savor of life" or of "death" to all who hear him. "Who is sufficient for these things?"

Happily the New Testament not only teaches the Gospel in its nature and power to save men, but gives faithful instructions as to *how* it should be preached to render it most effective. The New Testament alone gives a better insight on the method of preaching the Gospel than many of the seminaries impart by years of the most painful, not to say pitiful training.

The gospel should be preached with authority, simplicity, and faith.

Too many preachers go forth, especially from the seminaries, to compare the merits and claims of Christian religion with Mohammedanism, Confuciusism, Buddhism, or rationalism, strike a balance in favor of the truth and then suggest to the people that they might do well to consider the claims of the New Testament. Others speak of sin and its consequences, of God and his authority, of man and his wants, with such an indifferent air as to make the impression that God will be greatly obliged if the people will patronize him by believing on his Son. Very little soul-stirring denunciation of wrong is heard in such quarters. The gravest conviction produced by these efforts simply causes the people to regard religion as, perhaps, a good thing, but only secondary in importance, which it may be well enough to give heed to after they have attended to the, more weighty matters of time and sense. If the preacher, as God's messenger, spake boldly, "O wicked man, thou shalt die;" "the wages of sin is death;" "but he that believeth not shall be damned;" and then, as the people inquired what they should do, tell them to believe on the Lamb of God, he would be regarded as bringing a message that could not be neglected but at the greatest peril. The Master spake with authority. He demanded, not begged, an audience. He told the people that whether they were willing or unwilling, God's authority must be respected; and that if they did not repent, speedily repent, they should all perish. Now the minister should catch this spirit. He is not, of course, denounced, in the spirit of bitterness and haughtiness, as if he were the Judge or Savior, but with a zeal and love begotten of a conviction of the worth and wants of immortal souls.

The preacher should adopt the plainest and most straightforward style. There are few men in the pulpit to-day who do not use words, phrases, classical or historical allusions that are not understood by the tenth part of their audiences. Some of them commend simplicity who do not practice it. And I have heard a few preach who were so evidently thinking of themselves,— their gestures, tones of voice, the rounding of their periods,—that the message they were sent to deliver and the desire for its saving effects on the people were entirely forgotten. Such efforts would cause angels to weep. Let such seek to have their hearts and heads full of the soul-stirring truths of the gospel and they will have no trouble to so preach it that men will believe it. Whether they lift their hands too high or too often, stand too straight and stiff, or walk about too much, agree with Webster and Bullion in every word and sentence pronounced, or not, will signify very little, if they deliver their message with the view of making it so plain and emphatic that the most ignorant shall understand.

He must be a man of faith. The realities of things invisible must live in his heart and life. Without faith he will never so prophesy that the dry bones about him will rise up and live. Barnabas was "full of the Holy Ghost and of faith." No wonder he was eloquent, and nothing strange that "much people was added unto the Lord." Such are men of power with God and of salvation to the people. The gospel is not a fable or a may-be-so in their messages, but the power of God and the wisdom of God.

W. M.

The attention of the public, during the last few weeks, has been largely directed to the movements of workingmen in New York, Philadelphia, and other places. We see no reasons why an effort of the workingmen of this country to redress their grievances and to improve their condition, should not enlist the prevailing sympathies of the people at large, unless, indeed, such reasons are furnished by the agitators themselves. Too often the combinations of the employed classes proceed on the assumption that employers are their natural enemies, who must be overborne and humbled at all hazards; and when they have so far succeeded as to be masters of the situation, the trades' unions and strikers exhibit a remorseless tyranny that is scarcely parallelled by the most selfish of employers. A recent instance of this kind is thus described by a New York daily.

A New Scientific Discovery.—The higher we ascend, the colder it becomes; and yet at very great elevations the rays of the sun exert a heating power greater than that which they are found to produce in the valleys. Prof. Piazza Smyth found that on the top of Teneriffe, at an elevation of 10,000 feet above the level of the sea, a thermometer exposed to the direct rays of the sun, showed a temperature of nearly 200° Fah.—*Prof. Phin.*

—We are prone to judge others narrowly by their particular acts. We like ourselves to be judged generously, by our spirit.—*Anon.*

Pious Youth Department.

LEND A HAND.

Life is made of ups and downs—
Lend a hand;
Life is made of thorns and crowns;
If you would the latter wear,
Lift some crushed heart from despair—
Lend a hand.

Crowns are not alone of gold!
Lend a hand;
Diadems are bought and sold;
But the crowns that good men own,
Come from noble deeds alone—
Lend a hand.

Many crowns that many wear—
Lend a hand;
Never in the sunlight glare;
Diamonds never in them shine,
Yet they hold a light divine—
Lend a hand.

Hold a light that ne'er shall fade—
Lend a hand;
Beauty, art hath never made;
For these crowns that good men wear,
Everlasting are, as rare—
Lend a hand.

Would you own so bright a crown?
Lend a hand;
When you see a brother down,
Lead him from the deep, dark night,
Place him in the morning light—
Lend a hand.

For the Pious Youth.

"No Man can serve two Masters."

BY D. B. MENTZER.

So says my Testament. The words are the words of Jesus. We have reason to believe that many persons do try to serve two masters, but they find it impossible to please both, and find it impossible to love the one as well as the other. The ways and manners of the one master are not the same as the other, and so they conflict. The one may be more agreeable than the other, and so jealousy may arise. Surely "no man can serve two masters." A few days ago I saw two men walking along the street together, and a little dog ran along after them. So they went on for a while until they came to the corner of a certain street. The men shook hands and went opposite ways. Then I saw at once to which of them the dog belonged; he could not follow both, so he trotted after his master. He could not follow two masters.

So, dear children, it is with you. You may try to be Christ's servants and the servants of Satan, at the same time, but your efforts will prove useless. You must follow either the one or the other, because the way to Christ is just in an opposite direction from the way to Satan. If you turn your faces toward Christ and heaven, then Satan and his dismal, horrible hell will be behind you. Get farther and farther away from Satan and his burning pit, by giving your whole service to Christ. When Satan tempts you, give him no attention. Look to Jesus, and pray for his help. Let not your mouth speak the lie, the profane word, or any evil word. Think good thoughts, and let your mouths be filled with words of prayer, or songs of praise, or words of kindness and good cheer to all your associates. If thus you live, you will not only be useful and honored members of society, but will grow in the knowledge of the Lord, and by obedience to this command you will do his good pleasure, and he will give you a home in heaven. But remember Satan is busy and exceedingly cunning. He tempts everybody, and if he could, he would make everybody as miserable and forlorn as he is himself. He was the first sinner, and the first liar. Beware of him. He will come after you with the "latest fashions," and try to get you to wear some of them, and how many, many obey him quick. He will show you the dram-cup with its crimson contents; he will throw beside you highly colored bills of the "Latest Novel," or "The coming circus and combined show." Now beware. Keep your faces toward Jesus, and all these vanities will neither entice nor corrupt you. But here he comes with other snares! Be awake! He gets up a fight among his servants, to attract your attention. But heed it not. You cannot fight, because you love Jesus, and love everybody else. He provokes his servants to swear; but you cannot profane or take in vain that dear name in which you find salvation, and grace, and hope of heaven. He shows you a band of persons who make extensive use of a weed which he claims and cultivates, and uses as an instrument of temptation. Some are helping to cultivate and prepare the article for market. Some chew it; some smoke it in pipes, and some take rolls of it, put fire to one end of it and their mouths to the other, and on they go, drawing, puffing, spitting and making themselves disagreeable generally. Satan says boastingly, "It is manly." The consumers assist in the plea of justification, and say it is beneficial, when there is no nutriment, nor even purity in it, and not only truly sensible people, but many of the consumers declare it *injurious*.

So the Satanic master, in many ways, seeks to destroy our race. Dear young readers, beware; and give your influence on the side of purity, true manhood, holiness, righteousness—the side of your Lord and Savior.

"You cannot serve two masters." Remember it. Let the words be so familiar to you that they may seem hung about you, every day of your life. Do you hear that voice from heaven, coming down through the periods of Bible history: "The Lord, your God; Him only shalt thou serve." I re-echo the sound, Serve the Lord, and him only. Let Jesus be your only Master. He is kind, gentle, pure, the *best* master. Serve him truly, and heaven will be yours surely.

Waynesboro, Pa.

How Children Suffer from Fear.

No pain is more dreadful to endure than fear. Few parents realize how much their children suffer from this cause. "There is nothing to hurt you," is an assurance which does not allay the apprehension. An undefined something, existing often only in the imagination, is the occasion of just as real suffering as a most tangible evil could be. This suffering from fear has much to do with the almost universal dislike which children have of going to bed. They are left alone in some chamber away from the family—a wise arrangement so far as quietness is concerned, and judicious entirely if the child exhibits no fear. But only those who remember what horrors possessed the imagination when they, as children, were left alone in the dark can fully realize the sufferings of a nervous child. "I don't mind you whipping me, father," said a little fellow who had been repeatedly punished for crying when put to bed alone."—*Rural South Land.*

Christian Family Companion.

DALE CITY, PA., Sept. 24, 1872.

Visit to Armstrong County Pa.

We left Dale City on the 4th inst., at 11:15 A. M., in company with Elder C. G. Lint, on a mission of love to the brethren in the Redbank and Cowenshannoc churches, Armstrong county, Pa. The day was pleasant, and we much enjoyed the trip of 112 miles north-west, down the Casselman, Youghiogheny and Monongahela rivers, to Pittsburgh, where we arrived at 6 o'clock P. M. Here we were obliged to remain till next morning.

THURSDAY 5th. When we arose in the morning it was raining, which, in connection with the smoke of the Iron City, made the morning seem rather dreary. At 7:20 A. M., we took the train on the Allegheny Valley railroad for Mahoning, 55 miles north, arriving there at 10 o'clock A. M. There we were met by our young brother, Jeremiah Shoemaker, son of brother Philip Shoemaker, a worthy deacon in the Redbank church. He took us to his father's, a distance of 11 miles. This route, between Mahoning and Redbank creeks, abounds with picturesque scenery, but the continuous mists and fogs prevented us from enjoying it. We reached brother Shoemaker's about 1 o'clock, where we were kindly received and entertained by his interesting family, and the afternoon was passed very pleasantly in social and religious conversation. Here too we met our esteemed young brother Jesse P. Hetric, who is the only minister in this church. Although he is alone, he applies himself with a commendable zeal, and, no doubt, the Lord will bless his labors. He labors about one-fourth of his time in the Cowenshannoc church.

In the evening we were taken to the meeting-house to fill our first appointment. Because of the inclemency of the weather, the attendance was small, but otherwise we had an interesting, and, we trust, profitable meeting. Brother Lint preached to us from Matt. 18: 20, "For, where two or three are gathered together in my name, there I am in the midst of them." This text, so well adapted to the occasion, was treated in an appropriate manner, and we were made to realize our Savior's promised presence. It is indeed cheering to know that the Lord condescends to meet with and bless the few, assembled in his name, as well as the many. Let us ever try to meet together in his name—with a feeling sense of our weakness, dependence and unworthiness, yet with humble boldness and reliance upon the Lord—so that we may be enabled to receive and use all needed grace. After meeting we returned with brother Shoemaker, under whose comfortable roof we enjoyed a good night's repose.

FRIDAY 7th. We passed the forenoon at the same place. Meeting at 1 o'clock P. M. The congregation was again small. This we could not altogether understand. The night before it was too unpleasant for people to get to meeting, but now it seemed to be so pleasant that they could not leave home. We will suppose, however, for charity's sake, that the appointment was not well circulated. We tried to preach from 1 John 3 : 1.

After meeting brother Shoemaker took brethren Lint, Hetric, and ourself to brother Robert Ferguson's, to see our young sister Sarah Ferguson, who has been afflicted with dropsy for more than a year. We found her cheerful and resigned, although she suffered considerably. May the Lord give her strength to endure her affliction and to prove faithful. After enjoying a pleasant, social season, and supping with them, we again repaired to the meeting-house for evening meeting. We had the pleasure of meeting brother Jacob Kelso (minister) from the Plumcreek church, and some more brethren and sisters whom we had not seen for a long time. Brother Lint preached from James 1: 25. We all had the privilege of seeing; and if any failed to do so it was not because the Gospel mirror was not held up to them, but because they refused to look into it. May we not be forgetful hearers, but doers of the work, and thus be blessed in the deed. Lodged at brother P. C. Hetric's, and enjoyed their society much.

SATURDAY 7th. In the forenoon they brought their offerings together and we dined at the meeting-house where we continued to partake of our meals till Sunday evening. At 1 o'clock P. M., brother Lint preached from the first part of the 14th chapter of St. John. Here at the meeting we met Elder Lewis Kimmel from the Plumcreek church.

After meeting there was a choice held for two deacons. The result of the choice was not announced till Sunday morning.

The examination exercises commenced about half-past 4 o'clock. The number of communicants was unusually small; but we had a spirit-riviving feast together. We take occasion to remark here that the ordinances were observed more according to our views of propriety than we had ever seen before. There was comparatively little speaking done during their observance. Would it not be much better to dispense with that time-honored (and that is all it has to commend it) custom as much as practicable? A few words to the members on each ordinance, without consuming time in talking to the congregation, would render the services much more impressive and edifying. Spectators would be better entertained, and would have a chance to observe more closely; and thus they would enter into the spirit of the ordinances more than with all the preaching that is done to them.

Lodged at friend Wm. Baughman's, our brother-in-law. Brother Lint lodged at sister Katie Shoemaker's, widow of our much esteemed, deceased brother, Elder Joseph Shoemaker.

SUNDAY 8th. Met at 9 o'clock to install the deacons that were chosen. The brethren selected were P. C. Hetric and George Lonberger. These brethren are in the prime of life. May they use "the office of a deacon well," and "purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

Preaching at 10 o'clock A. M., by brother Lint from Rev. 21: 7. At the close of the meeting three expressed their desire to unite with us in the service of the Lord, two of whom were then baptized, and the third, we presume, was baptized since.

At 2 o'clock P. M., meeting again. Brother Lint spoke from Matt. 11: 28; and in the evening again from Mark 8: 36. This was the last of our meetings at Redbank; and, consequently, we were obliged to give the parting hand, no doubt, never to meet again as we had during this love-feast season. We lodged at brother Philip Shoemaker's.

MONDAY 9th. After a pleasant, social and religious season in the morning, we were taken, by brother J. Beer (our father, according to the flesh,) to his home in the Cowanshanoc church, a distance of about 16 miles. We arrived at his place about noon, and found the remnant of our scattered family in usual health, excepting our youngest sister, Sarah, who has been delicate for some time. As we had only about a day and a half to stop here, and considerable business to attend to, we were obliged to adopt the motto, "Business first, then pleasure"; and we found that, when the former was over we had but little time for the latter. Evening meeting in the Baptist meeting-house in the neighborhood. Brother Lint preached from Matt. 7: 21. The congregation was small, but very attentive, and we hope the good seed sown may be productive.

TUESDAY 10th. Day of business. Met many relatives, old friends and neighbors.

WEDNESDAY 11th. About 8 o'clock we bade farewell to the dear ones in the home of our youth, and were taken 11 miles to Kittanning, the County seat of Armstrong county. Having occasion to call at the Court House, we also interviewed the new jail and the Sheriff's house. We were credibly informed that the building will cost $300,000. What a monster is sin! We took the train at 1:20 P. M., for Pittsburgh. Arrived at 4:45. Lodged at the St. James Hotel. Before retiring we stepped over to the Union depot. Here we met brother Jonas A. Miller from near Dale City, on his way to Waterloo, Iowa. He had met with the misfortune of having his valise carried off by some unknown person. Let others take warning.

THURSDAY 12th. Took the train at 6 A. M., on our line homeward. At Connellsville brother Lint took the train to Uniontown. We passed on, and arrived safe home at noon. Found all as well as usual. We thank those whom we met for their kindness, and the Lord for his care. J. W. BEER.

Brother Adam Hollinger says: "Would it not be better and more convenient, in the list of addresses of ministers, to arrange all who live in one District together?"

"I have not improved much of my disease since I last wrote. I am not able to raise from my pillow alone, nor to stand upon my feet with my whole weight."

ADAM HOLLINGER.

"In regard to brother Hollinger's proposition, we will say, we have been thinking of such an arrangement; not by Districts however, but by congregations. (Wish our correspondents would remember these specific terms, congregation, or branch; District and Church or Brethren.) But it is too late for the coming issue. Will try it for 1874.

Folio or Quarto.

My subscribers and I are strongly opposed to the change in the form of the COMPANION, as many of us bind them into a book, of which the change would deprive us. Please don't change it. ADAM HOLLINGER.

As you propose a change, I will give my mind, as a drop in the ocean. I would prefer the present form, with a cover to contain all the advertisements, or any secular matter that might seem proper. I don't like the credit system; for if I see a dun that don't mean anybody, I don't know but it might mean me; but if you said A. B. or B C., then I would know that it did not mean me.

H. SNYDER.

Answers to Correspondents.

ISAAC MILLER:—We will fill your order for books as soon as they arrive.

MARY A. MARTIN:—Thank you for your honesty. We think we had information from some one that the first was not received, and we re-sent it June 25.

ABRAM CONSTABLE: If you will be so kind as to tell us where you live, we will forward missing No.'s to you.

LEWIS LEREW: The book was not sent with the one you received, because we had none on hand at the time. We will send you the Tune book when they are ready.

JACOB B. LECKRON:—We are sorry we neglected to send the book before.

P. A. FISHER:—Please let us know what numbers are missing, perhaps we can supply.

C. M. WENGER:—The Tune and Hymn books are printed in character notes.

HENRY BUCHER:—The money was received, but by oversight your name was not entered on our books. We will now send it to Vol. 9. No. 25.

JOHN A. CLEMENT:—You sent us 35 cents more than we charged for the books; we have given you credit for it.

J. Q. WHITE:—We have not got the Cruden's Concordance at present but will send, when we receive them.

J. A. STOVER:—Do you not think that that subject has been sufficiently ventilated for the present?

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

To Elder John Harshey, of Cornelia, Mo.

DEAR BROTHER: I devote an early and precious hour of a beautiful Thursday morning, in order to give as early a response to your request, found on page 541 of Vol. 8, of the C. F. C., as I can. You request of me to answer seven questions in reference to an article written by me, found in Vol. 8, No 26 of the C. F. C. In that article you seem to understand that I had called public attention to the things concerning the work of the last District meeting of Mo. in such a way as to cast censure and reproach upon the old and young, brethren and sisters who composed said meeting, &c., which is indeed a charge that grieves me to be thought guilty of; and I still believe that after I answer your seven questions, you will understand my article, at least in reference to said charge, in a different light.

1. You ask, "Who says the A. M. forbade the publication of the labors of the District of Mo., on account of its offensiveness?"

ANS. The cause of that remark in my article is found in the first two sentences of the first column on page 362 of the C. F. C., and whoever gave that report there published, says it in regard to the appeal sent from the District of Mo., in these words, *verbatim*, "There was but one more which was in the form of an appeal, which was tabled and on account of its offensiveness it was forbidden to be published, by adopting the following resolution, which is the cause of its non-appearance in these columns. Resolved that the appeal from Mo. in regard to Salem College, be not permitted to be published in the COMPANION."

2. Who is the A. M.? Is it Brother Wrightsman, or brother H. R. Holsinger, or any brother who gets up and makes assertions which the brotherhood assembled passes by unnoticed, not regarding them worthy of being referred to, or is the work done and decided by referring to the meeting, and by silence getting their united consent, the work of the A. M.?

ANS. These questions I answer inclusive by answering the latter one in the affirmitive. But I am made to wonder, if our reporter brethren report so incorrectly, why they are not immediately sharply rebuked, instead of those who groan in distress from their erroneous reports.

3. "In what sense do you use the word offensiveness?"

ANS. I understand the reporter to mean by that word, in this case, that the appeal referred to above, had offended or given offense to the general brotherhood assembled at A. M.

4. "What are the things you refer to as known to be facts?"

ANS. In my article I referred to things reported, and also to things as known to be facts. Now the things we hear who were not present at D. M. nor A. M., are the things reported; and the things which were heard and seen at either or both meetings are the things by them known to be facts. Yet it is at least probable that some, on account of their confidence in their authors, take things to be facts which are only reported to them as such.

5. "Who are the brethren in Mo., who, if they had been present, would have put different features upon the appeal, or kept it from A. M. entirely?"

ANS., My article does not speak of any certain brethren who would have put different features on the appeal, neither does it say anything about keeping it from A. M., for, perhaps it would not have appeared before D. M. in the form it did. The article reads thus: "And I feel safe in saying, that, had our District been generally represented by delegates (was it?) the appeal would have had on different features, had it at all appeared." This I believe for three reasons: first, from what I believe to be the general sentiment of the brethren assembled and not assembled, who composed the District of Mo., in reference to the subject which I was credibly informed that the appeal embraced; second, on account of your non-assumption, courtesy, and liberality as a moderator; or in other words the general liberty of each expressing their sentiments and with which reverence and respect our reasonable suggestions have hitherto been accepted of; third, because I have strong faith in that proverb which says, "But in a multitude of counsellors there is safety." Prov. 11: 14.

6. "Who is the reporter you refer to, that has imposed upon us the burden you speak of in Vol. 8, No. 26 of the C. F. C."

ANS. My article does not say that any reporter had imposed a burden upon us. It asks the question whether the reporter of the proceedings of the last A. M. imposed upon us this burden, which you call censure and reproach, by himself being the author of this expression (offensiveness) when it was not the expression of A. M., and thus impose upon us brethren of Mo., and especially upon those assembled at D. M., a burden which justice does not demand or require of us to bear, and then I requested the brethren who were present at A. M. to inform on him if he had; but if they did not inform us of such fact, then silence would confirm that he was not the author of that expression or word.

7. "What position do you occupy in the church?"

Dear brother, this is a question which it seems to me that you are not asking for yourself, because I thought you knew it. Perhaps not. It is a question which my timorous disposition would not allow me to answer before the public on every occasion; but in reverence to one who occupies so prominent a position as you do, I can tell the public this because you have asked it. I am not fearful of being charged with being or having been too much concerned in the prosperity of that part of God's Zion which is in Missouri, for one in my position. Nor have I, as yet, been told that I had reached beyond the bounds of my province. But I do hope that if I have been too rash in my remark that my brethren will instruct me how to perform my duties in a manner more effectual for good. For such correction I promised, in my former article, to be open, and that I would submit myself to the elder, &c.

ANSWER. I try to occupy the position of a minister of the gospel, in the first degree. Yours affectionately,

C. C. ROOT.

Mirabile, Mo.

Brethren's Almanc.

In No. 33, C. F. C., you ask the brethren how the almanac shall be arranged for next year. I will venture a reply for myself, and award each brother or sister, the same privilege.

I regard the Brethren's Almanac as a household necessity. And we had as well have one gotten up in proper style; and contain all useful astronomical data; the names of all the ministers of the church, with their address, which is a great convenience to that part of our fraternity particularly. Historical matter relating to the church, the nation and the world; useful recipes, Biblical history, quotations, proverbs, &c.

Braefogles "pow wow," was very good, if designed as a burlesque; but I could not determine, whether he was on the side of "*Art or Nature.*"

The astronomical department should contain the eclipses, risings and settings, phases and changes, of the sun, moon and stars, with aspects and characters of the planets, all of which are useful to those versed in astronomy!

But the anatomy of the human body as governed by the signs of the Zodic is absurd, indelicate, and superstitious, and would better grace *or disgrace* a comic almanac. The signs of the Zodiac, and changes of the moon, exert about as much influence on the

growth of vegetation, farming, fencing, roofing, salting meat, &c., as the Ecumenical Council did upon *the man in the moon*. The conjectures of the weather, is of little importance, as we get that in our newspapers, through the Signal Service, which is very good when it *happens to hit*; astronomical science in regard to the weather, is yet in its infancy, and we can wait till it grows older, and has more experience.

The space allotted to remarkable days, might represent the birth-days of eminent men, as far back as known with accuracy, including our brethren, remarkable events, sacred and historical. Good Friday, Easter, Pentecost, Christmas, &c., may serve to remind us of the events they are designed to commemorate, and form a basis for the brethren, when those days occur to expatiate upon, and about them, and show a superstitious world, that they should not worship, and hallow the creature, instead of the Creator; and that there are 364 other days in the year, upon which it is just as likely these events occurred, for which those days are held in sacred remembrance, as the days named in our almanacs!

Patent medicine advertisements, I don't regard worth the paper on which they are printed.

Now I have said what should be, and what I think should not be in it, and I hope the dear members will all assist in supplying the needful matter, that we may have an interesting and useful Brethren's Almanac.

D. H. Plaine.

Danville, N. Y.
Sept. 5th 1872.

The Word "Dunker."

The term "Dunker" is an Anglicized Dutch word, derived from the German *tunken*—to dip, or plunge,—and perhaps is just as appropriate and expressive as the word Baptist, as applied to another denomination. But as the followers of Christ were at one time stigmatized by their opponents in the use of the term *Christian*, so the Swartzenau Baptists were derided by their rivals on account of their more scriptural mode of baptism; hence the appellation Dunkers. But it can hardly be said in this day and age that this name is applied in a spirit of mockery by any one. Even some of the members and preachers in the church, while speaking to others, make use of the term just because they know of no other word which is more expressive and points more directly to a distinct sect. The phrase "German Baptist" directs the mind of a stranger to the German speaking portion of the regular Baptist church; while many, if not all of the outsiders modestly decline to say "The Brethren," or "The church of the Brethren;" and hardly any, except those who have read the prospectus of the Companion, know why this particular denomination wish to be designated in such a way. The writer has frequently seen a good many men and women too, quite embarrassed, just for want of a better and more expressive term than that used in the church. The writer asks in behalf of a friendly public why the objections to the word "Dunker," as applied to the so-called German Baptist church, cannot be withdrawn; more especially now since it is more intensely English than German.

P. Fahrney.

Chicago, Ill

Dunning.

Brother Holsinger:—I notice in your Diary that a well-wishing brother suggests a plan to relieve you of the task of dunning delinquents. If I apprehend the situation properly the remedy in the case must be applied at "the other end of the string." "Owe no man anything, but to love one another"—is the command; but it applies to those who *owe*, and not to those who *dun*. Paul did not approve of delinquents from the fact he wanted *every one* of the Corinthians to lay by him in store—that there be no *gatherings* when he came to receive it. He required the Roman brethren to "owe no man (that will include *editors*) anything"; and the Corinthians be commanded to have the means in readiness that there be no "gatherings" or collectings.

Pay up by paying down, is about the best motto I can devise for all business transactions. Each day spend less than you make, will enable every one to have pocket money. Editors, however, will have their trouble, so long as their agents and others encourage subscribers who are among the promise-to-pay-at-a-more-convenient-season class. Every body in all business should adopt the cash system so far as practicable, and all dunning can be avoided. The command, "Owe no man anything"—is as binding upon the Christian as any other duty,—consequently we should be willing and ready to pay at the proper time,—and it is by so doing that we can truly "love one another."

Daniel Hays.

Brother Henry:—After a long silence, I will again contribute a few lines for the Companion, though what I am about to write brings vivid recolections of things transpired within the last few months, that are painful to think of. We buried a sister-in-law in the month of June, a brother-in-law and a little nephew in the month of August; and during the last two weeks, two of our dear sisters are lying ill with fever. Last evening we drove out into the country to see and wait upon them. This morning they are a little better, for which we feel to thank the Lord who "doeth all things well." Oh, how anxious we feel for their recovery! What affection we see bestowed upon them by the members of the family! Our aged parents,—God bless their gray hairs,—with what careful anxiety do they watch over their two sick daughters? Our careworn mother, after carefully instructing us how to issue the medicine, went to their respective beds and gave them a careful exaination to see if their wants were all supplied, and committing them into the care of God, retired to rest for the night, leaving the sick in our charge for the evening. While attending to their wants, our mind was led to enquire, where will this affliction cease? In death, or in the sound health of our sisters? We pray God for the latter. Ah! but stop, "man is mortal." We think back a few years. We buried an affectionate sister; a year later, a kind brother. This disturbs our mind; thinking perhaps they also may not recover. Perhaps ere another fortnight we may be stricken down ourself. But then, if we have our "lives hid with him in Christ," we can live in him, die in him, be resurrected in him, and forever be with him. Blessed be the thought! Our two sick sisters have been trying from youth up, to live for Christ. Then should God in his wise providence, see fit to remove them from hence, we have a lively hope that they will be with him at

rest. When we look around us and behold the many sacred ties that are severed by death, the many families that are broken up, we must of a truth believe that all that is mortal soon will be enclosed in death's cold arms. The young man and the young lady leave the paternal roof to associate with the object of their choice, and live happily together a few short years, as was the case with the two former that we have mentioned. Disease approaches like a strong man, and strikes its victim; he sickens and dies. What deep solemnity prevails around the couch of the dying members! With what painful anxiety do we look upon them, as their life blood is chilling in death, their breath is becoming shorter, their eyes more dim—a gasp! a shudder! the spirit has left its prison house of clay and gone to the God who gave it. The husband has lost his best earthly friend; the parents, a daughter; the children a loving sister. We feel sad. We weep, and long for the time when our spirits, like theirs, shall quit this tenement of clay and fly to heaven and be at rest. "Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" Job realized the frailty of life. He sees man must die; thence the inquiry, "If a man die shall he live again?" Yes, if we live in accordance with God's holy will we shall live in yon bright world of glory: "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. We must have faith in God, do his will; and then, when life shall come to a close, when weeping friends shall stand around our bedside, watching the last respirations of the body, they with us can have the happy consolation that we are going to rest.

S. T. Bosserman.

Dunkirk, Ohio.

Query.

Matthew 24: 29 verse latter clause, "And the powers of Heaven shall be shaken." Has that event taken place or not?

Change of Address.

Adam Hollinger, from Bermudian, Pa., to Wellsville, York county, Pa.

Announcements.

LOVE-FEASTS.

In the English River District Keokuk county, Iowa, love-feast on the 11th and 12th days of October, at the meeting-house, 2½ miles east of South English. Those coming by R. R. will stop off at Harpers Station; and if informed when they will be there, I will convey them to place of meeting. My address is South English, Keokuk county, Iowa.

Benja. F. Flory.

A love-feast in the Antietam congregation at Welty's meeting-house, Washington county, Md., on the 10th of October next, commencing at 10 A. M. The usual invitation is given. Members desiring to be with us, arriving at Hagerstown on the early, or forenoon trains, leaving again at 2 o'clock on the Western Maryland road, arriving at Smithburg in twenty minutes, two miles from the place of meeting. Jos. F. Rohrer.

A Communion meeting in the Bachetor Run church, Carroll county, on the 15th day of October next, to commence at 10 o'clock A. M. Those coming by rail from the east will come to Logansport, and take Logansport and Frankfort road to Flora's station, a half mile from the meeting-house. Those coming from the south will take Craffordsville and Logansport road to same place.

Jacob B. Landis.

The brethren of the Log creek congregation, Caldwell county, Mo., intend to hold their communion on the 19th and 20th of October, commencing at 1 o'clock P. M., at the house of Bro. John Bosserman, about seven miles south-west of Kingston.

C. C. Root.

Communion meeting, on the 9th of October, near Dresden, Poweshiek county, Iowa. A general invitation is extended to the brotherhood generally. The nearest station on the railroad is Brooklyn, Iowa.

J. J. Snyder.

A communion meeting, the Lord willing, in the Seneca church, Seneca county, Ohio, at the brethrens meeting-house, commencing Saturday, October 5th at 10 o'clock A. M. Usual invitation.

Communion meeting at Shiloh, Barbour county, W. Va., will hold on the 12th and 13th of October. The usual invitation is extended to all the brethren. Elias Anvil.

Sugar Creek church Auburn, Ills., on the 9 and 10 of October.

Stony Creek congregation, Ind., Oct. 18th commencing at 10 o'clock.

The Yellow Creek congregation, Marshall county, Ind., October 18th at 10 o'clock

Cowanshannock district, Armstrong county, Pa., on the evening of October. 12th.

Wadam's Grove branch, Stephenson county Ills., on the 12th and 13th of October.

At the house of George Nice Leon, Decatur county, Iowa, October 5th and 6th.

Sugar Creek church, Auburn Co., Ill., on the 9th and 10th of October.

Black River branch, Medina Co., Ohio, on the 9th of Oct.

Raccoon church, Ind., October 10th.

Waterloo church, Black Hawk Co., Iowa, 19th and 20th of Oct.

Elklick branch, Somerset county, Pa., October 23rd, commencing at 4 o'clock.

Warriors Mark Huntington county, Pa., October 8th in the evening.

Lost Creek church, Juniata county, Pa., on the 16th and 17th of October.

Dunnings Creek congregation, Bedford county, Pa., on the 19th of October, commencing at 4 o'clock.

Palistine congregation, west end of white county, Ind., at the house of J. Dobbins, on the 9th of October.

In the Mhigan meeting-house 12 miles north-west of Wooster, Ohio, on the 11th of October.

Yellow Creek congregation, Bedford county, Pa., October 15th commencing at 4, o'clock.

Bush Creek church, Frederick county, Md., on the 9th of October.

Smith's Fork church, Clinton county, Mo., on the 19th and 20th of October.

Thornapple district, Iona Co., Mich., 13th of October.

Aughwick, Huntindgon county, Pa., Oct. 10, 11, 1 P. M.

Poplar Ridge, Defiance county, Ohio, Oct. 12 13.

Lick Creek, 2. d, Oct 17th.

Dry Valley, Pa., Oct. 15, 1 P. M.

South Keokuk, Iowa, Oct. 14 and 15.

Okaw, Piatt county, Ills., Oct. 9th.

Samotte Prairie church, Ills., Oct. 5th

Grasshopper Valley, church, Jefferson county. Kansas, Oct. 12th and 13th.

Salem branch, Marion county, Ills., Oct. 5.

English River church, Keokuk county, Iowa, Oct. 11th and 12th.

Howard congregation, Howard county, Ind., Oct 17th.

Spring Run, Mifflin county, Pa., Oct. 13 and 14

Buffalo Valley branch, Union county, Pa., Oct. 18th and 19th.

Plattsburg, Mo., Oct. 19th and 20th.

Salamony church, Huntington, Ind., Sept. 25th.

German Valley, Pa., Oct. 10th and 11th.

Cumberland branch, Cumberland county, Ills., Sept. 28th

MARRIED.

On the 3rd inst. by Elder Jacob Wine, DANIEL HAYS, of West Va., and Miss S. H. C. Myers of Shenadoah county, Va.

By the undersigned, at his residence in Tyrone, Penn'a., Sept. 12th, Mr. SAMUEL F. RUPERT, and Miss ELIZA J. HAGY, both of Altoona, Blair county, Pa.

William H. Quinn.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the south Waterloo congregation, Black Hawk county, Iowa, Sept. 28th, SARAH ROGNEY, widow, in her eightieth year. Although she seemed to love the brethren, she had not united with us, and thus died without making any profession. Her funeral was preached on the 4th of August, from Matthew 24 : 44, by the writer.

Also in the same congregation, Sept. 4th, CYNTHIA ROW, wife of friend B. Row, after an illness of several months. She was a member of the Baptist church. Her funeral was also preached by the writer, from 2, Timothy 4 : 6 8, (which was selected by the deceased a short time before her death,) to a large audience. Jacob A. Murray.

In the Bachelor Run church, Carroll county, Indiana, August 20th, after a protracted illness of several months, sister SARAH KINGERY, aged 54 years 4 months. She left a sorrowing husband and five children to mourn her loss. The deceased was the companion of brother Philip Kingery, and daughter of old brother Henry Eikenbury, of Four-mile church, Indiana. The deceased sister became deranged last spring, and had been at the asylum at Indianopolis for some months, without much benefit to her, and was brought back about two weeks before she died. Funeral improved by brother Hiel Hamilton, and others, to a large congregation. Jacob B. Landis.

SUSANNA REITZ, consort of brother G. Reitz, born Jan. 28th, 1804, died Sept. 12th, 1872 : aged 68 years 7 months and 14 days. She was the mother of five children, (one son and four daughters.)

Funeral services by brother V. Blough and Michael Weyand. Text Col. 3 : 4.

Philip F. Cupp.

July 10th, in the upper Canawago church Adams Co., Pa., Bro. JACOB BOWER, aged 66 years 2 months and 5 days.

Funeral services by Jacob T. Lerew and the writer.

Also in the same church, July 22nd, EMELINE CHRONISTER, daughter of brother Emanuel and sister Chronister, aged 9 years 10 months and 2 days.

Funeral services by Elder Adam Brown and the writer.

Also in the Lower Conawago church, York county, Pa., brother ISAAC LEREW, aged 76 years 3 months and 7 days.

Funeral services by Elder A. Brown and the writer.

Also in the upper Conawago church, Adams county, Pa., August 27th, ALBERT SMITH, son of brother George and sister Elizabeth, aged 7 months and 1 day.

Funeral services by Elder Adam Brown and the writer. P. B. Kauffman.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

S. H. Baker	$4 00	Jno. D. Baer	$ 50
W. P. Lentz	2 50	J. A. Clement	6 35
E. Brumbaugh	1 25	Jos. Fahrney	14 70
J. J. Cover	3 00	J. R. Royer	8 50
Levi Royer	1 35	W. J. Bauman	2 80
J. S. Sperow	6 00	Jos. Fitzwater	10 60
W. H. Quinn	5 00	Solomon Stump	1 50
R. Young	4 70	J. T. Meyers	9 50
N. B. Johnson	4 50		

Advertisements.

We will admit a limited number of select advertisements at the following rates.

One insertion, 20 cents a line.

Each subsequent insertion 15 cents a line.

Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

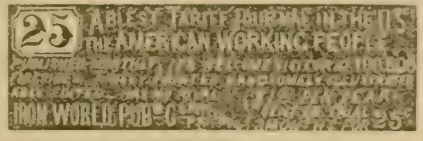
Vandalia Route West.

Twenty-three miles the shortest. Three express trains leave daily, except Sunday, for St. Louis and the West. The only line running Pullman's celebrated Drawing-Room Sleeping Cars from New York, Pittsburgh, Columbus, Louisville, Cincinnati and Indianapolis, to St. Louis, without change. Passengers should remember that this is the greatest West Bound Route for Kansas City, Leavenworth, Lawrence, Topeka, Junction City, Fort Scott and St. Joseph. Emigrants and families, who are seeking homes in the rich valleys and the fertile prairies of Missouri, Kansas, Nebraska and Colorado, take no ice this is the cheapest and the most direct route. This line has facilities for transporting families to the far West not possessed by any other line. Save time and money. Tickets can be obtained at all the principal Ticket Offices in the Eastern Middle and Sothern States.

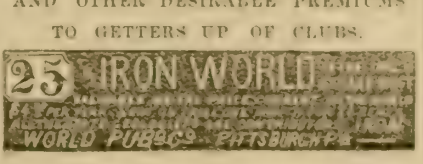
C. E. Follett,
General Pass. Agent, St. Louis.

Robt. Emmett
Eastern Pass. Agt., Indianapolis.

John E. Simpson,
Gen. Sup't, Indianapolis.



MARION WATCHES, FINE SILVER PLATED WARE, PEN AND POCKET CUTLERRY, AND OTHER DESIRABLE PREMIUMS TO GETTERS UP OF CLUBS.



SALEM COLLEGE.

The fall term of Salem College, will open for the reception of any number of students, from all parts, on the 4th of September, 1872.

Ample accommodations and thorough instruction will be given all students, who connect themselves with this College. Good Board can be obtained in good families at $2 50 to $3 00 per week ; or students can board themselves at $1 25 to $1 50 per week, as numbers have done with the consent of the faculty. Special care will be given students who are far from home.

For Catalogues, Scholarships, and full particulars, address,

SALEM COLLEGE,
Bourbon, Ind.

8-30-tf.

1780 1872

ARE YOU AFFLICTED OR SICK ?

Use Dr. Fahrney's Blood Cleanser or Panacea.

An Alterative and Cathartic, or Tonic and Purge combined, for diseases arising from bad blood ; such as Costiveness, Dyspepsia, Sick Headache, Liver Complaint, Jaundice, Erysipelas, Worms, Chills and Fever, Scrofula, Pimples, Tetter, &c. TRY IT.

Established 1780 in package form. Established nearly 20 years ago in liquid form which was brought to its present state of preservation and perfection some years later, by Dr. P. Fahrney, Chicago, Ill's, who conducts the trade west of Ohio. Great reputation ! Many Testimonials ! Ask for that prepared at Waynesboro, Pa., and Chicago, Ill's. Beware of imitations. Genuine retails at $1.25 per bottle. Druggists and Medicine dealers sell it.

Dr. P. Fahrney's "*Health Messenger*" gives the history and uses of the BLOOD CLEANSER testimonials, and other information, sent free of charge. Address

Dr. P. Fahrney's Bros. & Co.
WAYNESBORO, PA

Valuable Farm for Sale.

I Will offer for sale, on the premises, at public auction, on Thursday the 10th day of October, 1872 (if not sold privately before,) the farm on which I resided about 16 miles west of Lewisburg, in Greenbrier county, W. Virginia, on the James River and Kanawah Turnpike, containing about 500 A. On which is situated a large Brick Dwelling-house and Kitchen, stable and other buildings. This property is good for grain or grass, and is a convenient and a desirable residence. About one-third of the land is cleared and the rest in timber. All well watered, and could be divided into two or three farms if desirable. Any one desiring to inspect the property can do so by calling on Wm. R. Sharp, who lives adjoining the premises. Title Good.

Terms : $2,500 cash and the residue in one and two years, and a lien retained on the land to secure payment.

August 28—5w.

DAVID FRANTZ

FRUIT TREES, SMALL FRUITS.

Ornamental trees and plants. Choice garden and field seeds, &c. A splendid stock of the choicest varieties. Send for descriptive catalogues and priced list. All trees well packed so as to carry to any part of the United States.

EDW'D J. EVANS & CO.,
Nurserymen and Seedsmen.
YORK, PA.

Wanted.

On or before the first of January, 1873, a steady, industrious, and capable man, with a family, to attend a small farm and milk dairy in Georgia. For particulars address
E. HEYSER,
Madison, Morgan county, Georgia.
n35-tf

DR. U. M. BEACHLEY'S
FAMILY MEDICAL DEPOT.
OFFICE AND DRUG STORE,
ON MAIN Street,
DALE CITY, Somerset Co., Pa.

Essays.

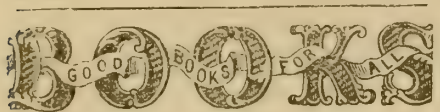
Treating against War and various other vices and errors. Price 60 cts. Address
T. F. TUKESBURY,
Brentwood, N. H.

HOW TO GO WEST.

This is an enquiry which every one should have *truthfully* answered before he starts on his journey, and a little care taken in examination of Routes will in many cases save much trouble, time and money.

The "C., B. & Q. R. R." running from Chicago, through Galesburg to Burlington, and the "I., B. & W. Route," running from Indianapolis, through Bloomington to Burlington, have achieved a splendid reputation in the last two years as the leading Passenger Routes to the West. At Burlington they connect with the B. & M. R. R. and from the great Burlington Route, which runs direct through Southern Iowa to Nebraska and Kansas, with close connections to California and the Territories; and passengers starting from Blair county, on their way westward, cannot do better than to take the Burlington Route.

This Line has published a pamphlet called "How to go West," which contains much valuable information; a large correct map of the Great West, which can be obtained free of charge by addressing the General Passenger Agent B. & M. R. R. Burlington, Iowa.



For Sale at this Office.

Theodosia Earnest: Vol. 1. the Heroine of Faith; Vol. 2, Ten Days' Travel in Search of a Church. Price $1 60 per volume. or both volumes at one order 3 00. postage prepaid.

Grace Truman, or Love and Principle, Price $1 60, postage prepaid.

Jenkins' Vest-Pocket Lexicon an English Dictionary of all except *familiar* words, omitting what everybody knows, and containing what everybody wants to know. Price 75 cents, postpaid.

Pocket Bibles.—Diamond, 24mo., mor. tuck binding, gilt, with excellent references, suitable for ministers and Sabbath-school teachers. Prices by mail postage prepaid. $1 50.

The Song-Crowned King.—A new singing book set in character notes. 144 octavo pages, bound in boards. New and old tunes. Price 60 cents. $6.00 per dozen.

The Christian Harp, containing 128 pages of choice hymns set to music in character notes. Price per single copy, post paid 35 cents. $3.00 per dozen.

The Harmonia Sacra: A compilation of CHURCH MUSIC Much care has been taken in the arrangement of this work, and in the adaptation of the words to the music; and the work contains such a variety of *metres*, that a tune may be selected for almost every hymn in the Hymn Books of the different denominations. Price $1 40 per single copy or $14 50 per dozen, by mail, postage prepaid, or $12 00 per dozen by express.

New Hymn Books.

PLAIN SHEEP BINDING.

One copy, post paid,	0.75
12 copies, post paid,	8.50

PLAIN ARABESQUE BINDING.

One copy, post paid,	0.75
12 copies, post paid,	8.50

TURKEY MOROCCO.

One copy, post paid,	1.00
Per dozen,	11.25

GERMAN AND ENGLISH PLAIN SHEEP

One copy, post pain,	1.00
Per dozen	10.30

TURKEY MOROCCO, GER. & ENG.

One copy, post paid,	1.25
Per dozen " "	13 30

PLAIN SINGLE GERMAN.

One copy, post paid,	.50
Per dozen " "	5.50

Brethren's Tune and Hymn Book,

Being a compilation of Sacred Music, adapted to all the Psalms, Hymns, and Spiritual Songs in the Brethren's New Hymn Book. Price, $1.25 per copy, postpaid, or $10.00 per dozen, by express.

Revised New Testament.

OCTAVO PICA EDITION.

Plain Cloth Binding, post paid,	$2.00
Sheep Strong Binding, post paid,	2.50

18 MO. EDITION.

Plain Cloth Binding, post paid,	$1.00
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For the COMPANION.

Despair Not.

Oh, dear pilgrim, traveling
To the regions of bliss,
Despair not, though Satan
Assails you in this.

Thy way may be dreary
Clouds thy sky of't obscure,
Thy trials be numerous
E're the prize thou secure.

In all may the gospel
With its treasures untold,
It's wrath still concealed
To thy visions unfold.

When sorrows beset thee,
Or temptations assail,
Make Christ's precepts thy shield
And thy guide through the vale.

May his strength to thy soul
In its trials be given,
And the lamp of his love
Guide thee safely to heaven.

S. A. MORT.

Dayton, Ohio.

For the COMPANION.

Anti-Tobacco.

In COMPANION No. 31, I find an article almost too sweet on tobacco, for me, and as the brother who penned it invites criticism, I trust he will receive the same in a good humor. I do not criticise him to please or displease any one, but to defend what I sincerely believe to be the right.

Brother Solomon starts out by calling our attention to Gen. 1: 31, and then adds: "Now here we see that God was well pleased with his whole creation, and pronounced it very good." True, brother, but that was before the *curse*, some six thousand years ago, at least, and, in my opinion, will no more apply to the present pernicious modes of consuming tobacco, than Brother S. can smoke his pipe in the lovely bowers of Eden. Ever since the fall, the earth has brought forth many noxious plants, not for man's service, but mainly for his annoyance, to remind him of the curse of yielding, as did Mother Eve, to *an appetite that should be subdued*. That nature, both animal and vegetable, became vicious and corrupt, and that God *ceased* to be well pleased, are facts too well known to need proof; and yet Brother S. draws a conclusion from the above, and similar texts, that wholly ignores said facts. His argument in syllogistic form would seem to be something like this: Everything *was* good; "everything" includes tobacco; therefore tobacco *is* good. The conclusion is illogical. And if the term "good" be used in a comprehensive sense, with special references to the popular uses of the plant, I am quite sure that the conclusion is, not only illogical, but also *false*, utterly, mischievously, sinfully FALSE! Hear what an eminent physician says on this point. After speaking of the effects of tobacco on the body, he says: "The disastrous influence of tobacco upon the mind is no less fearful than upon the body. No tongue or pen can describe the intellectual ruin occasioned by it! If angels ever weep over self-inflicted tortures, they have mingled their tears over the unspeakable wretchedness of the tobacco consumer. Liquor and tobacco go hand in hand in the work of destruction; and sooner or later, these stimulants destroy the health, physically, morally and intellectually!"

After quoting several other passages from Genesis, Brother S. continues: "Now, in the foregoing we see that God gave the whole herbial kingdom to man, for his judicious use, tobacco not excepted, that I can see." Well, suppose we grant every word of the above, and what does it prove in favor of tobacco? Absolutely nothing, "that *I* can see,"—unless, indeed, it can also be shown that chewing, smoking and snuffing, are a *judicious* use of the tobacco plant. Otherwise the above statement is an argument *against* these vile practices. *Such it really is.* Thanks, Brother.—Now, is this question answered right: "What organ in the human body needs this narcotic poison, in order to perform in the most perfect manner, a healthy action? *There is none.* God has made none; nor is there an organ whose healthy action is not disturbed by the use of tobacco, and which does not instinctively regret it. To every organ it touches, tobacco is poison." These are the words of a noted physician and medicine writer. I believe they are true words.

Brother S. begins his next statement thus: "If it is forbidden in as plain a language of the Holy Bible as that which I have called your attention to," &c. Now, as the "plain language" referred to has little or no bearing on the subject—except to betray the weakness of the opposition—I might safely pass this without further notice. But a word or two. That there is no positive "thus saith the Lord" against tobacco will not seem strange when we remember that in the days of Christ and the apostles the tobacco was doubtless as little known as the country of which it is a native. If I am not mistaken, the Caucasian first learned the *manly* art of smoking from the American Indian, about three centuries ago. But the noble white man soon got ahead of his teacher, and added not only the *refined* art of chewing, but also the *exhilerating* one of snuffing, to his many other accomplishments! But I am not aware that the heathenish savage could ever be brought under the influence of these additional refinements—hence (?) he is a savage and heathen still! To the white man, on the other hand, they have become so enchanting that it seems the spell can be broken only by a new revelation, a part of which must be: "*Thou shalt not use* TOBACCO!

Brother S. next says, "but if there is none (positive scripture), would it not be very advisable for every brother and sister to consider well what it is to condemn as an abomination, 'that which God created,' &c.? Certainly. But I fail to see in this acknowledgement any excuse for that filthy, but no less "highly esteemed" abomination—tobacco. Brother S. quotes from Genesis, "Every moving thing that liveth shall be meat for you;" but, notwithstanding this, we read

further back in the Bible, "Thou shalt not eat any *abominable* things." So we need not be too sensitive on this point—calling things by their right names. We know that God's very best gifts (not saying that tobacco is one of them) may be abused. And "would it not be *very* advisable for every brother and sister to consider well" whether the sin does not lie in the *abuse* (or "use," if it sounds better)and not in the condemnation of the same? Corn and rye are excellent things; and yet,when converted into whiskey, (and even whiskey is an excellent thing—*for snake bites*) they become a potent element in one of the greatest vices of the age. Just think of the monstrous, fascinating, but soul-destroying perversion! And then remember, too, that a physician of extensive practice, who had thirty-five years in which to make observations, has said that, with few exceptions,every drunkard is also a tobacco consumer, and that a hankering for either of these stimulants naturally leads to the other: and may we not exclaim in his own language:—"O, thou miserable spirit of liquor and tobacco, if thou hast no other name to be known by, let us call thee, devil, for thy name was derived from Bacchus one of the principal leaders in the camp of Satan!"

"To everything there is a season and a time to every purpose under the heavens." This is quoted by the brethren as a "striking evidence" in his favor! But it "strikes" me that the most "striking" thing about this passage is the "striking" amount of evil it will excuse when misinterpreted. If it sanctions chewing and smoking, will it not also sanction drinking and gambling, or any other vice under the heavens? Surely props must be scarce when such flexible ones are sought—sought too, outside the Gospel!

In answer to the question, when is the proper time to use tobacco? Brother S. says, "That seems to be each one's privilege to decide for him or herself." Liberal enough, certainly! But might not some still have a difficulty in *deciding?*—besides *is* conscience always a correct moral guide? Why not say at once, *"whenever the appetite craves."* This answer would remove all doubt as to the "proper time." It would also be consistent. What has conscience or *reason* to do in the matter?—*Passion* is on the throne; and if Baal (tobacco) be worshipped as God, why not acknowledge him as such?—However, *my* answer to the above question would be a little different—something like this: As the tobacco plant is a drug, and like other poisonous drugs has some medicinal qualities, the proper time to use it is, when prescribed by a well-informed physician. But we should no more think of using this narcotic when in the full enjoyment of health than we would think of sending for a doctor merely that we might experience the pleasure (such as it would be!) of taking some of his sugar-coated but, nauseous pills, and of paying him right liberally for making us sick.

"Let all be done decently and in order." Well, well! As if such a a thing were possible. Was Brother S. really in earnest, or did he say this just to amuse the many readers of the COMPANION? At any rate, the advice can not fail to be good,—even if the word *"decently"* is not quite "in order." May all lovers of the "filthy weed" lay it to the heart. *Half* a loaf is better than no bread—especially when the company (like the non-tobaccoites) is small. It is safest not to own a mad horse, (perverted appetite) but if he *can not* be gotten rid of, why, of course, better keep him *bridled* than to let him run loose. If a certain nameless quadruped *must* wallow in the mire, it would certainly be more becoming for it to do it *"decently* and in order," with due respect to all the proprieties of time and place, rather than to splush about regardless of the presence of its more cleanly or more fastidious comrades. Of course said animal might be a little more respectable (and no less happy) if it would forsake its favorite amusement; but if the temptation to indulge *can not* be overcome, why, then, "let all be done decently and in order"—especially *decently*—and there can be no "cause for offense"!—But, to be more serious, is there really any "must" or can not" in the case of the tobacco consumer that claims to be a true disciple of Christ? I hope no one will say there is, although many seem to think so. The Christian should feel able to say with Paul, "I can do all things through Christ which strengtheneth me." It is related of an eminent minister of the Gospel (just think a *minister*—and "eminent!") that he had often in private put a quid of tobacco in his mouth, and then wept like a child under a sense of his shameful bondage to the contemptible weed! He made frequent efforts (on his own strength) to abandon the vile practice, but without success,until at length he resolved *in the strength of the Lord* to be FREE —and he *was* free.—Why not go thou and do likewise?

And now I have come to the concluding sentences of brother Solomon's article in favor of tobacco. These have the true ring, and are so unacceptionable that I can not do better than close in his own words: "If any one takes a different view of the matter let him search the Scriptures and take that for the man of his counsel, and walk thereby. May God bless us all and when our few days are ended, crown us heirs in heaven, is *my* prayer." J. ZUCK. JR.

Mercersburg, Pa.

For the *Companion.*

Condemnation.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. Rom. 8 : 1.

God will never condemn those who are in Christ Jesus; who believe in him, and walk not after the flesh, but after the Spirit as the Holy Spirit directs. We must regard principally God, Christ, heaven, and eternal things, in order to please God and to escape damnation. For the law of the spirit of life in Christ Jesus has made me free from the law of sin and death, so says Paul. Now we understand by Romans 8 : 2, that the spirit of life in Christ Jesus, has made Paul free from sin and death. Why should it not make us free also? Not only Paul was made free, but a number of others were made free from sin and death, by the same Spirit, the Spirit of Christ. As long as we walk after the Spirit of Christ, there is no condemnation. Let us then be obedient to the law of Christ, and carry out his will, his gospel, and his commandments that we may be made free from the law of sin and death. We learn by reading the third verse that the law in itself was weak through the flesh. God sending his own son in the likeness of sinful flesh; and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us. The law could not

deliver those who have broken it, from condemnation and ruin; neither could it lead them to obey it, nor to repent of having broken it. It could make no atonement for sins, and could not save from sin. It was weak through man's depravity and transgression. God sent his son in the likeness of sinful flesh, assumed human nature, to die for us that we through him might live. He died the just for the unjust, condemned sin in the flesh, by dying in our nature to make atonement for sin; showing the evil of sin, the guilt of those who commit sin. Christ then has opened the way in which God could be just, and the justifier of all that believe in Jesus, procuring the Holy Spirit, to lead them to believe in Christ that we might be accepted as righteous, and from love to God always striving to obey him. If we follow after the Spirit, in whom the Spirit dwells, moulding us into the image of Christ, causing us to walk in his way and to follow his footsteps: to regard the things revealed in his divine law; strive to do what he requires: to be spiritually minded; to be governed by the will of the Holy Spirit, regarding principally those things which he reveals, and living for the Savior in whom he delights to glory. To be spiritually minded is life and peace. Spiritual life is manifested in love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, kindness and all the dispositions and and habits which promote the glory of God, and the good of men. Now if we are in possession of these spiritual things, and are not in the flesh or in our natural state under the reigning power of sin, then it is that we have the Spirit of Christ in us. We have been born of God and are his adopted spiritual children. If so be that the Spirit of God dwell in us, the Holy Spirit will lead us to manifest the fruit of the Spirit, Gal. 5: 22—24. If Christ be in us, the body is dead because of sin; but the Spirit is life, because of righteousness. For if we are led by the Spirit of God, we are the sons of God. We have not received the spirit of bondage which causes uneasiness, but have received the spirit of adoption, whereby we can cry Abba, Father. Now we are no more foreigners, but are children of the family of God. "The Spirit itself beareth witness with our spirits that we are the children of God. And if children, then heirs of God and joint heirs of Christ." Now brethren and sisters if we are in possession of these things, let us hold fast to our profession. If we have denied ourselves of fleshy lusts, and have our carnal minds changed into spiritual, let us walk with Christ and keep possession of the Spirit of life that there may be no condemnation to us. The Spirit of life will deliver us from condemnation, and we are spiritually alive, having been raised with Christ through the power of God, who raised him from the dead because of righteousness. Conformity of heart to the character and will of God, through faith in the merits and works of Christ, if we have the Spirit of God dwelling in us, he who raised up Christ, shall also quicken our mortal bodies; make them alive, and raise them up spiritual and immortal, to be with the Lord forever.

Your brother in the Lord,
A. B. HOCHSTETLER.

For the *Companion*.

Sabbath Day.

"Remember the Sabbath-day to keep it holy."

This command was given to Moses on Mount Sinai, and also written by the finger of God in the tables of stone. There is no commandment of the ten of greater importance; yet scarcely is any one so much disregarded. Well may it therefore begin with "Remember," seeing that thoughtless mortals are so prone to forget it. The Sabbath was not first instituted when the law was given to Moses: it was only renewed. We read of the Sabbath in the second chapter of Genesis. It began as soon as the world began; for on the seventh day God ended his work and sanctified it. There can be no doubt that Adam, Abel, Enoch, Noah, Abraham, and all the good men of old observed the Sabbath. It is true that we do not keep the self-same day that the Jews did; they kept the seventh day of the week, while we keep the first; but the morality of the Sabbath does not consist in its being the seventh day of the week, but in its being the seventh part of our time. Besides we have the same authority for keeping the first, as the Jews had for keeping the seventh; for Jesus Christ is the Lord of the Sabbath, and his apostles, who acted by his directions, and under the influence of his spirit, constantly met for divine worship on the first day of the week, which was called the Lord's day Acts, 20: 7; Rev. 1: 10.

How are we to keep the Sabbath holy? "Six days shalt thou labor and do all thy work; But the seventh is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son," &c. Gen. 20: 10. Six days are allowed for labor, but the seventh is a day of rest. Our worldly business, whatever it be, must be laid aside. The whole family, as well as the master of it, must cease from worldly enjoyment. This commandment is directed particularly to masters of families, who are to take care that all persons under their roof keep the Sabbath. We cannot suppose that only work, or manuel labor or trade, is here forbidden; everything is forbidden that is inconsistant with the design of the day, which is to serve God, and edify our souls. Traveling, walking or riding for mere pleasures sake; trifling visits, paying or receiving wages, frequenting public houses, writing letters, settling accounts, reading books on ordinary subjects, and conversing in a worldly way are all forbidden. Many who will not work on the Lord's day, will play. The Sabbath is as much profaned by idleness, as by business. Mere rest of the body, is the Sabbath of a beast, not of man. We have immortal souls, and this is the day in which their eternal welfare is to be sought. We have the authority of God for these assertions; "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day &c." Isaiah, 58: 13. We are to remember the Sabbath-day, and so prepare for it as to be ready for the service of God; and devote the whole of the day to it. When God separated the Sabbath, or the seventh day of the week, he did not intend that we should worship him three or four hours of this time, but to keep the day holy. Where do we read in the scripture of canonical hours, or find a distinction between church hours and other hours. Does not the passage say, "Remember the Sabbath-day to keep it holy?" By what argument can it be proved that a Sabbath-day is shorter than another? We should begin the day with private prayer. This is necessary to prepare our minds for worship. "Early," said the Psalmist, "I will seek thee." In love. R. POLLARD.

Selected for the *Companion.*

The Christian and Politics.

Is it right that a believer should be a politician?

This is the question before us. And to treat the matter clearly, let me state some points which belong to such a character, if they are not the very conception of it.

I understand then by a politician, one who takes a considerable and constant interest in the civil government of his own country, and of the world at large. He praises the rulers, when he thinks they deserve it, and condemns them when, as he believes, they govern amiss. He lifts up his voice against injustice, fraud, deception, corruption, restraints on liberty. He will resist what is evil, as far as he may by law. He exercises every civil privilege to which he is entitled, to influence the government of his country. If opportunity were offered, he would take office and power in the world, and exercise it for his citizen's benefit.

1. How then can we tell whether this is right of a believer or not? By looking to Jesus as our pattern. His life is recorded to this end—"leaving us an example, that we should follow in his steps." (1 Pet. 2: 21.) Everything he did was pleasing to his Father. "I do always those things that please him;" (John 8: 29; Matt. 17: 5;) and since every perfection was found in Jesus, whatever he did *not* do, or sanction, is not pleasing to God.

Was Jesus then a politician? Did he take any interest in the political government of his country? Did he pass judgment on the persons or measures of the civil rulers of Palestine? Did he stand up for the politically oppressed and rebuke the political oppressor? Did he exercise authority of any kind in civil matters?

1. His conduct is the very reverse of the politician's. Had he been one, his political feelings must have been peculiarly drawn out by the circumstances of the day. In his days the last shadow of Jewish liberty departed, and his country was oppressed beneath the iron gauntlet of Rome. Such a state of things would have thrilled and agitated to its core the independent citizen, the love of liberty. In the gospel we only gather the political changes of the land, from the most distant hints of the narrative.

2. When occasions occur, on which, if politics be right for the Christian, the Savior must have declared himself, he uniformly puts them aside. One of his hearers beseeches him to engage his brother to divide an inheritance with him. (Luke 12: 13.) Here the politician would have shown himself. Jesus refuses to listen to the matter or to exercise even the lowly power of an arbitrator. "Man, who made me a judge or a divider over you?" If the christian's duty is take the office of judge or divider, Jesus *ought* to have taken it, as our perfect example of what is right; but he thursts away with firm hand the political element of the question, and only warns the disciples against covetousness.

3. John the Baptist, his own forerunner, the greatest of womenborn, is slain through the arts of an adulterous princess, and by the orders of an ungodly king. How does Jesus meet the event? Does he lift up his voice against the oppressor and murderer? No. John is imprisoned, but Jesus speaks not of the injustice; he is murdered, but he utters no cry against the cruelty or tyranny of Herod. John's disciples came and took up the body and buried it, and went and *told Jesus.* When Jesus heard of it, he departed thence by ship, into a desert place apart." (Matt. 14: 10—13.) The case is solemnly announced to him by John's own followers. *As pointedly he is silent.* The Savior was no politician.

4. Take another incident. "There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices." (Luke 13: 1.) A politician would have been on fire at this *national outrage.* Religious antipathies met with political. Here was a field wheron to inveigh against Roman cruelty! and to rouse the Jews against tyranny that trampled on the true religion. A pagan profaning with bloody hands the worship of the true God! What would the politicians of our day have said had a party of the Queen's troops fired into a dissenting chapel while they were at worship, and shot some dead, while on their knees? Would not the politician account it almost treason to be calm?

What is Jesus' reply? "Except ye repent ye shall all likewise perish." The politics of the question are wholly passed by, the moral and spiritual view of the matter is alone regarded. This is an especial, a most decisive case. Doubtless it made the blood of every native Jew boil with rage. But Jesus drops no word of indignation against the governer's crime, nor applauds the Galileans as martyrs for their country. Jesus then was no politician.

5. The politician must maintain his civil rights, not only (he would tell you) for his own sake, but to teach authority not to overstep its just boundaries. An unjust demand upon his purse in the way of tax, he would esteem himself bound to resist. But how does Jesus act in such a case? The demand of the tribute-money is made upon him. (Matt. 17: 24.) He proves his exemption, but he works a miracle to pay the demand.

6. A question is raised by his countrymen, and referred for his decision —'Whether it was lawful to pay tribute to the Roman emperor or not?' This critical question must have drawn out the politician. Involved in it lay the right of the Romans to rule Judea, and impose taxes at their will. The oppressions of the governor were before his eyes. The Cæsar that swayed the sceptre was profligate, cruel, a murderer. Yet he bids the Jews pay tribute to an idolater, and though the emperor might apply the money to the support of idolatry.

Jesus then was not a politician. I am a disciple of his? *Neither then am I to be one. 'It is enough for the disciple that he be as his Master.'* If Jesus did not intermeddle in civil government it is because such conduct would not be pleasing to God. Jesus neither acted politically himself, nor sanctioned it in others. To be engaged in politics, therefore, either as an actor or speaker, is no part of my duty as a Christian, *else the character of Jesus is not perfect.* But his perfection is my pattern; and, therefore, it becomes me to refuse, as pointedly as he did, to mingle in politics. For this my call, to be *"not of the world, even as Jesus was not of the world."* (John 17: 19.)

II. But did not Paul plead his Roman citizenship when they were about to scourge him? Did he not, when his life was in danger, appeal to Cæsar? True: and the Christian is permitted, therefore, when on his trial, to plead the provisions afforded us by

the law to save himself from death or injurious treatment. Be neither of these points from part of the character of the politician, such as we have described him.

Take the strongest case. Paul and Silas are dragged by interested men before rulers of Philippi. The magistrates, without any form of trial, scourge them and thrust them into prison. (Acts 16: 19—24.) What would a politician have done in such a case? Would he not have thought it due to his Roman citizenship to carry the cause to Rome and to make an example of these tyrannous magistrates, that all throughout the empire might know that the rights of a citizen were not to be trampled on? Does Paul say so? No. He requires, indeed, that the magistrates should not dismiss them privately, but come themselves and set them free. But he exacts no apology; he lays no information against them. *This would have been to act the politician, and this he does not do.*

III. Many of the principles put forth in the Epistles decide the present question.

1. What is the Christian's position? He is a "*stranger and pilgrim* upon earth." (Heb. 11: 13—16; 1 Pet. 2: 11.) *Then he has neither inclination, right, nor title to political power.* By profession he surrenders it. Who may take part in the government of a country? Natives only, not strangers. What has an Englishman, living in France, to do with the government of France? But he is moreover a *pilgrim*, and, therefore, has less reason still. If a stranger may not interfere in the policy of a foreign country, much less one who is not even residing in it, but merely passing through it on his way to another land. To meddle with politics, then, is to put off our character as strangers and pilgrims.

2. To take up the politician's character blinds the Christian as to his true place before God, and mars the testimony which he ought to give to the world. The witness of the Holy Spirit to the world, (which, therefore, the believer is to take up and manifest by his word and life) is, that the world is sinful, because it believes not on Jesus, and that it is under condemnation, together with its Prince, only spared from day to day by the patience of a long-suffering God. (John 16.) The Christian is to testify that the Lord Jesus is coming to execute upon it the due vengence for its iniquity, and that, therefore, it becomes all to flee from the midst of it to Christ. All who do thus flee to Christ become a part of his flock—the Church, which is not of the world, but gathered out from it.

If, then, the Christian readily surrenders the world's good things, pleasures, privileges, title, he lives as becomes the child of faith, and, like Noah, condemns the world. Lot, escaping out of Sodom with nothing but his staff, bore a strong testimony that he believed that the wrath of God was about to descend on it. But how would the force of the testimony have been broken, if he had gone back into the city to purchase a house there? Or had Noah, after declaring that in a year the flood would destroy the earth, bought an estate, would not the world have seen the inconsistency at a glance? Would not men have said, "Noah himself does not believe his own message. Why, then, should we credit it? If he believed that the flood were so near, would he buy, and plant, and build?" Apply, this Christian, to politics.

3. At this point the prophetic question comes in. They who think that the Christian should act as a citizen of the world imagine, also, (and this fresh error is necessary to render them consistent,) that the world is becoming better, and that in the happier times that are approaching, the Gospel will, by virtue of the means now employed, prove triumphant everywhere. Is this the truth? What saith the Scripture? What is the motto of our dispensation? "Many are called but *few are chosen*." "God at the first did visit the Gentiles, to *take out of them a people for his name*." (Acts 15: 14.) And what is the close of it? "In the latter times some shall *depart from the faith*, giving heed to seducing spirits." (1 Tim. 4: 1.) "*In the last days perilous times shall come*." (2 Tim. 3: 1.) When the world "*shall say peace and safety, then sudden destruction cometh upon them as travail upon a woman with child: and they shall not escape*." (1 Thess. 5: 3.) The world is evil, then, and will be evil when the Savior returns, will be caught in its iniquity, and smitten with his destroying judgments.

4. But if he may not rightfully use his political privileges as the private citizen, much less may he take office in the world. But it is said—what! are not Christians the fittest persons to hold power? No, they are of all the most unfit. For they have a Master to serve, whose laws are quite opposed in principle to those of the world. And the magistrate must execute the *world's* laws, as being the world's servant. The law of the world, when at its highest perfection, is strict *justice*. But Christ has to his disciples repealed this and taught us *mercy* as our rule (Matt. 5: 38—48.) Could any worldly government act out the Sermon on the Mount? When one of its citizens had been assaulted and robbed, could it dismiss the convicted robber, because the Savior commands us not to resist, nor to avenge evil? Its principle is, "punish according to the offence," and by that it abides. If so the Christian (if he understands his place) cannot be a judge or wield the power of the world's law. He is commanded—"Judge not, that ye be not judged." (Matt. 7: 1.) As he stands himself on mercy before God, mercy is to be his rule towards man. Judgment now is to him judgment "*before the time*." (1 Cor. 4: 5.) God challenges vengence as his own. "Vengence is *mine*," it is not, therefore, his saints' office. But the magistrate is "*a revenger to execute wrath upon him that doeth evil*." (Rom. 13: 4.) He then who sees this can never consistently touch the civil sword. The saints shall indeed one day "*judge the world*." (1 Cor. 6: 2.) But now, because we are the sons of God, "*the world knoweth us not*, even as it knew him not." (1 John 3: 1.)

5. The same thing might be shown from Paul's rebuke of lawsuits: for these seem matters of necessity almost, as men are apt to account them. How much more then would he have rebuked the seeking the world's privileges or honors? Paul had to counsel the believers in the world's loftiest, imperial city. He had to indite directions to those who lived amidst the perpetual strife for consulships, praetorships, quaestorship, and every kind of honor. Were the Christians then to engage in the struggle? "*Mind not high things*; but condescend to men of low estate." (Rom. 12: 16.) Is not this decisive?

The Epistles show the Christian is to conduct himself as a husband, a father, a master, subject. But no rules are given to him as a magistrate or citizen. What must we infer then? That God does not recognize Christians as acting for him in either of these two conditions. The politician rebukes the real or supposed misgovernors of his country. The Christian is to "speak evil of no man, to be no brawler, but gentle." He is not to despise government or speak evil of dignities, or to bring against them railing accusation. (2 Pet. 2: 10—11; Jude.) He is to "show all meekness unto all men." The politician's motto is, '*Agitate, agitate, agitate!*' the Christian's, "*that ye* STUDY *to be* QUIET, *and to do your business.*" (1 Thess. 4: 11.)

6. To the extent that the Christian is a politician, his heart is engaged after the things of the world. A new thorn is planted in his breast to choke the good seed and make it unfruitful. A new weight is hung about his neck to hinder him in his race. To the extent that he is a politician, he comes under the censure passed upon the false prophets. "*They are of the world, therefore speak they of the world and the world heareth them.*" (1 John 4: 5.) He is a soldier of Christ, who, *contrary to his Captain's will and pleasure, is entangling himself with the affairs of this life.*" (2 Tim. 2: 3—4.) It is the Christians condemnation to be living like others. How surpassingly strong is that word, "Are ye not carnal and WALK AS MEN?" (1Cor. 3: 3.)

Look to the practical results of this doctrine. Are political Christians the most heavenly-minded, useful, gentle patterns of their Lord? or have not the love and zeal of the Nonconformists sadly declined since they have come forward to take a prominent part in the world's strifes and partizanships? Do they not confess that the work of the Lord has not prospered? This then is one of the reasons. They have descended to the world's level and have drank into its spirit.

Let me exhort the believer then to surrender all interference in politics. "Let the dead bury their dead?" Your concern is the kingdom of God, your city the one to come, your citizenship in heaven. Refrain from the world's politics, for Jesus was no politician. Refrain, else you mar your witness to the world, that it is evil and lying under judgment. Are you not a stranger and pilgrim? Then meddle not with that world which you have left.

The world is ripening for judgment, and all your efforts cannot improve it in God's sight. Gather out from its doomed streets as many as you can, but leave the city alone. Lot cannot mend Sodom; but Sodom can, nay *will*, corrupt Lot.

Leaving God Out.

One of the most significant traits of a good deal of the speculative thought of our day is its endeavor to get along without God. Elaborate schemes of life and knowledge are presented on every side, of which the characteristic feature, and it would almost seem the transcendent reccommendation also, is that they are schemes which dispense with God. There seems in many of them an impatience of the very idea of a present supernatural element in affairs. Any attempt to recognize a moral intent in nature, or signs of an actual spiritual goverment in the world, is declared to be idle. Origins and purposes are forbidden problems. God is a being or a name with which philosophy and science have nothing to do. Their province is to catalogue and compare the facts and sequences of the physical and intellectual worlds. Divine intents, spiritual uses, ultimate moral designs, are resultless questions and may better be forgotten.

That this is the position taken by many leaders of modern thought, requires no proof. The view is a popular one, and advocated by not a few.

But it is a view, nevertheless, which however seemingly profound or wise, is narrow in its philosophy, unspiritual in its quality, and depressing in its result. That many of its inculculators are technically learned and scholarly men, makes not their views one whit less earthly and sensual, and for that reason, if for no other, intellectually shallow, incomplete. And the holding of their views, in their application to the great problems of human welfare, tend to darkness and despair. They are none the less fraught with oppression and gloom that they wear an air of wisdom. It is a wisdom without God.

Look, for example, at that melancholy conception of human existence popularly advocated by Buckle and Draper, and many others, which finds in the mere physical conditions of climate and food, the sufficient and determining laws of human welfare or decline.

Look at that view of the probable future of the human family which for years disquieted the vision of Malthus and has been like the skeleton in the house to many a political economist, besides,—the view which sees no relief from the ultimate over-crowding of the earth with swarming multitudes, starving through very redundancy of numbers, trampling one another under foot from sheer incapability of finding room. A view which finds war, therefore, a blessing, and pestilence an angel in disguise; seeing that they help to postpone that horrible time when the multitudes swarming this little globe shall be like rats on a sinking plank, crowding one another off in effort to get foot-hold.

Certainly if there be one gloomier and more hopeless view of this world and its destinies than another, it is that view which comes through those eyes which decline to see anything but the reign of natural laws, and refuse to give God a place in the present guidance of the world. Cheerless, prospectless, funereal, they are, with all their air of profundity and wisdom, sensual and irrational.

The mind which takes God into the account is not ignorant of these things. Whateve is true in the calculations of mathematics or the foretellings of political economy it sees full well. That climate and food do influence human progress it discerns perfectly. That the law of multiplication in the human family is slowly but surely conducting to an occupancy of the whole globe, and to questions arising from that over-stocking of the earth, unanswered yet, it sees plainly.

That mankind are prodigally spending their visible means of support, is a fact of which the decline of their Nantuckets and New Bedfords, the giving out of their oil-creeks, the exhaustion of occasional tin-mines and coal-beds, remind it as promptly as any one is reminded.

But the mind which believes in a present divine Ruler is not thereby disheartened. Its forecastings are not are not filled with fear.

They are not, because it remembers *that one fact* which the wisdom

which dispenses with God forgets; the fact that God lives, and concerns himself still with the world he has made. It takes God *into* each problem—an element the other leaves *out*.

It recognizes the operation of divine influences above nature—an operation which the other disregards. It believes that the world's affairs are conducted by an immediate and all-loving Ruler in the interest of human welfare and spiritual perfectness—a belief which the other, with all its studiousness, is too short-sighted to attain.

And therefore it does not dispair. It borrows no overwhelming gloom from the mighty agency of diet and climate on human weal. It believes that there are higher agencies than these; and that it lies not in the power of northern cold or southern heat to defeat the best hopes of a race which education undertakes to elevate and the gospel attempts to save. It disquiets not its confidence by the thought of burnt-out coal-beds and uninhabited seas. It believes that the God who tenanted by his creatures awhile the one, and stored up for ages unseen the supplies of the other, will, if need be, open yet other supplies for human want.

Above all, it believes that God, who became incarnate in human flesh to save men, is not to be frustrated in the fulfillment of his design. Poverty, ignorance, and disease are not to defeat the counsels of Infinite Love. Above their influences—nay, sometime even by their means—the grace which stooped to Bethlehem and Calvary will work out a blessing for mankind which no "laws of nature" can effectually prevent.

And the mind which takes God into the problem holds such cheerful conviction without apology. It deems itself rational in doing so. It deems it irrational not to do so.

God *is*! That is the greatest of facts the universe holds. God is, and he is doing well for the world he has made: that is the most reassuring of convictions to the troubled mind.

To leave God out, is to leave out the chief factor of the problems of life and hope. To forget him, is not sinful only but irrational. The science or philosophy which does forget him, is, as scripture long ago said, science, or philosophy "falsely so called."

And such schemes pay the appropriate penalty of their leaving God out, by arriving inevitably at conclusions which are full of hopelessness and woe.

To take God into the case is the only cheerful and wise way. To take him into the problems of life, is to make them clearer in their meaning and hopeful in their issue. That, and that only, is what can shed light on the world's else inscrutable and even horrible mysteries. God is; and he has not forgotten us; and he is doing well by us, whatever darkness surrounds us;—that is the thought which brings us peace.—*Christian Union.*

For the COMPANION.

A Few Christian Thoughts.

This is a rainy Sabbath morning and I have just been reading the COMPANION, and thought how lonesome I would be without it. And now beloved sisters in much love and sympathy I will try to converse a little with you through the silent medium of my pen and the press, if the Lord will be my helper. There dear sisters we often lose the lack of faith. Oh, my Christian friends, let us come boldly to that rich fountain that overflows with that good we poor mortals need! Let us put our trust in Him when trials and sorrows come which we so often meet with here in this pilgrimage to that better land. We often feel tempted and tried; we are poor and weak creatures, much oppressed with the many infirmities which do attend us; but we have a friend that is closer than a brother, He feels our inmost sorrows. Oh, that we might appreciate properly His sufferings which were for you and me! He was taken, bound, beaten, mocked, condemned and crucified, all of which He patiently endured. Oh, may God help us to be more like our dear Saviour! Oh, for that sweet communion to cheer us by the way! Dear brethren and sisters this Christian warfare will soon be over with us, then we will reap the fruit of our labors. How well we would like to be of that class to whom it will be said, "Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world." To be blessed of the Father! Ah! the worth of that no tongue can tell. It all depends upon our conduct here in this world. So then, dear fellow travellers with me to the bar of God, come let us double our diligence for heaven. I have thought that there are more temptations, more of the seducing spirit, the enemy of our soul's salvation, than ever. Oh, that the Lord would enable us at all times to know the enemy! To know rightly how to judge between good and evil, so that we may not be entangled with the evil. Therefore dear brethren and sisters, let us be more humble, more prayful to our God, who is able to keep us if we will come to him. There is no friend like our Jesus! He will hear all our complaints, he sees all we do; he will give us all we need while in this world we stay, and when we have done with time, he will take us to rest in that bright mansion of glory which he has prepared for those that have washed their robes white in the blood of the Lamb. I will yet say in conclusion to my dear brethren and sisters, let us watch and pray, that we enter not into temptation.

Your Sister in the Lord,
LOVINA SHIDLER.

Tiffin, Ohio.

For the COMPANION.

I am Weary!

BY VINE TRYON.

I am weary!
Weary of the cares of life,
Weary of the toil and strife:
Weary of the pomp and show,
Weary of the glare and glow.

I am weary!
Weary of the world's deceit,
Weary of the foes I meet;
Weary of the heartless throng,
Weary of the idle song.

I am weary!
And I long once more to feel
O'er my spirit gently steal,
Comfort from a higher pow'r
As in childhood happy hour.

I am weary!
Father in that land above
Give to me thy pitying love;
Though weak and sinful I may be
I consecrate myself to thee.

Everton, Ind.

It would seem that indolence itself would incline a person to be honest, as it requires infinitely greater pains and contrivance to be a knave.—*Shenstone.*

For the COMPANION.

What are We Doing?

We as rational beings, created by an allwise Providence, "so fearfully and wonderfully made," placed upon God's footstool, as instruments in his hands; 'what are we doing?" Are we properly applying our time, place and opportunity, in repaying Him for his goodness? Are we making proper use of those talents, and limbs, and bodies of ours? Are we daily tuying to improve any of those members to be of use on God's terrestial globe, and also for the Celestial? As we are so richly favored with so many blessings, are we content and thankful for the same? We are afraid some are destroying some of these members to a fearful extent. For instance, the mortal body is often brought to an unhealthful state by tugging and tight lacing, cramming and forcing together those parts of the human body which need easy pressures. This is mostly among females. This should not be. God has endowed us with minds which ought to know better. It is in part murdering your own body. Health is only kept by adhering strictly to the laws of nature. What is man with an impaired constitution? The man who has a sound body, straight bones, strength in his sinews, and has all his senses, is indeed rich without anything more in this world. Then we should not try to destroy any of these members merely for pride, or "for the looks," as some would have it." But this is too often done. Pride is the greatest curse that ever befell our country, it is bringing thousands of persons to a premature grave.

Pride not only consists in too tight lacing, girding, but branches out in various ways. Sometimes persons live intemperately just on account of pride. This is mostly practiced among our men. May the time come when men may see the error of their ways, and not be trampling upon the laws of nature, and thus impair their bodily health. And see to it that you are not wearing anything that is injurious to the health. Every generation is getting weaker, and these are some of the reasons why. Let people so live as God requires them, and it will be for their good here and hereafter. And try to be thankful for what you have now, and be hoping for better things in the world to come. Let us live as we understand; it would make quite a change in our health, in our churches, and in society at large. Let us not be thinking of that emulation of appearing in gayer dress than others, and so trifle away our time with such nonsense. Take no thought of what you shall put on your bodies, &c. But put on just what is comfortable and most convenient to the body, and spend more of our time in pondering the ways and designs of God, and of a blessed immortality beyond this vale of tears.

M. H. MEYERS.

Sipesville, Pa.

Preaching.

While the largest liberty of illustration ought to be accorded, and the broadest license in the practical application of the truth of the Bible, a positive purpose, relating to the religious life and condition of those immediately addressed, should be distinctly apparent in every pulpit discourse. The minister is not to intone his sermon, if he does the liturgy of his church. He does not stand up before his audience to sing a song, to simply interest his hearers, to discourse for their entertainment, and to while away sacred hours, but he preaches to save their souls and to inspire them to the highest Christian labors and sacrifices. Local occasions are certainly to be seized. The particular circumstances of the people are always to be considered. Their spiritual want is to be carefully sought out at any given time, and to this point the positively aimed discourse of the minister is to be directed.

The most unprofitable, so far as spiritual results are concerned, of all sermons, are those adapted to any audience, and to all occasions. He will be the most unsuccessful minister, although he may have crowds to hear him, who prepares his musical sentences upon sentimental themes suggested by scripture mottoes, without reference to any immediate necessities or result in the audiences that he addresses. He will, without doubt, "have his reward." He wishes to attract the hearer, to be admired for the beauty, or elegance, or eloquence, or originality of his matter; and this he does and is—and that is all! The true preacher is a meditator and an embassador between God and man. His work is a solemn one, both in itself and in its possible consequences to himself and others. It is to be renewed in the presence of those to whom he has been sent by Him that commissioned him. Whatever variety of forms he may use to arrest the attention of those among whom he is to execute his mission, he has but one set of terms to offer, and one great end to gain. This solemn idea should pervade every discourse, and give a positive point to every sermon that is preached.—*Zion's Herald.*

For the COMPANION.

The Yoke.

Jesus said, "Take my yoke upon you and learn of me, for I am meek and lowly in heart and you shall find rest for your souls." Matth. 11: 29. Brethren and sisters how did our hearts swell within us in love to Jesus, when we complied with the ordinance of baptism! What a solemn vow and covenant we made to the Lord before many witnesses! How many of us now, do still continue to wear his yoke? I understand by the yoke, not to go back in the world and conform with all its ways, and gaudy fashions. Jesus says, "Learn of me:" Learn what? To be humble under the mighty hand of the Lord, and he will exalt us before the Father in heaven. Let none of us look back to the world for comfort and enjoyment. Let not the devil cheat us out of the crown of glory, reserved in heaven for the faithful. The angels in heaven rejoiced when you gave your hearts to the Lord. But dear brethren and sisters how very sad they must feel if one of us should lay off the yoke, and quench the Good Spirit, and conform with the world. In conclusion I would say to all my brethren and sisters both old and young, fight on the battle of the Lord, in faith, taking Jesus at his word, and there will be a crown of glory reserved for all.

J. J. COVER.

Masontown, Pa.

HEAVEN.—How charming is that word, *Heaven!* where no tears will ever fall, no groans be heard, no sorrow be seen; where no sin will mar the perfect joy, no death to bring it to an end. O weary heart, there is rest for you. O burdened heart, there is full pardon and holiness for you. Do sickness and pain make life a burden? Sickness and pain never enter there. Do sinners vex you? None but the holy are there. Do you wish perfect holiness and perfect bliss? You will find them there.

Christian Family Companion

DALE CITY, PA., Oct. 1, 1872.

Editor's Diary.

THURSDAY, Sept. 12. Our brother, J. W. B., returned by the noon train in good order. Think traveling would agree with him. The afternoon was spent in arranging matters, and making preparations for our eastern trip, upon which we were obliged to set out in the evening, in order to make our first appointment. Took the accommodation train at 7 P. M. Left home rather reluctantly, feeling that there were duties that demanded our presence in the office. The Almanac ought to be printed during the time of our absence, and it should have our supervision. But the appointments have been made; we announced them ourself, and some of them without solicitation, and we must fill them.

Our company consisted of wife, Lottie, Miss Linda Will, and self. At Confluence we were obliged to remain over night. Put up at the France House. Visited brother Ephraim's. Found them rather snugly situated, and prepared to do a considerable amount of work in the way of plain Job printing. They are enjoying reasonable health, although their eldest child is always an invalid, and it is feared will remain such, being afflicted with paralysis.

FRIDAY 13. Took the accommodation train at about 6 A. M., and arrived at Pittsburgh at 11, after a pleasant trip, so far as the Company and conveyance were concerned, but a severe cold and cough deprived us of its enjoyment. Have not had so favorable an opportunity for conversation with Miss Linda for several years. Her company has always been very agreeable, being moral, courteous, and intelligent. At Pittsburgh we left her, and took the eastward train. Hope she may reach her Bryan, Ohio home in safety, bearing our regards to her kind parents.

Landed at Johnstown a few minutes before 1 o'clock. Brother Benjamin Gochenour met us with conveyance, and took us directly to the Horner meeting-house where the love-feast was being held. The examination services were just being closed. Soon found ourselves among a number of old acquaintances, and making new ones. Brethren Christian Lehman, Joseph Berkey, and Emanuel Blough, from Somerset county, were the foreign ministers in attendance. There was a fair attendance, and very good order. On account of our cough, and consequent hoarseness, and depression of body and spirits, we were obliged to refrain from labor. Lodged at sister Horner's.

SATURDAY 14. Preaching commenced at 9, and closed at 11 A. M. Had a good meeting. At the close of the meeting an election was held for two deacons, resulting in the choice of brethren Jacob McCartney and Samuel Knavel. Hope the brethren chosen will come up to the work faithfully.

At this church election we were again reminded of the importance of some measures which we have long been advocating, to wit: To have member meetings, or schools, in which our rules, or customs and practices would be taught, so that members might know how to conduct themselves in such cases, and what was expected of them. Some mentioned the names of brethren for deacons who have been serving as ministers for years. We think it would be very good to instruct our members how they should vote, and who are eligible to office. We also observe the necessity of our members being familiar and acquainted with each other, that they may know who would be the proper persons; hence we are assured that the sociability proverbial among us, is a part of our religion.

Took supper with a number of friends at brother Stephen Hilderbrand's. Reaching at the same place again, in the evening, to a very attentive and orderly congregation. This will likely be the last communion season that will be held in the old meeting-house. It is "under the hammer" and expected to be "knocked off," and torn down by the first of October next, and the foundation of a new one begun, which is to be finished during the winter and by next spring. The brethren have taxed themselves to raise a fund for building. This taxation for church purposes does bring out some curious things. Some brethren whom you would suppose to be worth six hundred dollars, have a tax of five hundred dollars to pay. And the best of it is, they appear as ready to pay it, as though it were only five dollars.

Lodged at friend Christian Snyder's of Jackson township, whose wife was a Stiffler, and is a sister in the church. Why he is not a member is a mystery to us. His time, according to the course of nature, is not much longer in this world. What a pity if it should all be wasted upon timely things, and no preparations for eternity!

SUNDAY 15. Friend John Snyder took us to the Benshoff meeting-house for 10 o'clock. Stopped in a few minutes at Elder Solomon Benshoff's, whose family is sorely afflicted. None of them could attend the meetings. The sister and two of the children are bed-fast, and another is just able to be up, while the old brother himself is only slowly recovering from an attack of sickness—disease of the bowels. They have our sympathies and prayers.

Preaching was well attended, but no unusual demonstration, either by speaker or hearers. Dined at brother Benjamin Benshoff's, who took us to the Union meeting-house, near Hetrick's, where we preached in the evening to a full house. This is a new house, built as a Union house, but

used almost exclusively by the brethren. It is substantial and well furnished. Supped and lodged at brother Ephraim Gochenour's.

MONDAY 16. Brother Gochenour took us to Johnstown, to sister Cobaugh's widow of brother Lewis Cobaugh. Had a brief, but very pleasant interview with the family, whom we found comfortably situated, and enjoying each other's confidence and society. Took dinner, and then got aboard the 11:45 A. M., train. Landed at Altoona at about 2 P. M. Met brother J. F. Oller, of Waynesboro, Pa., on the train. Why might not our ministers, who travel on business missions, make their ministerial duty at least a secondary matter? We think it might be done to profit.

Brother Jacob N. Dieter met us, and conveyed us to brother Conrad Imler's. Preached at the schoolhouse in the evening, to a small but attentive audience.

TUESDAY 17. Remained with brother Imler until after dinner, and wrote out this report. At present we are only in middling good order. The cold we have taken is a great hindrance in our ministerial labors.

Almanac for 1873.

Do our brethren want a good Almanac for the year 1873? If they do, why do some, who heretofore have been very particular, not take more interest in furnishing us good, interesting matter? There is still room for short essays, biographical sketches, instructive anecdotes, announcements of District Meetings for 1873. Why wait on each other until it is too late? Would it not be better for a dozen to contribute an item of importance, than for none to do it? Think of this, and act now. Will you or will you not? If we cannot get what we wish to publish, will you be satisfied if you do not find in the Almanac what you desire to see in it? We wish to send out a good Almanac; but we cannot do as well as we wish to, unless you assist us in the work. If an article appealing to reason would move you to action, we would try to write it; if coaxing would be of any use, we would say, *Please* help us; but as former experiments have proven the futility of both, we will stop and await your decision, and ask you kindly to be satisfied with your own work. How is it? How will it be? What say you? No reflections, mind you.

J. W. B.

Tune and Hymn Books.

Several hundred Tune and Hymn books have been ordered, and orders are still coming in rapidly. This we are glad to see; it seems to be as it ought to be. But we are sorry to have to say that we cannot fill all the orders. Our first lot of books has been sent out, and we are daily expecting another lot to arrive. As soon as they come your orders shall be filled as fast as possible. We still solicit further orders.

TERMS: Single copy, $1.25; per dozen, $12.00 post-paid; or $10.00 per dozen by express, in advance.

J. W. B.

The Editor.

It will be seen from the Editor's Diary that he, his wife, and their daughter Lottie, are on their eastward trip. At last accounts the editor and Lottie were not quite well, and consequently were not enjoying themselves as well as they otherwise might. Our best wishes accompany them, and we hope circumstances may so change that they may have a pleasant visit. We hope, too, that our subscribers, contributors and readers will remember us and lend us a helping hand, and extend their forbearance where we may fail to render satisfaction.

J. W. B.

Folio or Octavo.

I am in favor of the folio form for C. F. C. Another thing that I approve of very much is, when an article is written, for the writer to sign his full name and address. It affords much satisfaction to the reader, to know who is the writer, and also where he lives.

D. F. WAGNER.

Montandon, Pa.

Inasmuch as there has been no complaint from the readers to amount to much, it seems to me that there must be self-interest at stake, else the Editor himself would not propose a change in the paper from an octavo to a folio. I consider the octavo much better for several reasons.

For binding in book form. This was an argument presented in the paper, by our worthy Editor when he first published it. I believe the argument to be as good now as it was then.

I believe the present form better, from the fact that, when you cut it properly, you need not fold it at all. The other form you must fold; and if much used, it will, as a matter of course, wear out and get soiled wherever it is folded, and the probability is that it will be used like other papers that are not much cared for.

I believe in this case it might be well to let good enough alone. This is about my mind in regard to the proposed change. Others may speak for themselves.

J. B. WAMPLER.

"Adam Braefogel is opposed to the proposed change in the form of the COMPANION in toto, as it will intefere with his books; having every volume saved up and preserved from the beginning. He feels like 'fighting it out on this line,' if it takes until New Year."

ADAM BRAEFOGEL.

We have no objection to the folio form of the COMPANION. Think it will be an improvement. PETER WOLFE.

For several weeks past we have been publishing short gleanings under the head of *quarto* and folio. This was a mistake. The contest is between *octavo*, the present form, and *folio*, a sheet folded into two leaves. It is hoped that our subscribers will look at this matter with deliberation, and express themselves in favor of that form which they think best calculated to accomplish good—not only now but hereafter. We know that those subscribers who say that the best use they can make of the paper

is to tie over crocks and jars of butters, would prefer the form which is most easily unfolded; but what say those who are interested in the reading, and wish to preserve the COMPANION for future reference? It is also suggested that you send us the reasons for your choice. The simple statement of your preference is of no advantage in the case: we ought to know what is the basis of your decision. J. W. B.

Answers to Correspondents.

JOHN A. WENRICK:—Please inform us where we had been sending your paper and we will make the desired change.

JOHN H. WITMER:—You can send us a money order for the amount payable at Somerset, Pa.

P. B. KAUFFMAN:—You owe us 30 cents for certificates.

SUSAN GRAHAM:—The Cowanshannoc love-feast will be 17 miles from Kittanning, which is the nearest station on the A. V. R. R.

C. C. ROOT:—You have a right to your preferences; but please persuade your club to come over to the folio. We feel confident you will all be pleased by the end of the first year. It would suit us so much better.

E. K. BUECHLY:—Your essays are highly esteemed at this office, and we think the addition of your full name gives them a prestige.

JOSEPH WEAVER:— We owe you 70 cents by our book.

JACOB SCOTT:— We have done as you ordered.

W. LEATHERMAN:— We received the money and are sending the paper.

A. L. GARBER:— The Hymn Books have arrived, but your order was overlooked.

D. H. MARTIN:—We have none on hand at present but have ordered some.

S. FINK:— We send the C. F. C. from No. 34, for 40 cents.

J. H. ROBERTS:— All right.

SIGNS OF THE TIMES.

The Papal Question.

The occupation of Rome by the King and Government of Italy was the first act of a drama which grows in intense interest with every month. It was a blow to the Papal temporality which after the downfall of the "Eldest Son of the Church," was inevitable. Ever since a secular arm thus possessed itself of the sacred city, the Pope has resided in sullen protestation of the Vatican, claiming, but still refraining from, the exercise of the sovereign power in Rome. Time has only rendered the situation of the successor of St. Peter more precarious and his ambition to recover the lost patrimony of the Church more hopeless; until now the Papacy is threatened with double evil of absorption by the Kingdom of Italy and the imposition of a nominee of Protestant State upon the throne of the Popes. An account has recently appeared of an interview with Prince Napoleon, in which that shrewd and brilliant Frenchman declares that the only true policy of the Holy Father is to come to terms with Victor Emanuel. Prince Napoleon is no ordinary man, and his words are not idly spoken. He is one of the most original and liberal of the French thinkers, one of the most forcible of French orators, and one of the keenest of observers of the politics and public characters of the age. While a partizan of the Empire his cousin, Napoleon III., he yet suggested reforms, and boldly favored a progress towards liberal institutions. An actor in many of the events of the last quarter of a century, he understands the complications and difficulties of European politics as thoroughly, perhaps, as any man living. He has peculiar qualifications for judging wisely of the Papal question, for while he is a citizen of the nation which above all others best merits the best "defender of the faith," his family connection with the King of Italy inspires his sympathy for the newly-created sovereignty of the House of Savoy. Prince Napoleon deplores the obstinacy of the Pope and his counsellors, and urges that unless some arrangement is soon effected with the Italian Government, it will be too late. The Pope may, by persistently shutting his eyes to things as they are, not only not regain Rome, but lose his present vantage of the Vatican.

Prince Napoleon's advice to Pius IX. and his Ultramontane counsellors is all the more wise and timely because Bismarck is preparing to impose the will of a Protestant power on the College of Cardinals. It is his plainly declared intention to effect such an election to St Peter's chair, on the death of its present occupant, as shall be satisfactory to the Protestant Court of Berlin. He has gone so far as to compose a compact to this end to the principal European powers, and the remarkable statement is made that Italy, Austria and Spain —but a few years ago the great pillars and bulwarks of the Papacy— have responded favorably to the German chancellor's appeal. Bismarck intends to have a non-political, an exclusively eclesiastical Pope; there shall be no Vatican influence to teach the Poles to be rebellious, or to nourish conspiracies in German convents. The war is not only declared by the great Pomeranian statesman, but it has begun in good earnest. Six months hence no Jesuit is allowed to breathe German air. Prelates and priests who refuse to accept the rule of Wilhelm I. as paramount to all authority, sacred or secular, whatever, are to be dealt with in the summary fashion which Bismarck has made an art. This danger which so seriously threatens the Papacy, of being forced to receive a head chosen by a Protestant and a persecutor of Catholics, can only be averted by the submission of Pius IX. to the inevitable. The conciliation of Italy is necessary, and might be efficacious in preventing the execution of Bismarck's design; indeed, should the Papacy cease to be temporal, or to claim temporalities, this would, to a large extent, deprive Bismarck of the motives of his proposed action. These are truly troublous times for the Church; and the nineteenth century will be fatal to it unless its venerable head acknowledges and submits to the changes which the nineteenth century has wrought.—*Ex.*

Cholera is steadily coming toward the Atlantic ports. From those ports, vessels are almost daily sailing to ours, and it will be almost a miracle if it does not come over to us in some of them. If only our seaport cities and towns can hold out clean hands to it when it does come, the fatal presence may be made to turn aside.

Pious Youth Department.

"HEAR YE HIM."

BY MISS MARIA STRAUB.

Oh, hearken to your Savior, Friend ;
He'll guide you to the right,—
He'll lead you through the gloomy way
Into the path of light.
He is the Teacher sent from God,
In whom he is well pleased.
Then hear ye him, ye erring ones,
And be from sin released.

He came to earth, the Prince of Peace,
To tell of things above ;
He came to bring salvation near,
To show a Father's love.
Oh, listen to his glorious words,—
They bid the darkness fly ;
They still the tempest, calm the sea,
And bring sweet comfort nigh.

From heav'n still comes that gentle voice,
Through cloud of brilliant ray,
Saying, "'Tis my beloved Son ;
Oh, hear him, and obey!"
Whoe'er would reach that better world,
Where naught the sight can dim,
Must follow where the Shepherd leads.
Then, pilgrims, "Hear ye Him."

Lansing, Michigan.

"Air-Castles." (Advice to Boys.)

Some of my young friends may not exactly understand what is meant by the above fabrics.

You may be just old enough to be deeply interested in the study of history; for there are very few young people who have any literary inclination at all, who do not love to read of the kings and queens of the old world, their manners and customs, their sports and recreations, as well as their palaces and *castles*.

But a king's castle conveys a very vague idea of an air-castle.

An air-castle is a structure of the imagination alone—merely a wild and chimerical fancy.

You have planned, together with your associates, when you "get big" that you would have a fine horse and buggy, or you would have a store crammed full of nuts and candies and eat all you want, and then "roll over the counter" until they were sufficiently settled for another mess, while other boys would have to be out in the hot sun grubbing hazel-bush or hoeing corn. Or you have heard of the great ocean, and the daring exploits of the sturdy "salts" in capturing the whale; and you "must be one of them." Or you have heard of hunters and pioneers, who have nothing in the world to do but to chase the wild deer over glade and glen, through bramble and thicket, far away from the encroachments of civilization, where the wild denizens of the forest are not scared by "the ring of the settler's axe." Oh! you envy the hunter, whose cabin is in some wild wood-land spot; and the music he hears is the melodious gurgling of the limpid streams of water as they flow through mossy dells and frightful chasms. You see, in fancy, the hunter prowling stealthily through the tangled underwood. Now peering high up into the branches of some aged "lord of the forest" to spy out the retreat of old Bruin who had paid him a friendly visit under cover of the dark vail of night, but whose foot-prints were revealed to the vigilant eye of the hunter by the dawn of aurora.

Or you fancy you see the grouse, nestled closely under the tufted leaves of the pine, falling under the unerring aim of his rifle.

Under such ideal observation you conclude his situation is one of ease and pleasure. Here you think you will "kill two birds with one stone." You think you will enjoy nature in her primeval loveliness, and at the same time get rid of scolding mammas, and not be tortured to death by orders, mandates, injunctions and commands, to do this and that and the other thing.

Lastly, ambition's potent grasp may have bound your heart in thrall. It has various ways in which it leads its votaries to the summit of its aspirations. He may meet its demands on the field of battle, or in the Legislative halls of his country, or in the literary fields, the pulpit, or in the criminal court. His highest ambition may be to defend some poor culprit doomed to die; to marshal such an array of words; to display such a power of oratory, and to move with such a resistless tide of argument as to silence all opposition and draw forth the tears and prayers of all.

It is not improbable that you have drawn such pictures time and again, and this is what we call building air-castles. I do not intend to censure you very much for doing so, for I know it is a result of childish ignorance of the true nature of things and the inability from want of mature compensation to judge from a proper stand-point.

This is an inability that age and experience alone will remove, unless the youth is wise enough to heed the counsel of his parents and others who are his superiors in age and understanding. One of the first parts to be played in the grand scheme, is leaving home. The sage advice and ominous warning of parents, are no congenial element for this fair young ship launched on the ocean of destiny, and which is to anchor safely at the royal gateway of fame or fortune, or on the margin of some sylvan, almost fairy land.

While I would not discourage any laudable efforts to make your condition better, morally, physically and mentally, I must declaim against the course that is generally pursued.

Whatever else you may hazard do not hazard yourself among strangers. Stick to the old homestead; if your do not, your "fondest dreams will never be realized," your most carefully laid plans will suffer wreck.

If you do your duty, your parents will assist you in carrying out any plans that will *really benefit* you. Stay with them at least until legal obligation binds you no longer, then your discretionary powers will be such as not to lead you astray; then you will see the absurdity of some of your original ideas.

Granting that all should seek out the sources of pleasure most consistent with morality and religion, I know of no place where it is more unalloyed than within the consecrated portals of home. Should you ignore this assertion as well as the remonstrance of your friends and cast your lot among strangers in a strange land, you will accept in *sorrow* what you put aside in *contempt*. You will then see familiar faces and places only in dreams. You may hear a little brother or sister calling you or shouting gladly on the green sward by the brook, or hieing away in the hazy autumnal mornings to the old chestnut trees to gather nuts, and fancy you are with them and enjoying every familiar scene as in days gone by, when you will awake to find it an illusion greater even than the false mirage of the desert. WILLIAM R. GOODMAN.

Wasted Strength.

A writer in the *Herald of Health* thinks that a young man might serve himself by seeking the counsel of a Physiologist, tell him frankly all his habits, and have a table prepared which, by showing him where his strength is expended, might guard him against excess. The table prepared for some young men would read very much as follows:

Spent in digesting a big dinner, which the body did not need, sufficient force to raise 30 tons of matter one foot high.

Spent in getting rid of several drinks of wine and brandy, force sufficient to raise 20 tons one foot high.

Spent in smoking cigars, force sufficient to raise 10 tons one foot high.

Spent in keeping awake all night at a spree, force sufficient to raise 20 tons one foot high.

Spent in breathing bad air, force sufficient to raise 15 tons one foot high.

Spent in cheating a neighbor out of $30 in a business transaction, force sufficient to raise 15 tons one foot high.

Spent in reading worthless books and newspapers, force sufficient to raise 5 tons one foot high.

Spent in hesitation, doubt, and uncertainty, force sufficient to raise 5 tons one foot high.

Total—120 tons one foot high.

Left the practical and useful labor only enough to raise 55 tons one foot high, or to do less than one-third of a day's work.

Circumstances form the character; but like petrifying matters, they harden while they form.

CORRESPONDENCE.

Correspondence of church news selected from all parts of the Brotherhood. Writer's name and address prepared on every communication as guarantee of good faith. Brief communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Reply to Brother John Hammer.

Dear Brother:—Your answer in No. 33 to my criticism in No. 24, is received in the same spirit in which it was written; and as we still differ in opinion, and as the closing remarks in your last are somewhat pressing, I feel like reasoning with you a little in the spirit of love.

First, we will notice Mark 9: 38. Here you say is one casting out devils in Christ's name that is not a follower of *his*. We will try again to establish our opinion on this passage. If we read the foregoing paragraph we find the disciples were disputing among themselves, evidently evincing a little envy. So was John in his remarks to our Saviour concerning this man casting out devils in his name. He had forbidden him, but our Saviour says, "Forbid him not." Why? "For he that is not against us is on our part." Does not our Master's language intimate very strongly that this man was a follower of his? See context, Matth. 12: 30. We think this man was on our Saviour's part, for so he says.

You can see no bearing on Mark 9: 38, or Num. 11: 26–30. We have intimated that John evinced a little envy in the matter. So did Joshua, the son of Nun, when he said, "My Lord, Moses, forbid them. And Moses said unto him enviest thou for my sake? Would to God that all the Lord's people were prophets." Can you now see the bearing? This is enough to establish my opinion on that passage. Refer to 1 Cor. 12: 3, as a context to Mark 9: 39.

Next in turn is Matt. 7: 21, 22. We cannot see that there was any prophesying or casting out devils done here. Our Saviour does not say so, but says, many will say so in that day. He does not even intimate that they did do so, nor that they will yet do so; that is, cast out devils. Men are not to be judged of by their words only, but by their principles and conduct. Our Saviour says he will not know this class of pretenders.

Our Savior also foretells the awful rebuke of those pretenders in that day, while he sanctions the works of the one spoken of in Mark 9: 38. You have intimated that others have cast out devils, in Christ's name, that were not followers of his. Not likely that Christ would lend his power to devils to work miracles in his name, in direct opposition to his designs, else how could we tell the good from the bad, or, if he (the Devil) could do it with his power, how could we make the distinction. The point in which we differ is: you say, others cast out devils that were not followers of Christ; I say, none can cast out devils but true followers of Christ. The apostle says, Paul's testimony did do some curious things; but they did not cast out devils, else their location would have been dutiful. And our Savior says, "A kingdom divided against itself must fall." Magicians may perform many tricks of enchantment on natural principles, but never cast out a devil.

You say I misunderstood you in reference to acts 17th. Here is what you say: "But it seems to me that the seven sons of Sceva, a Jew and chief of the priest, *did it more for sport* than anything else, yet they did it in the name of Christ. Does not this intimate that you think they did do it? We think it does. We read of sorcerers in Acts 8: 9, also in Acts 13: 6. But did they cast out devils and do wonderful works?

Brother John, in conclusion we will sum up our argument thus: The one spoken of in Mark 9: 38, was a follower of Christ, and did cast out a devil in his name. The others were not followers, consequently did not cast any out. I am not fond of differing with my brethren; but I thought I would submit these few thoughts to you in love, hoping that they will do no harm, if they even should not benefit you any. Had it not been for the Christian Family Companion we would never would have know each other by name, much less exchanged our opinions on this subject. My knowledge of you through the C. F. C. makes me love you as a brother; and be assured I love you still. Yours in the hope of meeting in heaven.

G. W. Burkhart.

Nolo, Pa.

John of Ænon.

Brother Holsinger.—While there is so much enquiry concerning "*The Watery War*," by John of Ænon, which was reprinted from the *Baptist* in Nos. 33 and 34 of the Companion, I would say, for the information of all, that the original of this very rare piece of poetry is a neat copy-righted pamphlet of thirty-six pages, "Printed and sold by Manning & Loring, No. 2, Cornhill, Boston, 1808." It was written under the fictitious name of John of Ænon, by David Benedict, the great Baptist historian, who is yet living at Pawtucket, Rhode Island. He was born October 10th, 1776, and will therefore be 96 years of age. He appears almost a miracle of intellect. For, old as he is, he still studies. Our mutual friend, H. G. Jones, saw him, not long ago, reading with much interest the works of Augustine in Latin, and is even now engaged in writing a history of the ancient *Donatists*, a sect which held many views similar to the Baptists of the present day.

Dear Brother:— In Companion No. 26, 570, I notice an article respecting the Sioux and Ponka Indians. Now I would like to know who this W. M. Welsh is, and what he is. And where is the Chief's, White Swan's, pretty chapel? Last week these very same Indians killed a whole train of emigrants, and they are tearing up the Northern Railroad as fast as they can. That does not look much like singing,

"Nearer my God to thee."

We have no objections to the Protestant Episcopal church christianizing the Indians; but we would like to have them do the work before they report them Christians.

Alx. Kintner.

Sargeant's Bluff, Iowa.

Dear Brother Henry:—When I contemplated taking the Companion, I understood it was cash in advance. I think it would be better to adopt the cash system again, as I am always willing to pay in advance. I am in favor of the folio form, if it contains more reading, as I never get too much reading. But we are to read in the spirit and with the understanding. I am also willing to pay one dollar into the Missionary fund, that is, if I can pay within this and next A. M. We all should be anxious to have the pure Gospel truth preached where it had never been preached before. But we, in our little church, have no minister to spare to send on a mission.

Your unworthy sister in Christ.

Sarah Stem.

Brother Holsinger:—I read in the C. F. C., a proposition by M. J. Thomas to raise a Missionary Fund. This is something I have long desired. You may put my name on the list for $5.00. I am willing to give one dollar to it every year, as long as I live.

Ephraim Gary.

Croton, New Jersey.

District of Northern Iowa and Minnesota.

The District Meeting of Northern Iowa and Minnisota will be held, the Lord willing, on the 8th of November, in the Grundy church, Grundy county, Iowa. We expect the Brethren of the districts to be fairly represented; and we have a desire that brethren from other districts be with us. Those coming by rail will stop off at Eldora, where there will be conveyances to place of meeting, if we are informed in time.

Address Melrose, Grundy Co., Iowa. By order of the church.

H. P. Strickler.

Announcements.

LOVE-FEASTS.

A communion meeting in the Wakendale congregation, Ray county, Mo., on the 19th and 20th of October, commencing at 1 o'clock. Those coming by railroad will stop off at Hardin, on the North Missouri railroad. Inquire for David B. Bowman, six miles north of Hardin. Usual invitation. DAVID B. RHODE.

A love-feast in the Dry Creek Meeting-house, Linn county, Iowa, Oct. 12th and 13th. Usual invitation extended.

THOMAS G. SNYDER.

Appanoose county, Iowa, 22 miles south of Unionville, October 19th and 20th; and the District Meeting of the Southern District of Iowa, at the same place on the 21st and 22nd A full representation desired.

Yellow Creek congregation, Bedford county, Pa., October 15th commencing at 4, o'clock.

Bush Creek church, Frederick county, Md., on the 9th of October.

Smith's Fork church, Clinton county, Mo., on the 19th and 20th of October.

Thornapple district, Iona Co., Mich., 13th of October.

Aughwick, Huntindgon county, Pa., Oct. 10, 11, 1 P. M.

Poplar Ridge, Defiance county, Ohio, Oct. 12 13.

Lick Creek, 2nd, Oct 17th.

Dry Valley, Pa., Oct. 15, 1 P. M.

South Keokuk, Iowa, Oct. 14 and 15.

Okaw, Piatt county, Ills., Oct. 9th.

Samotte Prairie church, Ills., Oct. 5th

Grasshopper Valley, church, Jefferson county, Kansas, Oct. 12th and 13th.

Salem branch, Marion county, Ills., Oct. 5.

English River church, Keokuk county, Iowa, Oct. 11th and 12th.

Howard congregation, Howard county, Ind., Oct 17th.

Spring Run, Mifflin county, Pa., Oct. 13 and 14.

Sugar Creek church Auburn, Ills., on the 9 and 10 of October.

Stony Creek congregation, Ind., Oct. 18th. commencing at 10 o'clock.

The Yellow Creek congregation, Marshall county, Ind., October 18th at 10 o'clock

Cowanshannock district, Armstrong county, Pa., on the evening of October. 12th.

Wadam's Grove branch, Stephenson county Ills., on the 12th and 13th of October.

At the house of George Nice Leon, Decatur county, Iowa, October 5th and 6th.

Sugar Creek church, Auburn Co., Ill., on the 9th and 10th of October.

Black River branch, Medina Co., Ohio, on the 9th of Oct.

Raccoon church, Ind., October 10th.

Waterloo church, Black Hawk Co., Iowa, 19th and 20th of Oct.

Elklick branch, Somerset county, Pa., October 23rd, commencing at 4 o'clock.

Warriors Mark Huntington county, Pa., October 8th in the evening.

Lost Creek church, Juniata county, Pa., on the 16th and 17th of October.

Dunnings Creek congregation, Bedford county, Pa., on the 19th of October, commencing at 4 o'clock.

Palistine congregation, west end of white county, Ind., at the house of J. Dobbins, on the 9th of October.

In the Mohigan meeting-house 12 miles north-west of Wooster, Ohio, on the 11th of October.

Buffalo Valley branch, Union county, Pa., Oct. 18th and 19th.

Plattsburg, Mo., Oct. 19th and 20th.

German Valley, Pa., Oct. 10th and 11th.

Antietam church, Washington county, Md. October 10th

Bachelor Run church, Carroll county, Ind. October 15th.

Log Creek congregation Caldwell county, Missouri, October 19th and 20th.

Seneca church, Seneca county, Ohio, October 15th,

Shiloh, Barbour county, W. Virginia, October 12th and 13th.

Bush Creek, Maryland, October 9th and 10th.

Meadow branch, Maryland, October 12th and 13th.

Sams Creek, Maryland, October 15th.

Monocacy church, Maryland, October 17th to 20th.

MARRIED.

By the undersigned, on the 8th of September, Mr JOHN HENRY ADAMS and Miss MARY CATHARINE STINEMAN, both of Indiana county, Pa.

Stephen Hildebrand.

By the undersigned at his residence, September 15th, brother JACOB L. VOUGHT and Miss MARY RINGER of Adison township, Somerset county, Pa.

Joel Gnagy.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Pipe Creek congregation, Carroll county, Md., August 15th, our beloved brother and elder PHILIP BOYLE aged 65 years 6 months and 4 days. On the 17th his remains were consigned to their resting place in the Pipe Creek burying-ground in the presence of a very large congregation of brethren and friends. Brother Boyle had the oversight of the church for about thirty years; and, although he was not classed with the able in the ministry, yet his ability, as a housekeeper, in preserving love and union in the church, was unsurpassed. In his death the church has sustained an irreparable loss; but our prayer is, that his mantle and spirit may fall in a good measure on our dear brother who will now have to take his place in the church. The funeral occasion was improved by the brethren present from adjoining congregations, by reading 1 Cor. 15: 35—58, and 1 Peter 1: 13.

In the same congregation, July 4th, brother JOSEPH ENGLER, in the 72nd year of his age. Disease, apoplexy. He died sitting in his chair on the porch, while his daughter-in-law was preparing supper for him. Funeral preached by the brethren present.

Also in the same congregation, in Baltimore, August 28th, brother L. J. GROVE, in the 55th year of his age. On the 30th his remains were interred in the cemetery at Westminster. Funeral services by the brethren. Text, Matth. 24: 44. Brother Grove died of heart disease, to which he had been predisposed. On the day of his death he was covering his tinning establishment with gas tar, the fumes of which, together with the heated tar and broiling sun, overcame him. He was taken with a pain in his left side; and he said to a boy that was with him, "Call." Then he lay down upon the roof and died there in a few minutes. So suddenly death may come, and, if our work is not done, it will then be too late. Brethren and sisters, let us try to be ready always, lest he come suddenly and find us sleeping. And to those who are not ready, young or old, we say, acquaint now thyself with God and be at peace.

EPHRIAM W. STONER.

PETER HOLLOWBUSH, was born June 2nd 1805, and died at Lawrenceville, Chester county, Pa., March the 13th, 1872, in the 68th year of his age. He was almost miraculously converted at Coventry in the winter of 1840, and was baptized March 28th, same year. He was elected to the ministry November 5th, 1842, and forwarded to the second degree soon after. He was a devout Christian, well versed in the Scriptures, and a faithful minister, taking delight in attending to his Master's business. His voice was known in the churches far and near. He spoke to us the last time on Sunday, the 3rd of March on the last chapter of Revelation. He took sick in the afternoon of the same day. Disease, pneumonia. His sufferings were severe, but he bore them with Christian fortitude, and realizing that the departure was at hand, he encouraged his beloved companion to remain steadfast, and his children to know their Lord and Savior.

Jacob Conner.

In the Grundy county, branch of the church, Grundy county, Mo., September 7th brother WILLIAM H. HILLERY aged 31 years 9 months and seven days. Our beloved brother was a faithful and zealous minister of the Gospel; ever ready to go and sow the good seed of the "kingdom." Some of which we are rejoiced to say, as we believe, fell into good ground and is now yielding fruit, to the glory and honor of God, and to the advancement of the cause of Christ. The circumstances attending his death are about as follows, some two weeks before he died he was taken with a disease known as the grey flux, but was not considered to be in a very dangerous condition; being up

and going about the house a good part of the time. On the day before he died I was to see him, he appeared to be getting along well, said he felt better, and conversed freely. Next day, in the morning, he was up walking about the house and out doors, appearing lively enough; but toward sundown he laid down on the bed to rest. After some minutes repose, he got up, walked across the floor to the window, attempted to raise the curtain, when he sank down and died instantly without speaking a word, or uttering one single groan, sweetly fell asleep in Jesus. He left a companion, a sister in the church, and two small children, with a large circle of friends to mourn his loss which is no doubt gain to him. Brother William was poor in this worlds goods, but rich in faith of the Gospel. Brethren, his bereaved family needs substantial sympathy, as well as our fervent prayers in their behalf. Funeral discourse by brother George Witmer and others, from Rev. 14: 13, to a large and attentive congregation.

J. H. Roberts.

In the Coventry congregation, Chester county, Pa., Sunday, September 8th, died suddenly of apoplexy, brother DAVID B. KLINE, of Stonersville, Berks county, Pa., in his seventy-second year. He was buried on Thursday the 12th in the family burying-ground on his place, by a large attendance of relatives and friends, to pay their last respects to his remains. Funeral occasion improved by brother John Price and—Hoffman. We mourn his loss, yet not without hope.

Jacob M. Cassel.

(*Visitor please copy.*)

In the Conemaugh church, Cambria county, Pa., September the 8th brother ABRAHAM GOCHNOUR, aged 63 years 10 months and 8 days. Funeral services by the brethern.

Stephen Hildebrand.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

John Everett	1 20	Henry Kline	1 25
Andrew Hetrick	1 00	D. Heckman	80
J. B. Wampler	1 50	—Knepper	2 25
Joseph Weaver	3 00	J. H. Roberts	3 25
Meyers and Cober	3 45	Crisman John	1 00
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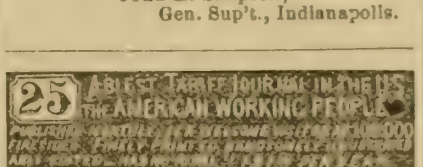

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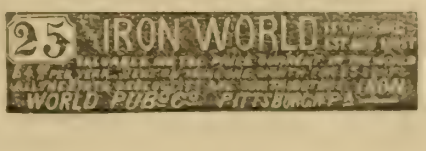

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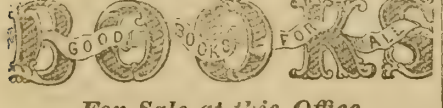
This Line has published a pamphlet called "How to go West," which contains much valuable information; a large correct map of the Great West, which can be obtained free of charge by addressing the General Passenger Agent B. & M. R. R. Burlington, Iowa.



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It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*, that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Nonconformity to the world, and a full resignation to the whole will of God, as he has revealed it through his Son Jesus Christ.

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VOLUME VIII. DALE CITY, PA., TUESDAY, OCT. 8, 1872. NUMBER 40.

For the *Companion*.

"Shall We Know Our Friends in Heaven?"

This question was asked some time ago by one whose name we have forgotten. Several answers have appeared, and these writers, also, we do not know, save what we know of them through your printing press.

The question is one we feel quite an interest in, but as our views differ much from others, we have been slow to give them in public. We now give them only as *our* views:

We do not believe that we will know our friends in Heaven, if so be that we ever reach that happy place.

If the reader does not turn away from us in disgust at our want of proper feeling, we will give the reasons for thinking as we do.

1st. The love and respect we have for our relatives and others, is one that is imparted to us by training, or by association; and one that is greatly influenced by where and how we are placed. We love our mother, because we believe she *is* our mother, but we had no means of knowing it until we were told it; and we could as easily have been trained to love another woman, and to call *her* "*Mother*," as to love the one that gave us our body. I heard a man say, as he looked into the grave of his grandmother, "She was all the 'MOTHER' I ever knew." It is said that all mothers love their children, and we know that a great many do, but some do not. Well, even those who love their children most, might be deceived; should their offspring be taken away from them, when young, and brought back when grown up, what love could they have for it more than any other stranger, till told that "This is thy son," or, "This is thy daughter?" Experience has proven this.

2nd. It is a fact, we all know, that parents and children as well as many others, often lose their love for one another and become most bitter enemies. If it then begins in this life, and is subject to so many changes, and in some cases altogether to exist, may we not think well, that it is only a creature of time, and is confined in the limits of this life?

3rd. We do not love those most who are nearest by blood. Human life is so changeable and our affections so varied that we love almost anything, and some things that are very unlovely,—whiskey, tobacco, and many other evil things that fasten themselves on us, are samples of what we may indulge in, and say we love them. We leave every reader to ask himself whether there are not some who are made near to us by the blood of Christ, and by the religion He taught, who hold a place in our affections occupied by few others, even those who may be near by kin. If we then love those most whom we hold as pure, good and holy, and desire more than all else, to be in their company, even at the sacrifice of houses, lands, relatives and life itself, how shall we love relatives and friends, whom we may find in heaven, any more than some poor Lazarus or slave, who may also obtain admittance there, through faith in the Savior's blood.

4th. The gospel is *the plan* by which all may enter heaven. Its Author loves our children and friends no more than He loves other's children and friends. If they all do that which is right they all stand equal before Him; and the land of eternal rest is not promised as a place for the reunion of a few relatives and kin people, but for the assembling of all the redeemed, out of every nation and kindred and people and tongue. Who of that blessed, happy number, could ask to love one any more than another? Or, who would desire to know any relative or friend, when they were all relatives, all friends, all brethren, all saved to sin no more?

5th. If we, in Heaven, shall know relatives and friends, and rejoice to meet them there, we shall also remember some who will never get there, and then we shall be sad. There is no sadness or sorrow in Heaven. We cannot see how we shall know any friend or relative in Heaven, and not at the same time think of others whose situation is so different.

6th. We are told that when the judgment is past, that all will offer to our Heavenly Father, songs of praise for His justice and mercy, and will ascribe glory and honor to His good name. We believe that then the righteous will sanction the judgment and punishment of the wicked. There will be a great change in our affections before we can do that, and we shall lose every attachment to this world and to those who have disobeyed His Divine will.

7th. We, in this world, have means by which to know one another. We know first, by sight or appearance, and second, by name. In Heaven we cannot remember our friends, neither by appearance nor by name. For one says: "It doth not appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see him as he is." 1 John, 3:2. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a *new name* written which *no man* knoweth, saving he that receiveth it." Rev. 2:17.

8th. If friends will know each other there they will greatly desire to meet all their friends and relatives and associates, so as to share with each other the raptures and grandeur, and withal the matchless beauty of those upper regions. Should they fail to meet all they look for, and expect to find, they will be *anxious*. There can be no anxiety in Heaven.

9th. In conclusion we will review the reasons for thinking that we shall not know our friends in Heaven and submit it to your readers for criticism as they may see proper. We cannot know them by appearance, for none will there appear like we last saw them. "For we shall be changed while the dead are raised incorruptible, for this corruptible must put on incorruption, and this mortal must put on immortality." 'Tis then that we shall have gained the victory. We

cannot know them by name, for not one of those many names of ours will be heard in Heaven. We shall not search for friends there, for we cannot search without anxiety. There will be no anxious, waiting hearts in Heaven. We cannot feel then as we do now, for the righteous cannot sanction God's judgment of the wicked; with such feelings, and knowing at the time that many friends, relatives and associates will be in the number that go into outer darkness. Our enjoyment cannot depend upon the number of friends there, for in this life many have lived and died without friends, and their happiness would be greatly limited, when there, were there no friends for them to meet in that better Land.

Much more might be said, but we in conclusion, will say, that if we love our friends truly and desire a heaven for them let us beseech them by the mercies of God, pray them in Christ's stead to be reconciled to God, and knowing the terror of the Lord let us persuade them to come and obtain this abundant life, and gain a wide, glorious entry into that heavenly land, is my prayer.

LANDON WEST.

From the A. C. *Reviw.*

God's Finished Work.

Who shall ever be able to fathom the depths of that which was accomplished when Jesus said upon the cross, "It is finished?" No man, in our present state of existence, we may rest assured, and whether the most exalted saint, who shall shine as the stars forever and ever, shall be able, even then, to comprehend the depths of the wisdom and knowledge of God, is a question.

But one of the chief beauties of the revelation which God made, when he spoke to us by his Son, is that gave us what the most humble, simple mind may study with endless delight, while he unraveled, at the same time, the questions which the learned and great could no more solve than they could hold the ocean in the hollow of their hands.

It is always hard for the human mind to grasp and comprehend mere theories, however truthful they may be, but it is easy for any one to apprehend great facts which are transacted before him. Thus is the wisdom of God and the power of God seen to be in the gospel of his Son, and the foolishness of preaching becomes a power for the salvation of men, when the most learned philosophical investigation had failed; because in preaching "Christ and him crucified," all speculative theories are discarded, and in place of them are presented stupendous, but plain facts. Any rational mind may lay hold on these facts, and when they are fully believed the motive power is in the heart which will make the children of Adam sons of God, and give them a joint title with Jesus Christ to all the wealth of the universe. And when this faith has led us to take the first steps in obedience, instead of requiring us to see all things, and learn their relations to each other, and to the great end to be attained, as He sees them and knows them now, God lifts us high above all complications, and shows us a specimen of the finished work. Instead of conducting us through the boundless realms of nature, and showing us *how* every blade of grass, every fish, every beast, every vegetable, animal and mineral, is working onward to an end worthy of Him who saw it from the beginning, he gives us a sample of what the perfected work is to be, when all is completed. "Beloved, now are we the SONS OF GOD, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." 1 John iii. 2.

Though the great groaning universe may challenge us to an investigation, and puzzle us for a solution of its mysteries, and though we might plunge into any department of natural science, and fail entirely to answer our own inquiries, we have a satisfactory answer to them all, when we look unto Jesus, and know that "all things were created by him and for him," and that "in him all things subsist." Though the fall of man, and the introduction of sin and death into the world, and the present existence of evil, may raise many questions to puzzle us from a philosophical or scientific standpoint, we are lifted far above all such questions, and such means of answering them, when we know that God's Son has come in the flesh, to take away sin by the sacrifice of himself, and to destroy death and him that has the power of death, by achieving victory over them on their own chosen battle-field.

But oh, how sadly men fail to avail themselves of the opportunities which God offers, when he points them to his Son, saying, "In him all fullness dwells." How little do the best men appreciate the blessed fact, that in Jesus Christ we perceive the end of all things to be that God should be in man, that man's life may be "hid *with* Christ IN *God*." That God built up the whole creation, and has guided its complicated machinery for ages on ages, in order that he might *create*, out of *nothing*, beings who should be like Him, who never was created, in their endless life and perfect happiness. In Christ the Creator is united with the creature may be made one with the Creator forevermore.

Suppose that I should go into one of the immense watch manufacturing establishments, which have been built up at several points in this country, and ask for the evidence that all the machinery is what it ought to be. I am handed over to the men who have labored a lifetime to bring to perfec the pieces of machinery which cut and finish the various parts of a first class watch, and they undertake to minutely describe to me all the parts of the different machines, and to tell me just how they progressed from one improvement to another, through years and years of labor and thought; and so, from one department of the great establishment to another, I am led, until all has been described to me, and I thoroughly understand all so that I shall be able to say "all these things are so perfect that they cannot fail to produce a perfect watch," it would take me a lifetime, and I would have to know as much as all the men in the establishment put together, before I could reach with certainty this conclusion. But if I would know the perfection to which the machinery for making watches has been brought, let me have one of the best watches they can produce, let me examine its movement, let me carry it six months in my pocket, and if they have produced a perfect watch, I shall know it, and I shall be able to testify that the machinery is all right by an examination of the work it has produced.

No botanist ever lived who would presume to say that he had fathomed all the mysteries of the vegetable kingdom; no zoologist who could tell all about the animal kingdom, no mineralogist who had no more to learn in his department. All those most deeply versed in any branch of natu-

ral science will unite in the testimony that they are mere children in their several departments; that when they have toiled a lifetime they have only made a beginning, and yet they are men in every community who are not deeply versed in any science, who claim sufficient knowledge, from their superficial observation, to be able to say, that in the eternity of God things *must* be so and so. If I am not fit to judge of the perfection or imperfection of machinery for making watches, how shall I judge of the great instrumentalities which God has made, and which he controls, that he may fill all heaven with redeemed, glorified and beautified beings, who shall live and reign and love throughout all eternity?

But oh, when God shows us his finished work, in the person of his glorified and all powerful Son, and tells us that we may be like him, is it not enough? Do we not know that *all* the parts of a system which produces such work as this *must* be perfect?

JOHN P. MITCHELL.

For the *Companion*.

Crucify, Crucify!

A frightful and unbroken cry of "Crucify, crucify!" sounds through the world against Jesus and his people. Crucify! cries fashion, which is already almost ashamed of the Christian name, and has raised anti-christianity to the rank of the religion of the polite world. Crucify! cries polite etiquette, in the assemblies and circles of the great, from which Christ has long since been banished, and where no Christian can enter, toll free. Crucify! cry a thousand priests of Baal, who will have nothing but morality: No Christ, no cross, no blood, and no grace. Crucify! cry almost all the Journals. While they, without ceasing, open their batteries against true Christianity. To whatever side we turn, to books and writings, to companies and societies, to assemblies of the great, and the polished; or the drinking rooms of the vulgar and the low; to the work-shops of the mechanics, counting-houses of the merchants, and even to lectures of professors, and the sermons of preachers, wherever we turn, ere we hear one "Hosannah to the Son of David;" the fatal word, crucify, crucify! rudely or politely, covertly or openly, a hundred or a thousand times assaults your ears. Thus do matters stand. So rage the waves of the sea, whose breakers around the city of our God. But my brethren it will yet be worse. God's watchmen proclaim it from the battlements, and more than one sign of these times, indicate that the prophecy is hastening to its accomplishments. The waves will one day become billows of fire, and the hissing of the sea, roaring and howling. A fearful mass of rage and rancor has gradually collected against the cross and its followers. And this powder magazine waits but for the match, to blow up with a fearful explosion. The thousand that have become anti-Christians, must still devour their gall and bitterness. The waves of Bable, which lie round Jerusalem like a calm, deep, treacherous sea, still lurk behind the dams; their fury is yet stayed, but who can tell how much longer. Everything indicates that the time of a universal breaking of the bars and dams is at hand, and the great hour of temptation is no longer distant; the sea is already prepared for a dreadful commotion. I hesitate to name those missionaries, who with mad fanaticism, rage through the neighboring kingdoms, teaching for hire and divining for money, so that the humble Christian cannot enter toll free. Brethren, may the Lord strengthen us in the faith, that we may walk cheerfully under the dark sky of this world, looking up to the glorious stars of promise that he has placed amid the clouds. In this faith, may he inclose us as in a fortress, so long as we weep in this vale of fogs and storms; in this faith we repose amid the hour of temptation, like Noah in his ark. The voice of crucify, is heard everywhere. The name of Christian is worn by almost all classes, ranks and grades. Yet it is a fulfillment of that Scripture that informs us that Babylon has become a cage for every vain and fruitful bird. The name has become a fashionable garb for all; it is worn summer and winter, as a protection from suspetion; yet the wearer by his actions cries, crucify, crucify him. Such humility is not fit to be on earth. Let us have popularity, and it cries, crucify! Let us have the great, and the learned, and they cry crucify! for of the religion of Jesus they say they are ashamed, by their haughty looks and ways. We want the name as a cloak but we don't its ways. Satan is in their hearts waging war against the cross; teaching them to sin as he did, err in the beginning, using the same word that he used then. In this way his ministers cry, crucify! the doctrine of feet-washing. To crucify the doctrine, is crucifying Christ; and in this way they have persecuted Christ and the apostles, until they have fled to another city, and Bable is become a cage for every vain and fruitful bird. Brethren keep out of it is my prayer.

W. H. BAILEY.

Raleigh C. H., W. Va.

Speak Kindly.

Kind words exert a great influence over us. Who has not felt the effect of them? When our hearts were full of sadness, and disappointment, how one kind word spoken to us by some one, lightened our hearts, and cleared away the dark clouds of disappointment. It is but a simple thing to speak kindly; but, if we form a habit of speaking kindly, it makes all we meet happy, and it makes *us* happy as well.

We who have been fortunate enough to have good homes, and loving friends, who were ever ready to speak kindly to us and encourage us, do not give kind words their full value. But it is the one who is poor, and has always been used to being slighted by those who considered themselves above him, that appreciates these light-winged messengers of love. Then let us, one and all, remember when we meet a poor child on the street, to speak kindly to it, and though it may be poorly clad, still it will feel happier to think some one has stopped to speak kindly to it. And the poor laboring man, when you pass *him* on the street, turn not to one side, but speak pleasantly and kindly to him; for true, noble hearts often beat beneath ragged coats. So do not think kind words lost. Perhaps they will be cherished in some poor hearts long after you have forgotten you ever uttered them.

Every one in this world has enough of care—each heart enough of trouble; so if we can be the means of lightning the burdens of any one by speaking kindly, let us do so; for kind words cost nothing.

LOTTIE E. TURNER

Freeport, Pa.

For the COMPANION.

Voting—Subject to the Higher Powers, &c.

Since there are so many well-meaning people among us, who think it no wrong to go with their neighbors to the polls, to cast a vote for some one or other officer, and even some who think it a very binding duty upon the followers of Christ, and tell us we shall be subject to the "higher powers," and if we do not go to the election we are disobedient to the word of God, we have been thinking to offer a few of our thoughts upon the subject: and if others cannot see as we see, they will try to bear with us.

We will first say, there are "two kingdoms," the "kingdom of this world" and the "kingdom of heaven," and it appears that where there is a kingdom there must also be citizens, or subjects, who are obedient to that power or kingdom. If they be good citizens, then they will try to live up and be subject to the laws of the kingdom of which they are citizens, and will not yield to two adverse kingdoms at once. It cannot be, "ye cannot serve two Masters" And if a citizen leaves one kingdom, and goes to another he cannot be owned as a full citizen until he becomes naturalized—he must denounce the kingdom from whence he came, and avow obedience to the one he wishes to become a citizen of. Now the Savior says, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered (into the hands) to the Jews; but now is my kingdom not from hence." John 18: 36. Now if the Savior's kingdom was not of this world, no doubt it was just as little so of his followers. Now let us see how this garment will fit a Christian, to go and to take part in such an affair, where there is shouting and yelling, cursing, swearing, fighting, bighting, electioneering, blackguarding each other with the most vulgar and pinching language they can find; will such a garment as the above become a Christian? It seems to me I hear some one say it fits him as well as the peacock's plumage would fit the crow. We think it will look as odd for the follower of the meek and lowly Jesus, to participate in such affairs, as did the "five year old boy" with his grandpaps suit on. You will bear with my language, I do not mean to abuse any one; but simply to make things as clear as I can to all. Some one will say, I do not participate in such folly as the foregoing, I simply go to the polls, cast my vote and go home again; and deem it a duty I owe to my country. To such we will say can you take a coal of fire into your hands without being burned? You can take a char into your hand and press it hard, and it will not burn you, but it will blacken you. A stream of clear water and one of muddy may flow together side by side for a short distance without mingling together; but on a little farther they become more and more united until all is involved into one muddy mass. We will ask how can a man go and help a man into an office and then when the hour of peril comes, when that man whom you have helped to put the sword in hand, calls on you to help defend the land; we say, how can you then prove concientiousness, by helping to set that man into such a situation and when help is needed, turn a deaf ear to his cry? We say it is nothing short of traitorousness; you put him to an open shame. Some one will say, I will help him to fight it through. But friend, you forget that then you are no follower of Christ, for his disciples did not fight, and if Christ is a "Prince of Peace," he will not allow his followers to engage in anything that will gender strife, quarreling and fighting. Therefore we would say "Touch not, taste not, handle not. Abstain from all appearance of evil." And as to being "Subject to the higher powers," a vast number do not know what the higher powers are. They will tell you a Christian ought to be patriotic—he ought to go to the polls and help to get good officers—fight and lay down his life for his country and be subject to the higher powers. If asked what the higher powers are, they cannot tell. We will try to explain: First we say each township or district in our land can form its own laws in regard to the district independent to the other; but when a law is made by the county, in regard to certain things, then all the districts of said county must be subject to that law; because it is of a "Higher Power." And the same with counties; each county can have its own relative laws independent of the other, but when the state composing the several counties makes a law, then all said counties composing that state must adhere to the law of the state, for the state is a higher power than the county. In like manner must all the states be in subjection to the laws of the United States. And if the United States would bind a law upon man, contrary to the doctrine of Christ, or of God, then we must hearken to God, rather than to man, for he is the "Supreme Power," over all others. By him "the heavens and the earth were made; and without him there is nothing made." Therefore the follower of Christ cannot engage in political affairs, if we understand the Scriptures aright. He cannot serve "God and Mammon." He can, and shall pray for rulers and magistrates, that they may lead and guide things, so that we may lead a quiet and peaceable life.

In Revelations 12: 1, we have the true allegory or symbol of a Christian, which reads, "and there appeared a great wonder in heaven; a woman clothed with the sun, (the gospel light) and the moon under her feet, (the world) and upon her head a crown of twelve stars (adorned with the doctrine of the twelve apostles,) and she being with child, cried travailing in birth, and pained to be delivered. She could not get her mind fixed upon other things, because she was in travail, neither can a Christian have his mind fixed upon things that partain to another kingdom. It is all lost time to him. We must cut our discourse short, else we become wearysome. In conclusion would say, "Search the scripture, for in them ye think ye have enternal life," &c.

LEVI ANDES.

Lincoln, Lanc. Co. Pa.

For the COMPANION.

Is Feet-Washing a Christian Ordinance?

There has been considerable written on the above subject, but as the subject is one of importance I feel like giving a few ideas to the readers of the COMPANION.

The Reader, as I shall call him who first wrote upon the subject, thinks the bretbren condemn others who do not see in this particular as we do. When the brethren preach the plain word they are sometimes censured for judging. The Saviour says, "He that rejecteth me, and receiveth

not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." James says, "He that speaketh evil of his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. There is one Law-giver who is able to save and to destroy. Who art thou that judgest another?" And the angel said to John, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Then we see there is great danger in judging our brother; and in judging and scrapping the word of truth, that *this* or *that* is not essential," &c.; but the doers of the word are justified.

The Reader says, we fail to give the origin of the rite. We are not very particular as to the rite in the Old Testament, as that dispensation is not unto our salvation; but no humble Christian need be in the dark in regard to the rite as an ordinance in the gospel of Jesus Christ, which is the power of God unto salvation, to every one that believeth. The Savior makes it very plain when feet-washing should be observed as a Christian ordinance, and for what purpose. His teaching proves to every humble mind the necessity and importance of the observance of this sacred rite. Had the Savior washed the disciple's feet as an act of hospitality, he would no doubt have had his own feet washed also, as a natural cleansing; but as he did not we must conclude it was of spiritual import, therefore he had no need, "for he did no sin, neither was guile found in his mouth. Jesus says, "He that is washed needeth not, save to wash his feet, but is clean every whit: and ye are clean, but not all," &c. Acts 22: 16; 1 Cor. 6: 11; Eph. 5: 26; Ti. 3: 5; Heb. 10: 22, and 1 Pet. 3; 21. These scriptures prove to my mind that baptism is the washing Jesus alludes to: "He that is washed, regenerated, born of God, born of water, and of the Spirit." But if we have no faith in baptism, as many have not, then it is of no benefit to us, and our sins are not washed away. Just so with feet washing, if we will not believe and obey from the heart, believing in his promises, we cannot expect to receive his blessing. Jesus says, "It is the spirit that quickeneth the flesh, profileth nothing; the words that I speak unto you, they are spirit, and they are life." Paul says, "Examine yourselves whether ye be in the faith. Prove your own selves." By what? By our own hearts or feelings? Nay, but by the word of God, and then we will find ourselves sinners before God, and unworthy of the least of his blessings. Frail creatures, liable to err, one against another, and come short of many duties. Solomon says, "There is no man that sinneth not." And James says, "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able, also, to bridle the whole body." It is indispensably necessary that we should have faith in, and make use of every means of grace to make us fit subjects for his table, that we may eat and drink worthily, and not unto condemnation.

Feet-washing is the rite exemplified by the Savior to make clean and purify those that are washed, to make us every whit clean; that we may acceptably commemorate the Lord's death, in humility, serving one another. Not only the clergy, but every follower of Jesus Christ needs this cleansing preparatory to the supper and communion. Paul says, "There is neither male nor female, for ye are all one in Christ Jesus." Then the sisters as well as the brethren should take part, and share in the rite, and through faith enjoy the promised happiness.

The Reader asks whether feet washing is a command, and whether we, according to the scripture, are bound to observe it, and where he shall get his information from? Paul says, "faith cometh by hearing, and hearing by the word of God." Now, Reader, believe the word of God and obey it; for the command is, "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one anothers feet. For I have given you an example, that ye should do as I have done to you." Ye also ought, ye also, ye likewise, too, ought; and ought, signifies fit, necessary. Should, implies duty. Then it is every Christian's duty to wash brothers feet, for it is necessary for our cleansing. Our Lord and Master has given the example that we should do as he had done unto them. "For the servant is not greater than his lord; neither he that is sent, greater than he that sent him.

The Reader concludes, the disciples did not observe feet washing in the churches, as they did not write about it in their epistles; but we conclude, the disciples were obedient in all things commanded them by the Savior. For Jesus says, in his prayer to his Father for his disciples, and also for them which should believe on him, through them, &c., "For I have given unto them the words which thou gavest me; and they have received them," &c; and says, "As thou hast sent me into the world, even so have I also sent them into the world, and for their sakes I sanctify myself, that they also, might be sanctified through the truth." Now, we must conclude, the disciples carried out the injunction of the Savior, "Teaching them to observe all things, &c., to the letter.

Neither the disciples nor Paul have written what they preached or practiced in the churches, but in their epistles exhort them to steadfastness in what they have seen and heard of them, and not only in part, but all things.

The Reader says, Paul did not observe feet washing at Ephesus. Let us hear Paul: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, &c., and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house. For I have not shunned to declare unto you all the counsel of God." Now, Reader, be honest with Paul and yourself. How did Paul serve the Lord with all humility, &c.? To serve, is to obey, to perform duty; "with all humility," not desiring to be the greatest among them, but their servant. "And kept back nothing that was profitable," but shewed and taught them. Now, Reader, can you assert that Paul did not teach feet-washing, and practice it too, at Ephesus, when he shewed and taught all the counsel of God?

SARAH RUPEL.

Thoughts for Those who Love the Progress of the Truth.

The following is taken from a book entitled "God in History," by Hollis Read. The author, after calling attention to the advantages possessed by England and the United States, in language, power, wealth, commerce, and in many other respects, closes the chapter in the following words:

"But I will pursue the subject no further at present. A few brief reflections urge themselves upon us.

1. The tremendous responsibility of England and America. The destiny of the world is, under God, suspended on the course of conduct which they pursue. If they act decidedly in favor of a sound morality and pure religion; if they hesitate not to use, in all proper ways, their immense advantages to fill the world with blessings, they may wield a moral power for its renovation such as no nation could at any former period. The resources of these two nations in wealth and territory, in power, in learning and truth, in useful arts and inventions, in industry and enterprise, in almost everything needed to secure influence abroad, are enormous. But why has God committed to their hands such prodigious resources? Doubtless that they may fulfill His designs in the renovation of the world. If they are faithless here, God will not hold them guiltless. The nation or kingdom that will not serve Him *shall perish*.

2. The responsibility of travelers, visitors and sojourners in foreign lands. They appear abroad as the representatives of Christianity. Nations less civilized, and debased by a false religion, estimate the value of Christianity very much as they see it exemplified in the every day life of those calling themselves Christians. How important, then, that Christian travelers and sojourners among such nations should not *mis*-represent our religion and its thousand attendant blessings. And on the other hand, no class of persons may be so extensively and permanently useful as they who have it in their power to be examples of Christian faith and practice among heathen nations, and who may introduce among them the better manners and customs, and the comforts and improvements in common life which attains among Christian nations.

3. We have here forcibly urged upon us the duty we owe to SAILORS. No class of man may on the one hand do more mischief abroad, or, on the other, more effectually carry out the purposes of Divine mercy towards our world, than they "who go down to the sea in ships; who do business in great waters." Their field is peculiarly the world. Let them go forth sanctified men, everywhere zealous for the honor of their GOD, and their influence will be immense beyond calculation.

4. With what pleasing interest and profound solemnity ought we to regard the present condition of the world! Never before has God provided such resources for its recovery. Never before has He brought it into a position *so favorable to receive the Truth, and never imposed on His people so solemn obligations. What thrilling motives have we here for action! Are we the servants of Christ?* Never were we more encouraged, or so loudly called on to live for our Divine Master. Are we permitted to co-operate with God? Never before were we urged on by such irresistible arguments. If God is making a short work on the earth—if He is consummating His plans with unprecedented and glorious rapidity—how ought we to double *our* diligence, that we may keep pace with His stately steppings."

Let the reader reflect on that searching question, "Are we the servants of Christ?" and remember that one of the most important duties enjoined by our Master was that of preaching the Gospel to the world. We find fault with others for a non-observance of His commands, but, brethren, we are much behind in this one. Let us redeem the time we have lost, and when like Paul, we have no more place where the Gospel has not been preached, let us go to another, so that that living stone may roll on.

LANDON WEST.

From the REL. TELESCOPE.

Masonic Worship—Its Hymns.

BY JOHN TOMLINE WALSH.

If you wish to learn the heart-faith of any sect or party, study their prayers and hymns, and you will find those tenets which are "most surely believed" by them. Acting upon this truth, let us look into Masonic hynology, and see what they sing at funerals, and in their lodges, halls, and temples. I quote from CROSS' MASONIC TEXT BOOK, revised by Will. M. Cunningham, M. A., K. T., Sov. Gr. Ins. Gen. 33rd, which means, *Master of Arts, Knight Templar, Sovereign Grand Inspector General, 33rd degree.*

Now such a great and learned man as Mr. Cunningham must know what he writes and whereof he affirms, even in poetry.

The following is the "Most Excellent Master's Song,"—"sung with solemn ceremonies"—of human invention, of course:

"All hail to the morning,
That bids us rejoice;
The temple's completed,
Exalt high each voice.
The capstone is finished,
Our labor is o'er;
The sound of the gavel
Shall hail us no more.
"To the Power Almighty who ever has guided
The tribes of old Israel, exalting their fame;
To Him, who hath governed our hearts undivided,
Let's send forth our voices to praise his great name."

May we not pause to ask, What temple is this of which they sing as *completed?* It cannot be Solomon's, for that has long since been numbered among the things of the past. No, it must be what Masons regard as the antitype of Solomon's temple, which is the mystic temple of Masonary. They sing this as "completed." "The capstone is finished." Their "labor is over." They praise the "Power Almighty which guided the tribes of old Israel," and claim that the same Power has "governed" *their* "hearts undivided." And yet many among the mass of Freemasons, and a number of the uninitiated, say it is not a religious system! They are either hoodwinked or need more light.

Passing over several stanzas, we have the following:

"ALMIGHTY JEHOVAH!
Descend now and fill
This lodge with thy glory,
Our hearts with good will!
Preside at our meetings,
Assist us to find
True pleasure in teaching
Good-will to mankind."

In the above stanza they invoke Jehovah to descend and fill the lodge with his glory, and their hearts with good-will. Do they really believe—does any Christian who is a member of the lodge believe that it is filled with God's glory? Has he ever promised to fill a Masonic lodge with his glory?

They ask God to "*preside* at" their meeting. Does God in truth preside at *Masonic meetings?*

But let us hear them sing another stanza:

"Thy *wisdom* inspired the great institution,
Thy *strength* shall support it till nature expire:
And when the creation shall fall into ruin,
Its *beauty* shall rise through the midst of the fire."

Here it is claimed that the Masonic institution is "inspired" by the "wisdom" of God, and that his "strength" shall support it till nature expire; and

when this vast creation shall fall into ruin, the "beauty" of this "great institution" shall rise to heaven through the midst of the fires of the last day!

If all this be true, what more does any Mason desire in the way of religion? If it is inspired by the wisdom of God; if his strength supports it; and if it survives the "wreck of matter, and the crush of worlds," and takes them all to heaven, they need nothing more. (See pp. 119–124.

Sing of the "glorious fabric" of Freemasonry, they chant:

"The steps within its ladder,
By which aloft we climb,
Are *Hope* and kindly *Charity*,
And Spirit *Faith* sublime.

Let not the reader be mistaken by these finely-sounding words, for they sing of *Masonic* faith, hope, and charity, which is a very different thing from that of which Paul writes. But, still, by this Masonic faith, hope, and charity are the three steps "by which *aloft*" they "*climb*."

Again; they sing:

"The starry heaven, its canopy
Curtained by angels wings:
Whose kind, protecting radiancy
A halo 'round us fling."

Protected by angels, what need they fear?

And even the entered apprentice, who is but a "hewer of wood and a drawer of water" in the institution—even he can sing:

Within our temple met again,
With hearts and purpose strong,
We'll raise our notes of grateful praise,
With union in our song."

In the next stanza they speak of having assembled "around our altar's sacred shrine," and of their music being borne on "mystic flames" "to the skies."

But we must hear them again:

"Come brothers of the mystic tie—
Our social work begun—
We'll raise an opening song on high,
To *Him*, the *Holy One*!"

They sing, "We round our altar stand," and invite the brethren to

"*Come and kindle at our holy fire*,
Fraternal thoughts, and kind."

If theirs be a "holy fire," where shall we find the "strange fire?"

"Behold! how pleasant and how good,
For brethren, such as we,
Of the accepted brotherhood,
To dwell in unity."

Only think of a mixed company of Christians, infidels, swearers, drunkards, libertines, and all the rest, standing around the Masonic alter, and uniting heart and hand, in one fraternal band, singing and worshipping as the above verses indicate! "Unequally yoked" The "ox and the ass plowing together!"

Before closing this article I must quote from the Fifth Ode, page 262, the following:

"Then, Masons, join to praise the Lord,
For blessing freely given;
And when we leave this earthly lodge,
May we ascend to heaven."

Yes, they all expect to go to the "Grand Lodge above!" They have no Grand Lodge *below* for Masons; but all, of every tribe, nation, and tongue, by three long strides up Jacob's (?) ladder, bound into heaven!

We now close this Masonic concert, and will hear them sing again.

New Berne, N. C.

For the Companion.

Nothing But Leaves.

It is early morn. The dewdrops still hang from each leaf and blade of grass, while the rising sun bursts, with dazzling brightness, upon Judea's plain. The many towers of Jerusalem flash in the gorgeous sunlight. Within the city all is life and activity. The quiet hills and plains without are in striking contrast with the din and noise of the crowded metropolis. Our Lord, with his twelve disciples, is just starting from the little town of Bethany, where he has spent the night. During the day Jesus, with his disciples, is found in the great city, teaching the multitudes which eagerly throng around, and performing the many wonderful miracles which mark his divinity; but at night, tired and weary, he retires to quiet Bethany, that, unmolested, he may rest, and hold sweet communion with his Father. Thus, as morning dawns, we find Him, refreshed and strengthened, journeying towards Jerusalem. The Mount of Olives rises in all majesty in full view, while, far as the eye can reach, the plains of Judea lie basking in the morning sun. But to the disciples the beauty of this scene is lost; for, all intent upon the teachings of their Lord, the lessons of nature are unheeded. To them the words which fall from the lips of one so good, so holy, so divine, are sweeter than the voices of man or nature; aye, all else is forgotten, as they listen with breathless silence to his words of counsel and guidance, made more impressive by the holy light which beams from the countenance of the divine teacher. But, before the journey is accomplished, our Savior hungers. In the distance he discerns a fig tree, and "He came, if haply He may find anything thereon." He finds nothing but leaves. Not angry because he found nothing there, but, like the good husbandman, who casts out of the garden every tree which bears no fruit, he, by speaking, causes the tree to wither away. Here we have the lesson which the withered tree, with its rustling leaves, whispers in our ears. See we not His power to destroy, or make alive, by a single word? Was this lesson designed for his disciples alone? Were only they to be benefitted by such an exhibition of divine power? Are we not, during all our lives, seeking for fruit, and finding only leaves? We rush after pleasures, which, seen in the mellow light of our imagination, appear golden; fame, honor, wealth, may call with winning voices, but, if we heed such calls, shall we not find at last that our harvest is nothing but leaves? Is this the only lesson? Because the tree bore nothing but leaves it was useless, and therefore unworthy a place in the fruitful earth, and Christ destroyed it. We are placed in the garden of the great Husbandman. If we bear only leaves will not the Lord of the vineyard cast us out as worthless? By our fruits we shall be known.

"Ah! who shall thus the Master meet,
Bearing naught but withered leaves?
Ah! who shall at the Savior's feet
Before the awful judgment seat,
Lay down for golden sheaves,
Nothing but leaves."

L. A. Strickler.

Waterloo, Iowa.

How useless it would be for a man to run back and forth to a fire with an empty bucket. But we fear it is just what some Sunday-school teachers do, who come Sunday after Sunday to their class, without having made any careful preparation. Some "good" men and women do this, but they are not good in doing so. They do little good; and may be doing a great deal of harm, because they make the impression as if the world-saving truths of the gospel were as shallow and dull as their presentation of them.

For the COMPANION.

Christian Baptism.

Brother A. S. Leer on page 573 gives the circumstances under which a pedo-rantist minister denied that John's baptism was Christian baptism, "from the fact that Christ never commanded it until he commissioned his apostles to go and teach all nations," &c. He then says, "Hence, if it was Christian baptism, I very much desire an answer by some brother, with some good, philosophical reasoning upon it."

We should always be careful not to misquote the words, or misstate the positions, of an adversary; thus avoid doing injustice to any one, including pedo rantist ministers. What has the fact—if such it were—that Christ did not command baptism until he gave the commission, to do with settling the question whether John's was Christian baptism? But as to the main question, it is in evidence that John and Jesus were making and baptizing disciples simultaneously, and that "Jesus made and baptized more disciples than John; though Jesus himself baptized not." Query: Who commanded the disciples to baptize here? James 4: 1, 2.

If the baptisms of John and Jesus were perfectly identical in all particulars, why, then, should "all men" flock into Jesus? That John did not baptize "into the name of the Father, and of the Son, and of the Holy Ghost," appears pretty clear from Acts 19: 1—5, since John's disciples did not know that this distinction in the God-head exists. They had "not so much as heard whether there be any Holy Ghost." But, as to mode and subjects, we believe the two baptisms were perfectly the same. John the Baptist sprinkled—rantized—neither adults nor infants. John did not baptize into the faith of Christ, as already come, but as about to be made manifest in the promised Messiah. Christ's or Christian baptism must confess that the man *Jesus* IS the Christ. So we see that the baptism of John and that of the commission differ essentially in at least two points.

The circumstances related in Acts 19: 1—5, transpired at least twenty years after the death of John the Baptist, and about six hundred miles, by land, from Jerusalem; so we find that John's disciples continued to propagate his baptism, independently, and perhaps in opposition to the true Christian baptism. In view, then, of the above facts,—as we believe them to be,—we would be compelled to hesitate before we would positively affirm that John's was Christian baptism in the literal sense of that term.

Paul, or his amanuensis, calls it "John's" baptism long after the apostolic baptism of the commission was fully established; and I have yet to find the evidence that will authorize or warrent us to go farther and apply to it the term "Christian" in its full and best sense. John's preparatory baptism was fully manifested in the immersion of Jesus. So I believe, therefore I thus write, not very "Philosophically" I must confess.

P. H. BEAVER.

Montandon, Pa.

For the COMPANION.

What We Have Experienced in Feet-Washing.

Much has been written upon this important subject, and I feel that there is still room for more light. We who have been attending to all that the Lord has commanded us to do, should be free to make known our experience; should try the utmost to open the eyes of those who cannot see that it could bring peace or happiness to their poor, perishing souls. They think they feel happy, do not feel condemned, can feel that their prayers are heard, and that their conscience is clear before God, and in this faith they live and die, and go hence. Oh, what a grievous pity it is, that so many precious souls with the Bible and Testament in their possession, will still travel on the path of darkness, until they reach the very gate of heaven, before they discover their great mistake. It appears almost impossible that an unprejudiced mind could get so far without seeing the least spark of that light. Our Savior tells us, "if ye know these things happy are ye if ye do them," to which we that have experienced can all say, Amen. We have felt the happiest whilst we have been engaged in the holy ordinances, and most especially when we are engaged in feet-washing. I feel a peculiar love, and renewing of the spirit in the very act, and I believe that my brethren and sisters all feel the same love towards each other. This is then truly, a feast of love; and this is no hard cross to bear, having learned humility and feeling poor in spirit. But for those that are exalted, this cross is too intolerable for them.

E. A. KOONTZ.

Boonsborough, Md.

For the COMPANION.

Insurance Companies.

Much has been said and written, *pro* and *con*, in regard to insuring lives and property. The leading objection to insuring property, in companies outside of the church, in my opinion, consists in connecting ourselves, with worldly institutions, whose primary object is speculation and self-agrandizement; and the danger of becoming involved in tedious litigations, in order to obtain justice, and thus compromise some of the leading principles of our faith. Again, insuring property tends to engender pride, and extravagance in the church. In the earlier and humbler period of the church, no such thing as insuring property was thought of by the brethren, and it was always understood by the church, to be incompatible with the purer spirit of the gospel. So I have always understood it; and consequently have never insured, though much annoyed by importunate insurance agents, and located where there is more danger from accidents than many others. Now, I think, the spirit of the gospel requires us, as a Christian body, to mutually insure each other, in both life and property, against unforeseen, and unavoidable accidents; We are "*to bear one another's burdens and so fulfill the law of Christ.*" Therefore our souls bodies and estates should be common property in Christ Jesus. But, since the church has greatly multiplied and spread over a vast extent of territory, and possesses much substance in the aggregate, which is at all times liable to accident, and most always brings distress; and since we have measurably lost the mutual insurance spirit, prompted by the spirit of the gospel, from our greatness, and other causes, can't we revive and restore that spirit again, measurably at least, by getting up a mutual insurance Company in the church? I will suggest several plans, and propose that each District Council in the United States, investigate, and deliberate upon the matter, and send up the result of their united deliberations, to the General Council, for its confirmation or rejection.

First, then, let the general council

authorize the formation of a mutual insurance company, in the brotherhood, to consist of a President, Vice President, and board of Directors, one or more of which shall reside in each sub council district throughout the brotherhood, and all be reasonably compensated for their services. The assets or capital to consist of the aggregate nett north of the members, covering their life, or property, by policies. No cash capital will then be needed, and no drafts made on any, except as accidental necessity requires, or annually to liquidate the salaries of the officers. Should the church report adversely upon this plan, as embracing too much territory, I would next suggest, by permission of the A. M. that each sub-council district, or as many as choose to engage in it, establish for itself such a company, upon these principles. I prefer the first proposition myself, because it is more national in its character, and as we claim to be *"one body in Christ,"* I deprecate anything sectional, congregational or exclusive, that is of a general character. Since brethren will insure, give us a Brethren's Insurance Company. And if the rich can insure their property, let the poor insure their lives, as this will put them, measurably, on an equality with the rich brethren. And there is nothing more sacrilegious in the latter than in the former; as we do not defy the power of God, or his attributes thereby. But when men die, either through God's providence, or by accident, we will provide for their distressed, and often helpless and impoverished families. These are my conclusions from much thought upon the subject, but hastily gotten up. Perhaps abler and more thoughtful brethren have something better to offer; if so let us have it brethren.

D. H. PLAINE.

Dansville N. Y.

Holy Living.

A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles, not battles, nor one great heroic act or mighty martyrdom make up the true Christian life. The little, constant sunbeam, not the lightnightning; the waters of Siloam "that go softly in the meek mission of refreshment," not "the waters of the river, great and many, rushing down in torrent, noise and force," are, the true symbols of a holy life.

Christian Family Companion

DALE CITY, PA., Oct. 8, 1872.

Editor's Diary.

TUESDAY, 17th.—After dinner brother and sister Imler took us to Altoona, where we preached in a new meeting-house, which had been built for a faction of the United Brethren Church; but, as the swarm went back again into the old hive, the house was not wanted, and so it remained on the hands of the contractor. He is anxious to sell it to the Brethren, and with that view gives the use of it free. If the house were smaller, and the brethren's purse larger, and those roof supporters were out of the way, we would recommend them to buy it. As it is they can do just exactly as seemeth good to them, without regard to our advice. By all means we should have a meeting-house in Altoona. Our meeting this evening was not very large, but the attention was very good. brother Oller, from Franklin county, was with us, and encouraged us by his presence.

Lodged at brother H. B. Burkholder's, who is glad to receive visits from the brethren. Also made the acquaintance of brethren Cogan and Chatham.

WEDNESDAY, 18th.—Took the morning train for Elder Grabill Myers', who lives about three miles from Altoona, on the Hollidaysburg branch railroad. Found the old brother and sister in good health, and met with a warm reception. The day was spent in pleasant conversation, principally upon useful topics. In the evening tried to preach at their school-house, to an appreciative audience.

THURSDAY, 19th.—Took the same train that had brought us for Duncansville, five miles farther. Arrived at the old Duncansville meeting-house at about noon, where a Lovefeast was appointed for the evening. At two o'clock a church meeting was called, to act upon some unfinished business. It was then announced that the congregation had agreed to hold an election for a minister and a deacon. A Board was appointed, consisting of the ministers present, who went into a room, and a choice was made for a minister, resulting in the election of brother Brice Sell. The result was announced, and the election for deacon proceeded with, which fell upon brother David Sell. It was also submitted to the members whether brother James A. Sell should be ordained as Elder, which was unanimously agreed to, and also approved of by the Board generally, which consisted of Elders J. W. Brumbaugh, Grabill Myers, John S. Holsinger, and Samuel M. Cox; and brethren Leonard Furry, Thos. B. Maddocks, John B. Replogle, and ourself. The election was held in good order, and with marked unanimity, but our former convictions were strengthened. After the election those chosen were ordained to their several offices in the usual manner. It was the most impressive scene we ever witnessed—three brothers, all under thirty years of age, taking upon themselves all the offices of the Church. Elders Myers, Brumbaugh and Holsinger performed the solemn ceremony. We hope the Lord will bestow strength to our brethren, that they may labor to his honor, and to the edification of the Church.

In the evening we enjoyed a pleasant Lovefeast and a solemn communion season, witnessed by an attentive audience.

Lodged at brother John Stifler's, and received the hospitalities of the family. This is the home of our young correspondent, sister E. R. Stifler, from whom our readers may hear more frequently.

FRIDAY, 20th.—After a pleasant interview with brother Stifler and family we assembled at the meeting-house for public worship, commencing

at nine o'clock. Nothing unusual about the meeting, except that it was announced at the close that the funeral of the youngest child of brother Robert McFarland would take place next morning.

In the afternoon we took the train at Hollidaysburg for Martinsburg, where we landed at about 5 P. M. This was our first trip over the Morrison's Cove railroad, of which we may have something to say hereafter.

Made our way to Robert Riley's, our sister Elizabeth and mother having also accompanied us from Duncansville. Found all in reasonable health. Remained over night, and enjoyed a good rest.

SATURDAY, 21st.—We are now at our old home, upon the stamping ground of our boyhood days, and thoughts of long ago crowd thickly upon our mind. Visited our sister Hannah, widow of brother John D. Brumbaugh, whose death we noticed in our Diary when yet in Black Hawk county, Iowa. Ah! how sad it is here without brother John, who always manifested so much pleasure at our meeting. But, although we miss him painfully here, we would not wish him back again to resume his life of suffering.

Here, too, on the same yard, live our parents, and with them are sojourning sister Mary and her family. All are in middling health, except some of the children. Father is not at home, being out in Michigan upon church business. He is expected to return in a few days.

We are in reasonably good health, and improving. To-night we preach at the new meeting-house at Martinsburg. More anon.

H. R. H.

Missionary Fund.

This world seems to be made up of lights and shadows, hopes and disappointments, bright prospects and gloomy forebodings or sad reverses. A few weeks ago we imagined we saw a glimmer of light in a dark place, when the proposition to raise a Missionary Fund was made by brother Thomas. When brethren and sisters commenced sending in their names, our hopes began to rise. Surely, we thought, all that had been wanting was an open way; and now, since the way has been opened, our hearts will be enlarged, our safes will be unlocked, our purses will be untied, and the Lord's treasury, so long neglected, will be filled. We hailed and welcomed it as the promising dawn of a glorious era, in which "the faith once delivered to the saints" should be inculcated and honored from Maine to Oregon and California, from Alaska to Florida, and, ultimately, throughout the world.

We admit that our hopes were extensive, considering the small beginning. But all great men were once infants, all great nations were once diminutive and weak, and all great enterprises sprang from single ideas. Why, then, might not this good seed, dropped into fertile soil, spring up and grow into an abundant harvest before the Lord? Our picture is too beautiful, too glorious, to allow us to stand mutely by, and suffer the curtain of darkness to be spread over it to hide it from the world. If the light must recede, if our prospects must fade, if our hopes must perish, we will first utter our protest, and make our plea in behalf of the good, the great, the superlatively worthy and noble cause.

When the Macedonian call was made, "Come over and help us," Paul and his fellow-laborers at once responded. But now the cry is heard from the forests of Maine, from the prairies of the western states and territories, and from the plantations of the South: from mountains, hills, and valleys, inquiring, hungry, thirsty souls are calling for the bread and water of life. Where is the ready response? Where? Echo answers, "Where?" but we are left to wonder on in uncertainty and doubt, while precious, blood-bought souls are perishing through our indifference and neglect.

"Is there no remedy? "Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?" Thus inquired the Weeping Prophet of old; and thus may God's weak servant inquire to-day with augmented emotions and anxiety. There was balm then; there was a physician there, and if they were not healed, it was through want of the proper application. Blessed be God! there is a balm now: the righteousness of Christ is abundantly efficacious to heal every sinner to whom it is imputed. There is a Physician here. Christ himself is the great Physician. He thoroughly understands the malady of sin; and he knows, too, how to heal the sin-sick soul. But his laboratory is in heaven, and he dispenses his healing balm to a sin-stricken world by the hands of his servants. We are his servants, if we do his bidding. But he has commanded us to *"go into all the world, and preach the gospel to every creature."* Are we his servants? Are we obeying his command? Have we consecrated ourselves wholly to his service? Have we given up all for his sake? Have we his cause at heart? Is the salvation of sinners dear to us? Do we rightly value God's rich gifts? Do we properly use and improve the talents—the means of doing good—that God has given us? How stands our account? "Examine yourselves whether ye be in the faith; prove your own selves."

Are you conscientious about putting a little money into the Lord's treasury, when he has declared that "the gold and the silver," "the cattle upon a thousand hills," "the world and the fullness thereof," are his? Are you afraid that God will condemn you, if you use what he has loaned

you to glorify his name? If so, are you certain that he will receive you as his sons and daughters, if you thwart his purposes, and use God's gifts to accomplish your own selfish ends? Are you quite certain of a mansion in heaven, if you fill your coffers with shining dust, or add house to house, or farm to farm, soon to be left in the hands of—perhaps a wise man, and perchance a fool? Eccl. 2: 18, 19.

We have now on the list fifteen names. Only fifteen names! Is it possible that among ten thousand readers of the COMPANION only fifteen are found who are willing to pay their mite toward raising a Missionary Fund? No it cannot be. We know that there are hundreds, if not thousands, who are willing to pay from one to ten dollars into the treasury. But those who feel the deepest interest in the work must lead off in it. They should not only send their own names but talk with their fellow-members, and get up lists of names and send them in. Is there not one in every congregation who will do so? We hope there is and with this hope we will await the result. Brethren and sisters, "Come up to the help of the Lord against the mighty."

J. W. B.

Brother C. H. Balsbaugh.

We have late and very sad intelligence from our much loved brother, and highly esteemed contributor, C. H. Balsbaugh. The letter bearing the tidings was indited by himself, but mostly written by an amanuensis. The concluding sentences were written by himself, but oh, how changed! How striking is the sentence, "In bed, and apparently near the end!" How doubly impressive when the crooked lines from a trembling hand, testify to the sorrowful truth! But it is cheering to observe, that the short epistle is the outbreathing of a pure heart, desirous of having a conscience void of offence toward God and man We may, at some future time, publish at least a part of the letter, as it is a burning lesson for those who would make merchandise of the gospel. May his sun sink in peace and rise again in glory. J. W. B.

Literary Notices.

THE SCIENCE OF HEALTH: A new Monthly devoted to Health on Hygienic Principles. The October No. of this promising journal is on our table. Among its contents are essays on Popular Physiology—Illustrated, Medical Systems, Diseases of the Eye, The Control of our Health, Hygienic Dwellings, False Modesty between Mothers and Daughters, Theory and Practice of Medicine. Besides it contains much useful matter on various subjects. It is published by Samuel R. Wells, 389 Broadway, New York. **Terms**: $2 00 a year. Single Numbers, 20 cents.

THE CHRISTIAN CYNOSURE is published weekly and fortnightly at No. 25 N. Street, Chicago. It is devoted to opposing Secret Societies, but no great question of reform will be ignored in its columns. We receive no paper that we can recommend more freely than the *Cynosure*. No professing Christian with an unbiased mind, who will read its pages for one year, will ever stain the pure face of Christianity, by uniting with or adhering to any of the corrupt Secret Societies. So we think. Terms, weekly, $2.00 a year; fortnightly $1 00 a year, invariably in advance.

Answers to Correspondents.

JESSE CRUMPACKER: Your subscription had expired with No. 24. We now send the back No's.

WM. P. LENTZ: If you order one dozen, we will put those already ordered at $1.00 each.

S. H. CAYLOR: We will send the books as soon as they arrive.

PETER BRUBAKER: Square.

S. B. BRUMBAUGH: Please give us your former address also, then we will make the desired change.

E. K. BUECHLY: Send it on. Put in as small space as possible.

RAPHAEL MYERS: Your money is acknowledged in No. 33. R. Myers 10.00.

STEPHEN YODER: We have no knowledge of it, but we have now given you credit for that amount

NOAH LONGANECKER: Your subscription had run out at No. 32. We now send the back No's. and charge you for another year's subscription.

Obituaries Continued.

In the Ashland church, Ashland county, Ohio, September 13th, our sister JEMIMA BLOCHER, wife of brother Jerry Blocher. Aged 41 years, 6 months, and 28 days. She leaves a husband and 7 children, besides many other relatives, among whom there is an only sister, who deeply feel their loss. Sister Jemima was an active member in the church and her presence will be greatly missed. There the writer witnessed the care a Christian mother has for her family. Just before she died she called her family to her bedside, and bade them a last farewell. Oh, how solemn, to see the children one by one extend their hands and say, "Farewell mother!" And to see her raise her head and kiss her little infant while her lips were fast growing cold in death. Thus we see another family bereft of a mother's gentle care, but we hope they will try to meet her where there is no separation. Funeral services by Elder D. M. Witmer and the writer, from Isaiah 38: 1.

D. N. WORKMAN.

In the Ashland church, Ashland county, Ohio, September the 7th, CORA A. DAVIDSON, infant daughter of friend James and Anna M. Davidson. Aged 1 year and 4 days. This family had just moved from Lancaster county, Pa., to the above named place a few days before they had to part with their beloved daughter; but we trust their loss is her great gain, and that it will cause them to remember that the child cannot return to them, but that they can go to the child. Funeral services by brother Henry Kilhefner and the writer, from 2nd Kings, 4: 26.

D. N. WORKMAN.

In Allegheny county, Md., September 15th of consumption, MAGDALENE JONES, aged 50 years and 7 days. Her remains were brought to the Brethren's meeting-house in Greenville, Somerset county, Pa. Funeral services by the writer.

C. G. Lint.

Near Island city, Andrew county, Mo., July 15th, PERRY GREEN SHERRY, infant son of friends Lewis and Amanda, aged one year 7 months and 5 days. Funeral discourse by brother J. B. Bashor, from Matth. 18: 1. Father and mother prepare to meet your little son, who to-day is at rest; ere long you must follow after.

Sam. C. Bashor.

Pious Youth Department.

A Child in Court.

THE POWER OF TRUTH.

The following beautiful illustration of the simplicity and power of truth is from the pen of S. A. Hammond, formerly editor of the *Albany State Register*. He was an eye-witness of the scene in one of the higher courts.

A little girl, nine years of age, was offered as a witness against a prisoner, who was on trial for a felony committed in her father's house.

"Now, Emily," said the counsel for the prisoner, upon her being offered as a witness, "I desire to know if you understand the nature of an oath."

"I don't know what you mean," was the simple answer.

"There, your honor," said the counsel addressing the court, "is anything further necessary to demonstrate the validity of my objection? This witness should be rejected. She does not comprehend the nature of an oath."

"Let us see," said the judge. "Come here my daughter."

Assured by the kind manner and tone of the judge, the child stepped toward him, and looked confidently into his face, with a calm clear eye, and in a manner so artless and frank, that it went straight to the heart.

"Did you ever take an oath?" inquired the judge. The child stepped back with a look of horror, and the blood mantled in a blush all over her face and neck, as she answered:

"No sir."

She thought he intended to inquire, if she had ever blasphemed. "I don't mean that," said the judge, who saw her mistake; "I mean, were you ever a witness before?"

"No sir, I never was in court before!" was the answer.

He handed her an open Bible.

"Dou you know that book, my daughter?"

She looked at it, and answered:

"Yes, sir; it is the Bible."

"Do you read it?" he asked.

"Yes, sir; every evening."

"Can you tell us what the Bible is?" inquired the judge.

"Is it the word of the great God," she answered.

"Well place your hand upon this Bible and listen to what I say:" he repeated slowly and solemnly the oath usually administered to witnesses.

"Now, said the judge, "you have sworn as a witness; will you tell me what will become of you if you do not tell the truth?"

"I shall be shut up in State Prison," answered the child.

"Anything else?" asked the judge

"I shall never go to heaven," she replied.

"How do you know this?" asked the judge.

The child took the Bible, and turning rapidly to the chapter containing the commandments, pointed to the injunction, "Thou shalt not bear false witness against thy neighbor."

"I learned that before I could read."

"Has any one talked to you about your being a witness against this man?" inquired the judge.

"Yes, sir," she replied. "My mother heard they wanted me to be a witness, and last night she called me to tell her the ten commandments, and then we kneeled down together, and she prayed that I might understand how wicked it was to bear false witness against my neighbor, and that God would help me, a little child, to tell the truth as it was before him. And when I came up here with my father she kissed me, and told me to remember the ninth commandment, and that God would hear every word that I said."

"Do you believe this?" asked the judge, while a tear glistened in his eye, and his lips quivered with emotion.

"Yes sir," said the child, with a voice and manner that showed her conviction of truth was perfect.

"God bless you, my child," said the judge, "you have a good mother. This witness is competent," he continued. "Were I on trial for life, and innocent of the charge against me I would pray to God for such a witness as this. Let her be examined."

The Little Girl and her Copy.

A little girl went to a writing-school. When she saw her copy, with every line so perfect, "I can never write like that," she said.

She looked steadfastly at the straight round lines, so slim and graceful. Then she took up her pen and timidly put it on the paper. Her hand trembled; she stopped, studied the copy, and began again. "I can but try," said the little girl; "I will do as well as I can."

She wrote half a page. The letters were crooked. What more could we expect from a first effort? The next scholar stretched across her desk, and said, "What scraggy things you make!" Tears filled the little girl's eyes. She dreaded to have the teacher see her book. "He will be angry with me and scold," she said to herself.

But when the teacher came and looked, he smiled. "I see you are trying, my little girl," he said kindly, "and that is enough for me."

She took courage. And again and again she studied the beautiful copy. She wanted to know how every line went, how every letter was rounded and made. Then she took up her pen and began to write. She wrote carefully with the copy always before her. But oh? what slow work it was! Her letters staggled here, they crowded there, and some of them looked every way.

The little girl trembled at the step of the teacher. "I am afraid you will find fault with me," she said. "My letters are not fit to be on the same page with the copy.

"I do not find fault with you," said the teacher, "because I do not look so much at what you do. By really trying you make a little improvement every day; and a little improvement every day will enable you to reach excellence by and by."

"Thank you, sir," said the little girl; and thus encouraged, she took up her pen with a greater spirit of application than before.

And so it is with the children who are trying to become like Jesus. God has given us a heavenly copy. He has given us his dear Son "for an example, that we should follow his steps." He "did no sin, neither was guile found in his mouth." "He is altogether lovely," and "full of grace and truth." And when you study his character, "I can never, never reach that," you say; "I can never be like Jesus."

God does not expect you to become like his dear Son in a minute, or a day, or a year; but what pleases him is that you should love him, and try to follow his example. It is that temper which helps you to grow, day by day, little by little into his kindness, which God desires to see. God loves you for trying, and will help you.—*Observer.*

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

From Black Swamp Church, Ohio.

Dear Editor:—Brethren and sisters, I feel like sending a short notice of the welfare and prosperity of our part of God's vineyard.

Our council was held Sept. 7th, in Wood county, Ohio, at brother Wm Garner's barn. Brother Noah Henricks is house-keeper. Brethren Whitmer and Horne, late from Perry county, Ohio, were also present. The business was transacted in love and harmony.

Next day before meeting time three persons, weary of sin, desired to unite with the church. The counsel was then taken in the usual order. The congregation then assembled and there was preaching on the subject to a reasonable congregation. Good attention was paid to the word preached. In good season we repaired to the bank of the Portage River where prayer was wont to be made, after which baptism was attended to by Brother Henricks.

As I love church news, I thought others would read with interest from our church. We are always glad to know that there are still some alive in Christ and laboring faithfully to promote and further the good cause; and to care for the tender lambs who have just entered the fold. They need the sincere milk of the word.

Lindsey, Ohio. S. FINK.

Dear Brethren and Sisters:—This morning through the mercies of God I am once more permitted to write for the COMPANION, in order to let you know of my where-abouts. With this I close my labors in Kansas. I have been traveling among the scattered members of the following northwestern counties: Cloud, Republic, Washington, Jewell, and along the Nebraska line; Southward through Mitchel, Russell, Dickenson and Marion counties; eastward to Lyon, Franklin, Douglass, Anderson and Woodson counties where I now am writing at the house of brother Isaac Hershey. Here I received two letters from my son and grand-daughter, both urging me to be at home on the 19th of October. That is a little sooner than I had expected, but if the Lord is willing I expect to meet them at the specified time and place. When I left home near 11 months ago, my brethren and friends requested me to write to them, but this is the first Sunday that I did not labor since I left home; had two or three meetings every Sunday and preached every other night. I baptized 14 in Kansas, and five in Nebraska. I walked a greater part of my journey with my cane in hand, and when I came to a stream I waded through carrying my clothes. I sometimes traveled in this way 30 hours without any food. You may think this hard, but the Lord has promised to be with his children until the end of the world, and man does not live by bread alone.

Now brethren here is a wide field open. No need of asking aid for Oregon. Here you can get homes almost free, and build a house for less money than it will cost go to Oregon. At least this would be my judgment. May the blessings of God rest upon all, is the prayer of your well wisher and co-laborer.

Farewell.

M. FORNEY.

Brother Editors:—Judging others from myself, in relation to church news, we now give you the result, of our Council Meeting, held September 14th, in this our Yellow Creek branch, Bedford county, Pa. A little while ago, the church thought the harvest plenty, but the laborers few; and on the above day convened to call more laborers into the Lord's harvest. The following was the result: Joseph Replogle to the office of minister, and Levi R. Replogle to the office of deacon. The former, young in years, and young in the church. May all the saints be engaged in prayer to God in their behalf; and may God's grace, and Christian fortitude and encouragement follow him, in the most noble and responsible position that God has ever called man to fill. May he be instrumental in winning souls from the power of Satan, to God the Father, in whom is no variableness neither shadow of turning. God grant that success may crown the labors of all thy faithful children.

S. A. MOORE.

New Enterprise, Pa.

HOLL, PA., Sept. 24th.

Dear Brother and Sister in the Lord:—I promised brother H. R. Holsinger to write a notice of our love-feast, &c., for publication in the C. F. C., so I shall now try, in the fear of the Lord, to fulfill my promise. As has already been noticed, we, the brethren and sisters of the Duncansville congregation, appointed Thursday and Friday, September 19th and 20th, for holding our love feast. On Wednesday evening previous we had the pleasure of hearing brother H. R. H. address us at the school-house at Eldorado, from 1st John 3: 1 "Behold what manner of love the Father hath bestowed upon us," &c. He explained the great love the parents should have for their offspring, comparing this love to the all-abounding love the Great Father has for those of his people who daily love and serve Him. By nature the children resemble their parents; so God has instilled into us a resemblance of Him. Let us love this resemblance which we have of our heavenly Father. We can truly say that we were deeply impressed and well pleased with the sermon. Had also the pleasure of meeting sister H. and Lottie, and had, for the first time, a visit from the COMPANION family.

On Thursday, 2 o'clock P. M., the brethren and sisters met in church council, and disposed of church matters which could not be disposed of at our last church meeting. Following this, brother Brice Sell was called to the ministry, brother David Sell chosen deacon, and brother James Sell ordained. How that mother's heart must have leaped for joy, to behold her three sons and daughters taking this charge upon them. We trust they may prove faithful, especially the sisters, and greatly encourage their husbands of whom much is expected and required; and may they all, with us receive the crown of glory and a place at God's right hand. There were present of God's laborers brethren H. R. Holsinger, of Dale City: L. Furry, New Enterprise; John Holsinger, of Alum Bank; T. Maddocks, of Clover Creek; John Replogle, Yellow Creek; Samuel Cox of Warrior's Mark; G. Meyers, and those previously mentioned.

The subject of self-examination was treated upon by several of the breth-

ren. Evening services. The 27th chapter of Matth. was read, treating upon the sufferings and death of Christ, by brother H. R. Holsinger, and spoken upon by several of the brethren. Part of the 13th chapter of John was read by brother John Holsinger, and explained, while the brethren and sisters were engaged in fully obeying the commandment of feet-washing, pronounced nonessential by many professing godliness. We wish they might all see as we do upon this all-important subject. These very important ordinances, viz., Lord's Supper, Feet-washing, Holy Communion and the kiss of charity were all celebrated by a goodly number of God's children. There was also with us many from other branches of the church. I trust we have all served our covenant with God, henceforth to live nearer the cross, and with a still brighter hope of heaven. We can not expect to *all* meet again around this table here below; for there were some with us at our last love-feast, not one year ago—but where are they now? Gone to reap the reward of their labors here. Little did we think that one dear brother who so touchingly addressed us at that time, should so soon be called to dwell in that world invisible to us. But we must all sooner or later pass through the same ordeal.

Friday 9th, A. M., the congregation again assembled for divine service. 1 John 3: 1—3 was taken for the text; L. Furry introducing, followed by brother S. Cox, T. Maddocks, Replogle, and H. R. Holsinger. Our feelings were deeply touched when time of separation was spoken of, for we truly had a rich feast, and how much we enjoyed the association of the dear brethren and sisters from a distance, as well as that of our own little branch. For those of our loved ones who pass from time to eternity, forcibly remind us of the question, Is it I that will be next? Let us all be prepared for that eventful change, when Christ shall call his children home to dwell in that glorious land in the garden of Eden. Farewell for the present.

E. R. STIFLER.

Proposed Visit.

We intend, if we live, and the Lord will, to attend the Communion meetings of Aughwick, Spring Run, Lewistown and Lost Creek, arriving at Mt. Union, Oct. 9th, by the mail train westward, P. M.

We expect the brethren will make the arrangements as to the days and trains by which we are to arrive at the other places named. I think there will be two of us.

S. R. ZUG.

Mastersonville.

Announcements.

LOVE-FEASTS.

The brethren in West Creek, Montgomery county, Iowa, have appointed a communion meeting on the 12th of October, 11 miles north of Villisca a railroad station on the R. & M. R.R., General invitation. We much need your help dear brethren, as it will be the first comunion ever held in this part of the country. We are few in number, and are laboring under great disadvantage and against strong opposition. Who will come to help us?

N. C. NEWCOMER.

A communion meeting at my house, in the Fall River Church, Wilson county, Kansas, on the 12th and 13th of October; commencing on the 12 at one o'clock P. M. The meeting will be two and a half miles southeast of Fredonia, and 17 miles west of Thayer, the nearest railroad station. We earnestly invite the brethren and sisters to come and be with us, and especially ministers, as this is the first meeting of the kind ever held in this county.

JOHN F. HESS.

Lexington Station, Hiland county, Ohio, October 12th.

Appanoose county, Iowa, 22 miles south of Unionville, October 19th and 20th; and the District Meeting of the Southern District of Iowa, at the same place on the 21st and 22nd. A full representation desired.

Yellow Creek congregation, Bedford county, Pa., October 15th commencing at 4, o'clock.

Bush Creek church, Frederick county, Md., on the 9th of October.

Smith's Fork church, Clinton county, Mo, on the 19th and 20th of October.

Thornapple district, Iona Co., Mich., 13th of October.

Aughwick, Huntindgon county, Pa., Oct. 10, 11, 1 P. M.

Poplar Ridge, Defiance county, Ohio, Oct. 12 13.

Lick Creek, 2nd, Oct 17th.

Dry Valley, Pa, Oct. 15, 1 P. M.

South Keokuk, Iowa, Oct. 14 and 15.

Okaw, Piatt county, Ills., Oct. 9th.

Grasshopper Valley, church, Jefferson county, Kansas, Oct. 12th and 13th.

English River church, Keokuk county Iowa, Oct. 11th and 12th.

Howard congregation, Howard county, Ind., Oct 17th.

Spring Run, Mifflin county, Pa, Oct. 13 and 14.

Sugar Creek church Auburn, Ills., on the 9 and 10 of October.

Stony Creek congregation, Ind., Oct. 18th, commencing at 10 o'clock.

The Yellow Creek congregation, Marshall county, Ind., October 18th at 10 o'clock

Cowanshannock district, Armstrong county, Pa., on the evening of October. 12th.

Wadam's Grove branch, Stephenson county Ills, on the 12th and 13th of October.

Sugar Creek church, Auburn Co, Ill, on the 9th and 10th of October.

Black River branch, Medina Co, Ohio, on the 9th of Oct.

Raccoon church, Ind., October 10th.

Waterloo church, Black Hawk Co, Iowa, 19th and 20th of Oct.

Elklick branch, Somerset county, Pa., October 23rd, commencing at 4 o'clock.

Warriors Mark Huntington county, Pa., October 8th in the evening.

Lost Creek church, Juniata county, Pa., on the 16th and 17th of October.

Dunnings Creek congregation, Bedford county, Pa., on the 19th of October, commencing at 4 o'clock.

Palistine congregation, west end of white county, Ind., at the house of J. Dobbins, on the 9th of October.

In the Mohigan meeting-house 12 miles north-west of Wooster, Ohio, on the 11th of October.

Buffalo Valley branch, Union county, Pa, Oct. 18th and 19th.

Plattsburg, Mo., Oct. 9th and 20th.

German Valley, Pa., Oct. 10th and 11th.

Antietam church, Washington county, Md. October 10th

Bachelor Run church, Carroll county, Ind. October 15th.

Log Creek congregation Caldwell county, Missouri, October 19th and 20th.

Seneca church, Seneca county, Ohio, October 15th,

Shiloh, Barbour county, W Virginia, October 12th and 13th.

Bush Creek, Maryland, October 9th and 10th.

Meadow branch, Maryland, October 12th and 13th.

Sams Creek, Maryland, October 15th.

Monocacy church, Maryland, October 17th to 20th

MARRIED.

By the same, at his residence, September 22nd, brother JOHN R. WISE and sister MARGARET L. YOUNG.

S. A. WALKER.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Middle Creek Congregation Somerset county, Pa., September 3rd MAGGIE LORELLA WEIMER, aged 6 weeks. Occasion improved by brother Tobias Meyers, from the words, "For all flesh is as grass."

J. T. MEYERS.

In the Duncansville church, Blair county, Pa., September 19th, SAMUEL McFARLAND, infant son of brother Robert and sister Catharine, aged 8 months and 20 days. Disease scarlet Fever. Funeral services by brethren Leonard Furry and J. A. Sell, from Romans 6: 9. They loved their darling little boy, and fain would have kept him with them; but the Lord saw fit to call him from this sinful world to a better world on high. But, dear parents and family, though one that was very dear to you has been called away, you can rest assured that he is gone to rest; and though you cannot call him back to you again, you can go to him.

DAVID D. SELL.

In the Upper Cumberland branch, Cumberland county, Pa., August 2, ANNA MARY, daughter of brother Daniel M. and sister Sarah Shenk, aged 1 year 9 months and 24 days. The occasion was improved by brother John Brindle and the writer, from Mark 10: 14.

In the same congregation, September, 5th, JOHN ALBERT ECHERD, oldest son of our friend William Echerd and his companion, who was a daughter of D. Hollinger. The deceased complained of a sore throat, retired in the evening and in the morning was a corpse. Aged 10 years 10 months and 1 day. Funeral improved by brother Daniel Keller and the writer, from 11: 28.

John F. Stamy.

In Fillmore county, Minn., July 14th, JAMES HIPES, aged 67 years 4 months and 10 days. Disease, epilepsy. He died very suddenly. He has lived a consistent member of the church for about 35 years, and therefore we sorrow not without hope.

Wm. C. Hipes.

For continuation of Obituaries, see page 635.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

S. J. Baer	$1 50	Samuel Sons	1 50
S. C. Showalter	16 85	S. H. Caylor	8 50
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James A. Sell	14 50	N. C. Workman	1 90
H.B. Burkholder	1 00	J. Mohler	10 00
J. Crumpacker	5 00	A. H. Puterbaugh	50
James A. Sell	15 00	J. H. Price	2 50
C. Gochenour	10 00	Anna W. Reedy	1 50
J. N. Deitrich	5 00	A. H. Baltimore	3 00
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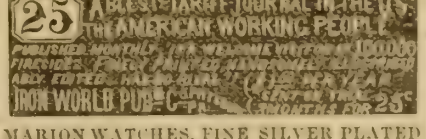

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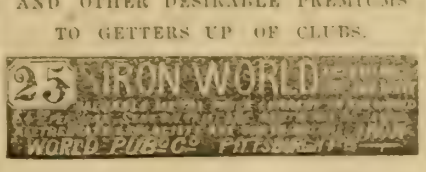

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*, that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Nonconformity to the world, and a full resignation to the whole will of God, as he has revealed it through his Son Jesus Christ.

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VOLUME VIII. DALE CITY, PA., TUESDAY, OCT. 15, 1872. NUMBER 41

For the COMPANION.

Is Feet-washing a Christian Ordinance?

Some time since "a reader" of the COMPANION, affirmed that it is not, but I take the privilege to differ with him, and will give my reasons for so-doing. To be a "Christian Ordinance," it must be an observance commanded by Christ. During the time that Christ was on this earth, as now, there were many great and small, wise and foolish, weak and mighty things on this earth; and in consideration of the great work that Christ was to perform, he, comparatively, "chose the foolish things of the world to confound the wise; and the weak things of the world to confound the things which are mighty," &c. 1st Cor. 1: 27–29. Now as the Reader has acknowledged that feet-washing was one of those things that were in existence when Christ was here, I need not delay on this point, but will try to prove that Christ chose it out of the things of the world, to be observed in his church, by his disciples. Where did Christ institute the things to be observed in his church? It was in the city of Jerusalem, in "a large upper room furnished and prepared." There he instituted the "communion;" and by comparing Matthew 26; Mark 14; Luke 22, and John 13, I learn that he also, there, and then, instituted the "supper" and feet-washing referred to by Paul in his epistle; as well as by John in his gospel. So I find that feet-washing has,— as far as the place, time, and guests are concerned,— the same authority that the communion has. The Reader himself acknowledged this; but he would have us to believe that Christ did not command it to be observed. I will now notice what Christ said about it. After he had washed his disciples' feet he told them, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." I cannot see how the Reader will evade the force of this language, unless he consider *ought* and *should* not binding. Webster says, "ought, denotes an obligation of duty." Page 925. And of should, he says, "it also expresses duty, or moral obligation." Page 1213. He further says that "*should* is every where used in the same connection, and the same senses, as *shall*, as its imperfect." And of *shall*, he says that "it ordinarily expresses in the second and third persons, a command, a threat, or a promise." If any doubt the force of ought, let him refer to Matthew 25: 27; and 23: 23. In those instances a solemn wo, or condemnation was pronounced on those who *ought* to have done things, but left them undone. By referring to Luke 24: 26, and Matthew 16: 21, and comparing the two passages, you will learn how binding *Christ* considered *ought*; for he there uses *must* and *ought* as synonomous terms, and they must be so, for the German version has *must* in both passages. How can any sane man honestly say that Christ did not command feet-washing to be observed? But Jesus further says "if I wash thee not, thou hast no part with me." But the Reader would have us to observe the difference between this and "If you do not wash one another's feet, you have no part with." Where is the difference? It being proven that Christ commanded feet-washing to be observed, and when the Bible further says that "those who know not God, and OBEY not the gospel of Jesus Christ shall be punished with everlasting destruction, from the presence of the Lord." But again "he that is washed, needeth not save to wash his feet." Any one who understands language, must know that Christ deemed feet-washing necessary. Not because of filth accumulated on their feet, for he said "ye are clean, but not all;" Judas being excepted. Not his feet, but soul, spirit, and body. In conclusion Jesus says, "If ye know these things, happy are ye if ye do them." It is with feet-washing, as it is with all other Christian duties; namely, it will depend entirely upon a proper knowledge of its true signification, and cause of observing it, which will secure the blessing. Men might eat bread, and drink wine, both in and out of the church, but if they have not a knowledge of the signification of the bread and wine of the communion, they will never obtain the great spiritual blessing. I will yet notice the objections raised against feet-washing by the Reader, in order "to see the force of the argument on the other side of the question." In the first part of his article he took great pains to prove that it was an "oriental custom," and for that reason objects to it being used as a Christian ordinance now. Let us try his rule in other ordinances. Eating bread and drinking wine was an oriental custom; therefore Christ merely followed an oriental custom, and did not command them to be used to observe a Christian ordinance. With such logic we could reason every ordinance out of the Christian church; but all of us know that it is no *true* logic. It is true Christ used the bread and wine in a different sense, as he also did feet-washing. He further says, that "if feet-washing was a command that was to be observed by all Christians, Matthew, Mark, and Luke should at least have mentioned it in their writings." He thinks so, but does that prove it to be so? He will have to prove John's testimony false, before this objection will receive the force of an argument; for we have found it as a command in John's testimony. The next objection is a repetition of the first, with a reference to the time of observing feet-washing. As to the time, I too believe that it was in the evening, before the eating of the "supper," and I will add also, before the "communion." Next we hear the Reader affirming "who the persons were that had their feet washed." He says that Mathew, Mark and Luke are more particular in their narratives than John, "for they not only point out the persons, but even specify the number," and just before he intimated, that they had not "mentioned it in their writing." The Reader is right when he affirms that

none but the twelve apostle were present when Christ washed feet, but he is badly mistaken when he says, "you have no right to make a congregational practice of it." Now then, Christ commanded the twelve "to wash one another's feet," and afterwards commanded them to teach all disciples, "to observe all things whatsoever he had commanded them." Feet-washing too? Yes. Why? Because, "he that is washed needeth not save to wash his feet." The Reader fears that he will be "censured for perverting the scriptures." I think his fears are well founded; for says he "The injunction of the Savior, 'Teaching them,' &c., was given to the eleven apostles; and we must conclude was carried out to its full extent," and then turns right round and declares that none of the apostles has taught feet-washing. Then he says that the apostles, utter silence upon the subject told him at once that it was not considered by them as belonging to the "all things," and then turns again and says that "feet-washing is mentioned in 1 Timothy 5: 10; but then asks, "Shall we consider it as a religious act?" Yes, certainly. "Then bringing up children, &c, must come under the same head." Yes, they are all good works, because they are all commanded. They are all religious acts, but we are not commanded to perform every good work in the public assembly of the church. Christ performed feet-washing at a time, and place, when they were together in a church capacity, and he gave us an example, that we should do as he had done, and by following the example we will follow the good work that the apostle required of the widow referred to in 1 Timothy 5: 10; namely, "If she have washed the saints' feet." The Reader further says that Jesus terms feet-washing "an example and not a command." But *Jesus* says that he gave us an example, and then gave also the command as we have seen. The Reader concludes that it is not of "much import," and that it "is not profitable when we engage in it," but *Jesus* says, "If ye know these things happy are ye if ye do them." We have an instance where one objected to feet-washing, and to him Jesus said, "If I wash thee not, thou hast no part with me." He further says, that Paul does not say "one word concerning feet-washing to the brethren in the Corinthian church," and still "he had delivered unto them the ordinances as he had received them from the Lord." The Reader must *certainly* know that when Paul delivered the ordinances to them was when he preached Christ's gospel to them; but when he wrote the *epistles* he corrected the many disorders they had gotten into, and added the things that were wanting. The reason he wrote so definitely, concerning the supper and communion was because they had gotten into a great disorder in those things, as all Bible readers know. The passage in 1 Tim. 5: 10 is sufficient proof that Paul *did* teach it; if *not*, Paul would have required more of her than the *word of God* did, and then it would not have been a *good work*, as Paul calls it. Bringing up children, lodging strangers, washing the *saint's* feet, relieving the afflicted, &c., are *all* good works, because, they are commanded by the word of God; and as Paul *considered* them so he certainly taught them; for says he, "Ye are created in Christ Jesus unto good works," but we must know *where* they are to be performed, as well as *when*, and this we have proven by the word of God. At the same place, and time, as that of the communion. Not every word is recorded in the epistolary writings that the apostles preached; therefore there is no proof that they did not preach feet-washing, but there is abundant proof for the contrary, that is, they did.

NOAH LONGANECKER.

A few Remarks on Hebrews 7th Chapter.

On page 447, No. 28, present volume, we notice a query asking an explanation on the 7th chapter of Hebrews.

The first question that presents itself is, who was this Melchisedec? All the account we have in the Old Testament is in Genesis 14: 18, 19, and Psalms 110: 4. The Scriptures tell us nothing of his Father or Mother, of his genealogy, of his birth or of his death. He stands alone, without predecessor or successor, a royal priest by the appointment of God; and thus he was a type of Jesus Christ, who was a priest forever after the order of Melchisedec, and not after the order of Aaron, whose origin and consecration, life and death are known. It has been a matter of great inquiry among commentators as to who Melchisedec really was. He has been variously supposed to be the Holy Spirit, the Son of God, an angel, Enoch, and Shem the Son of Noah. But it is not probable he should thus change his name; besides, we have no account of his settling in the land of Canaan. And it could not have been Christ; for it seems strange to make Christ a type of himself. We think the safest and most probable opinion is, that which considers him as a righteous and peaceful King, a worshipper of the most high God, in the land of Canaan.

But we shall leave these conjectures, and try to understand, as far as we can, what is said of him by the apostle, and how Christ is represented thereby, in the first three verses of the 7th chapter of Hebrews.

1. Melchisedec was a king, and so is Christ: the government is laid on his shoulders, and he rules over all for the good of his people.

2. He was a King of righteousness. His name signified the righteous King. Christ is a righteous King: righteous in his title, and righteous in his government.

3. He was King of Salem; that is, King of peace. So is our Lord. He is our peace-maker.

4. He was a priest of the most high God, qualified and anointed in a proper manner to be his priest among the Gentiles. So is Christ. He is the priest of the most high God, and the Gentiles must come to God by him. It is only through his priesthood that we can obtain reconciliation and remission of sins.

Third verse, "He was without father, without mother, without descent, having neither beginning of days nor end of life." Now this should not be understood according to the letter. The Scripture has chosen to set him forth as an extraordinary person, without giving us his genealogy, that he might be a more fit type of Christ, who, as a man, was without father, as a God, without mother, whose priesthood is without descent—it did not descend to him by another, nor from him to another—but is personal and perpetual.

Now we will refer to Genesis 14: 18, 19. He met Abraham returning from the slaughter of the kings, and blessed him. So does our Lord meet his people in their spiritual conflicts and refreshes them, renews their strength and blesses them.

Abraham gave him the tenth part of all; that is, as Paul explains it, of all the spoil. This Abraham did either as an expression of his gratitude, or as a testimony of his homage and subjection, or as an offering dedicated to God to be presented by his priest. So are we obliged to make all possible turns of love and gratitude to the Lord; to pay our homage and subjection to him as our King, and to put all our offerings into his hands to be presented by him to the Father.

Next, Melchisedec was made like unto the Son of God—"abideth a priest continually." He bore the image of God in his piety and authority, and stands on record as an immortal high priest, the ancient type of him who is eternal, only begotten of the Father, who abideth a priest forever.

Now in the 4th verse, let us now consider, as the apostle advises, how great Melchisedec was, and how far his priesthood was above that of the order of Aaron. The greatness of this man and his priesthood appears from Abraham paying the tenth of the spoils unto him; and in the 9 and 10 verses it is well observed, that Levi paid tithes unto Melchisedec, in Abraham. Now Levi received the office of the priesthood from God, and was to take tithes from the people; yet Levi paid to Melchisedec, or to a greater and higher priest than himself; hence that high priest, who should afterward appear, of whom Melchisedec was a type, must be much superior to any of the Levitical priests, who paid tithes in Abraham to Melchisedec. Melchisedec's greatest honor was, that it was his place and privilege to bless Abraham. In the 7th verse we learn that he who gives the blessing is greater than he who receives it; therefore Christ, the antitype of this priest, the mediator of all blessings to the children of men, must be greater than all other priests. Therefore let us put all our trust in him, and it will be for our future welfare. Here I will leave this subject, and give it over to some that are more competent of handling it than I am. DANIEL M. MILLER.

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For the COMPANION.

Close Communion.

Upon the request of a brother, two brethren have written on the above subject in No. 37, to which we feel to add something, not so much of scriptural proof, as the first brother requested, but rather more of the practical application of the doctrine, if possible. And as we find it in actual practice around us in this part of the state of Pennsylvania, it being borne in mind that we live along the zizzag and obscure line of demarcation between New England Yankee and Pennsylvania German sentiment and civilization. Here we cannot fail to notice the powerful influence early culture and association exert upon any community of people. Here we have "loose communion" as well as "close communion" baptists. The first are Unitarian, the latter Trinitarian. The first Arminian, the latter Calvanistic. The first make "Christian character the only test of church fellowship," the latter add immersion as a test also. The first denominate themselves "Christians" as a church, the latter are known as the "Regular Baptists." The "Christians" fellowship Trinitarians, Universalists Deists, Quakers, Sprinklists, and pretty much all others who believe in God and bear a Christian character in the world as it runs. They in turn are denied fellowship in Pedo-rantist and other so-called Evangelical churches, on account of their Unitarian sentiments. The great majority of them are single immersionists, which mode they advocate freely and publicly. This "open" or "loose" communion doctrine they defend by conceding, as they say the indefeasible right of private judgment in all matters of conscience; and this, I feel willing to admit to be about the only consistent ground to occupy, for persons willing to fellowship with unbaptized persons, even though they be church members.

The Baptists hold baptism to be a necessary qulification to admission to the communion table, and they further hold that sprinkling, adult or infant, is not Christian baptism, consequently they cannot truly and honestly invite pedo-rantist people to their communion tables.

I use for the term pedo-baptist, pedo-rantist, from *pedo–infant, rantizo —to sprinkle*, literally, infant-sprinklist. If sprinkling is not baptism at all, then they are not even Pedo-baptists, for I wish to be consistent even at the risk of being considered uncourteous. Now I trust that the most illiterate can see clearly why Baptists are stigmatized as bigoted, uncharotable close communionists, by pedo-rantist people; that it is solely because they make their deeds or works correspond to their profession. They deny more frequently by their acts, than by their words, that sprinkling is baptism at all. "Actions speak louder than words" upon these communion occasions, and then is the time it "hurts." Now then, we have seen the Baptists boldly set up the standard that immersion only is Baptism, and, well they may, for they have, on the field of controversy, silenced every opponent worthy of notice.

And now brethren, how is it with us, do we place the standard of fitness too high? Do we make the qualifications too numerous? Do we enforce too many tests to fellowship and communion? We require trine-immersion. We require feet-washing. We require participation in the love-feast. We require the hand of fellowship, the salutation of the kiss of charity, and the maintenance of the poor; non-combativeness, non-conformity in dress to some extent, and self-denial generally, along with non-sweating and no office-seeking, or holding or taking active part in voting men into office under the civil government.

Here we may readily realize the wide extending divergence, between the self-gratifying and the self-denying religious bodies. Look at the contrast brethren, and say whether you think it is just as it should be. Many more questions and suggestions present themselves, but for fear of becoming tedious, we tarry here for this time. P. H. BEAVER.

Montandon, Pa.

For the COMPANION.

Sabbath Reflection.

To-day being Sunday, rainy, and no meeting near, I was sorely tempted to go to a neighbor's; but after reflecting awhile, I concluded that it would probably be more edifying to write a few lines for the COMPANION. We young members are, sometimes, when in company, too light-minded, forgetful of our calling, and then frequently engage in idle conversation and gossiping, which ought not to be so. My dear young brethren and sisters, let us try to advance on our journey Zionward, with the Poet.

"Come let us anew our journey pursue"—
Roll 'round with the year,
And never stand still till the Master appear
His adorable will let us gladly fulfill,
And our talents improve,
By the patience of hope and the labor of love.

LAURA S. SANDERS.

For the COMPANION.

He Shall be Great.

"Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son and shalt call his name Jesus. He shall be great, and shall be called the Son of the highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1: 30—33.

In the above text a promise is given by God, through his holy angel Gabriel, which must be fulfilled in every particular; for God said, his word, which is gone out of his mouth, shall not turn unto him void, but must accomplish, that for which it was sent. Therefore the inquiry naturally arises, How, when, and where shall the above promises be fulfilled? We answer, they must be fulfilled by him who has given them, as well as in the place and the subjects to whom they were given; and that we know was given from heaven to earth, and from God to man, or, in other words, to Abraham and his seed, Christ, which is the promised seed, the Son called Jesus.

"He shall be great." Hence we rely on these promises, knowing that God is not slack concerning them. You and I, my readers, would have to be very dull and slothful indeed, if we could not, or would not, remember and keep our promises seven or eight days; and Peter tells us, so are a thousand years with the Lord as one day, and one day as a thousand years. So the promise stands, as if made yesterday, to Abraham, saying, "In thee, and in thy seed, shall all the nations of the earth be blessed. He saith not, and to seeds, as of many; but as of one, And to thy seed, which is Christ."

Now every Bible reader, and believer, knows assuredly that this seed, (Christ the Lord,) was born according to promise; and by him everything was fulfilled that was written of him in the law, and in the prophets, up to the time of his crucifixion, burial, resurrection, and his ascension, and hence our text may well say, "he shall be great," for truly he did many great and mighty deeds, so that people had to exclaim, "We have never seen it so before, for he hath done all things well." And now the Father "also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Yes' "he shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David."

Now we look for the promises following the ascension of Christ, to be strictly fulfilled, the same preceding ones were; for Isaiah saith, "Of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isaiah 9: 7. "He shall be great," said Grabriel to Mary yea, we look for him to be King of kings, and Lord of lords; for he shall sit upon the throne of his father David. Jesus Christ was the descendent of David, according to the flesh; and to him, and to no other was the everlasting dominion promised. The one whom the Jews denied, rejected, and crucified, shall reign over the house of Jacob forever. Jesus, the Son of David, is the one to whom the Prophet had reference when he said, "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven; and came to the Ancient of days; and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him: His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Daniel. 7: 13, 14.

The query may arise, where shall this kingdom be established? I might ask, where were the preceding? The prophet having given no intimation, nor doth our text, not even the remotest, of its transfer to another globe or world, we are unavoidably left to conclude that it will be on earth, like that of David's was. We are well aware, that we would not meet with so much opposition, if we said the saint's eternal rest is somewhere beyond the stars, or on some other globe, in a word, the more uncertain, the more incomprehensive we should describe the locality of the inheritance reserved for the saints, the more edifying even should we perhaps appear unto many. If, however, we should assert that this kingdom, of our text, identifying it with the heavenly state, was to be where all the preceding were, namely on earth, many of the readers would perhaps say like the Athenians, that they might know what this babbler said. I ask why should not the everlasting kingdom spoken of be on earth, or the place of our future heaven? True, the knowledge of the place where heaven is, is not essential to salvation, so we only have the fitness. He who purchased us for heaven will safely lead us thither. If we keep his commandments, then shall we enter in through the gates; then shall we stand before the throne of the King, and have a right to the tree of life.

But I ask, is the locality of our heaven, the saint's inheritance, a subject of revelation? If it is, it can not be good to be without knowledge in this respect, as little as in anything else that is revealed. I ask again, why should not earth be the locality of the future kingdom? I have asked in a former article, whether there is any other spot upon which God has bestowed the same honor? I answer, nay. It is the spot the holy feet of the most high, who is to be great, have trodden 33 years; not in his kingly robe or power, but as one who had not where to lay his head, as one that was despised, oppressed, and rejected, dumb as a lamb to slaughter, and as a sheep before his shearer, so he opened not his mouth, although he is the true heir by promise, as we see. Gen. 12: 7, "And the Lord appeared unto Abram and said, unto thy seed will I give this land." Gen. 17: 8, "And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and will be their God."

This is a promise, given by God himself, and I believe it be immutable, steadfast and immoveble, sure as his throne. It is direct, it is unmistakably plain, both as regards the thing promised, and the person, or persons, to whom. It is evident that this promise, is yet in the future, and will yet be obtained by Abraham and his seed for an everlasting possession. Now from this text many are ready to believe that the Jews once more nationally are to obtain the promise,

and inhabit the land, as mortal men, or as probationers for the kingdom of Christ. The return of the Jews to Palestine is not only extensively believed, but also advocated by many learned and eloquent men. It would be almost thought unwise or imprudent for a man to assail this doctrine, by the authority of the Bible, and say it is lacking proper evidence to sustain it. I will however venture to say, I have never seen it half way proven that such will be the case before the coming of Christ and the first resurrection. Let us go to the Bible again, lest this subject might be misunderstood. It has been misapprehended, though it ought not to be, with all the light, and the advantage of the gospel.

This promise was given to Abraham and his seed, we all admit. Now let an inspired apostle explain it for us, "Now to Abraham and his seed were the promises made. He saith not to seeds, as of many; but as of one, And to thy seed, which is Christ" Gal. 3:16. Not the Jews, then, as much, but Christ is the heir. Hear the same Apostle again, "For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs, according to the promise." Gal. 3: 26—29. Hence we see that the promises are to the spiritual Israel.

I will again ask the reader, where do you read of the return of the Jews, as a nation, to the land of Palestine, or to Jerusalem? I say it is not taught in the Bible. I know that the return of Israel to their own land is promised. "Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land." Ezek. 37: 21. Please read the whole of this chapter, that you may know from whence they come. The Israel that shall return are all the faithful that have ever lived, from under every dispensation, whether patriarchal, Mosaic, or Christian,—all Jews who were such inwardly, and whose circumcision was that of the heart, and in the spirit; and all true believers in Christ, of the Gentile race, or of lineage; for saith Paul, "The scripture foreseeing that God, would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed. So, then, they which be of faith are blessed with faithful Abraham; Gal 3: 8, 9. "And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, * * * for the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith, for if they which are of the law be heirs, faith is made void, and the promise made of none effect; therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all; as it is written, 'I have made thee a father of many nations,' before him whom he believed, even God, who quickeneth the dead," &c. See Rom. 4, 12—17.

"So shall they be my people, and I will be their God; and David, my servant, shall be King over them; and they all shall have one shepherd. * * * And they shall dwell in the land that I have given unto Jacob, my servant. * * * And my servant David shall be their prince forever"; Ezek. 37, 23—25.

"And in that day shall ye say, Praise the Lord, call upon His name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord, for he has done excellent things; this is known in all the earth. Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee;" Isaiah 12, 4—6.

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover his people, which shall be left;" Isaiah 11: 11.

"In those days the House of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers;" Jer. 3; 18.

"And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first;" Jer. 33: 7.

(To be Continued)

My Mother's Grave.

"My mother's grave! Up there beneath the trees,'
I love to go alone, and sit, and look
Upon that grassy mound. My cradle hours
Come back again so sweetly, when I woke
And lifted up my head to kiss the cheek
That bowed to meet me."

How many thoughts cluster around the heart, as we approach this monument of our affection! All that is noble in our nature is aroused at the thought of its desecration. We hallow the spot where the last remains of her who loves us lie slumbering. Although long years may have passed, and partially obliterated the scenes of her death and burial from our minds, yet it is enough to know that here, beneath us, lie the remains of our mother!

Mother! How affecting is the sound of that one word! It inspires us with noble aspirations and firmer determinations for the future; that we act up to that high ideal which that mother may have concerning her much-loved child. Can we prove recreant to those principles which she has endeavored to instill into our youthful minds—principles of justice, virtue, and religion? The hardened criminal, as he passes from one sin to another, at times recalls the memory of his mother, and mourns because of his wicked departure from rectitude. So the thoughts of the kindness and virtue for a moment affect his heart, and he resolves to change his course and be a man again. But resolution fails, and to drown remorse, he plunges deeper and still deeper into the whirlpool of crime. The thoughts of that departed mother, and of that mother's grave, and of that mother's instruction in his earlier years, are driven away and have no lasting effect upon his memory. But the Christian reverences the memory of his mother. The thought, "My mother's grave," brings to my mind endearing recollections of the past. He remembers, when, but a boy of eight summers, being called to the bedside of his suffering parent, to hear from her lips, kind words of instruction and admonition. He remembers, too, the midnight hour when he was called to receive her last benediction, her last farewell. The hour had come in which she must pass to that unseen world,

Where sickness, sorrow, pain and death,
Are felt, and feared no more.

He was called to witness her departure to that better life—that life of immortality. Her last token of recognition, her last intelligible whisperings of farewell, still remain as if engraven with a pen of iron upon memory's tablet. Long years have passed. The turf has grown green above the coffin. The marble slab marks her resting place. She has passed away, but the influence of her godly example is still felt. We approach the grave with pensiveness and silence; for beneath these clods lie her remains, who first instilled into our minds the principles of Christian charity and true benevolence. Why should we not tread lightly as we approach the sacred spot?

Young man! Hast thou wandered from the paths of religion and virtue? hast thou sought the house of the vicious and the despised? Turn thy steps towards the church-yard, seek out the spot that thou callest, "My mother's grave;" fall upon it; call to mind the instruction of the parent; resolve to turn from the ways of evil, and then call upon thy "Father in heaven," for pardon and assistance.

Young woman! Hast thou forgotten the gentle words of thy mother, and sought the pleasures of the world, and forsaken the ways of virtue? Turn thy thoughts towards thy mother's grave, recall the memories of days past, and may they inspire with courage, and cause new hopes of immortality to spring forth from the inward fountains of the soul, fresh and vigorous. Oh! may the thoughts of a mother's grave have a great effect upon the heart of every sins-sick soul, is the prayer of your unworthy brother.

R. G. GISH.

For the *Companion*.

Keep the Sabbath Holy.

The above is frequently, in these days, questioned upon, whether it is a direct command of Christ or of the apostles, and is sometimes said not to be, that it is only kept up as a custom of the Law. Now I will refer all such to the ten commandments delivered to Moses. "Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," Exod. 20: 8—10. "Whosoever doeth work therein shall be put to death, Ye shall kindle no fire throughout your habitations upon the Sabbath day:" Exod. 35: 28. And much more is said upon it, but we wish to be brief and get to the point. This shows the command, the penalty, and the strictnees thereof. Now let us see what Christ, says concerning this law of Moses in Matthew 5: 17, 18, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill. For verily I say unto you. Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." This is Christ's own language. Now he says in Luke 16: 19, "And it is easier for heaven and earth to pass away, than one tittle of the law to fail." Luke 18: 20. "Thou knowest the commandments &c." Hebrews 4: 1, 4, Let us therefore fear, lest, a promise being left us of entering into rest, any of you should seem to come short of it. For he spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all his works. Now we think we have proven it beyond all doubt, by the best of authority, to be a command of Christ, and his Testament, in his own words confirming the law of Moses, and hope men will examine closely for themselves, and learn to keep it as the Lord's day, holy to God, as one in the contemplation of that day of rest that is in the future, that is set apart where it says, "One day in thy sight is as a thousand years, and a thousand years as one day." "Six days shalt thou labor" is set an indispensable duty throughout the Scripture, in a two-fold sense; and we must labor six days, or the seventh cannot be a day of rest for us; for we are making every day a day of idleness, and are not tired or wearied with labor, and are not prepared to enjoy that rest in either sense. If we are pulling at the ox six days out of the week, it is likely we will have him out on the seventh; but if we are idle and putting him in and maybe helping him a little, he is sure to be in on the seventh; but if he lie there over Saturday or one night, let him lie over the Sabbath. This I think. But again it is said, "They have Moses and the prophets, if they will not hear them, they will not hear though one rose from the dead." Now he has arisen from the dead, and is crying, "He that hath ears to hear let him hear;" and I hope all of us, who profess his name and hope to be saved, are listening with all our ears, souls, minds, and strength.

GEORGE W. LEATHERMAN.
Burlington, W. Va.

For the COMPANION.

Insurance Company.

In the past week my thoughts run something like this: Why is it that the Brethren have not got an insurance company, where brethren can get their property insured without going out of the church to have it done? Some may say we need no such company. But let us look at the matter in this light: A brother's house or barn is burnt, and he is not able to re-build it without help from some source or other. That man starts out with a subscription paper, soliciting help from his neighbors and friends to re-build what the element of fire destroyed. The answer he will get of the first man he may approach will be, "I don't feel able." The next, "Why did you not have your building insured like I have mine?" Instead of this he could go to the company and draw the amount his policy calls for.

In this fast age I think it would be a fruitless attempt for a man to raise funds by subscription to re-build anything that fire has destroyed, since there are so many ways of getting property secured.

I think the time has come when something should be done by way of insurance by the brotherhood, for nearly all the brethren have their property insured in companies of the world, where they often get in trouble trying to get our just dues.

I would suggest the stock company plan, and have the cash capital put out on interest, to defray the expenses of the company; and if any money be left in the company's hands, after paying the expenses of said company, the residue to go for the support of the poor members of the church. I saw a plan suggested in COMPANION No. 40, page 632, by brother D. H. Plaine, of Dansville, N. Y. It is on the mutual plan. But I think the expenses would be

very great in raising a company and carrying it out by the plan brother Plaine suggests. When any loss occurs by fire, there should be a collector appointed in each district, or sub-district, to collect taxes levied by the President and directors of the company, and thus it would make heavy expenses. Now some one may say, but Paul teaches: "Bear ye one another's burdens, and so fulfill the law of Christ." Now, brethren, I think we would just be doing what we are taught to do, by paying our policy of insurance; and, in case of loss, the company pay the loss, according to promise. Now, I do not see why we would not be bearing one another's burdens, only we would be doing it in a systematic way. Let us have system in all we do.

I hope to see a move made by the brotherhood in some way for insurance. D. F. WAGNER.

Montandon, Pa.

For the COMPANION.

Thoughts on Living.

Not being permitted this pleasant Sabbath morning to meet in the sanctuary, to worship with the people of God, which is so desirable, I visited the graves of some of my dearest friends. While here I was deeply impressed with the thought of living, as it is our privilege, and the desire of God we shall. God has placed us here as free moral agents, given us free agency; yet he desires we should do right that we might be happy, both in this life and the future. He wills that all would be saved and come to the knowledge of truth and live; yet does not use compulsory means.

The thought of living is very serious, and worthy of much deep reflection, as we have but once to live, and this life is the preparatory to the future — to a time of endless duration. Suppose we were permitted to live all the days allotted unto man; they are a very short space of time, 'tis but our youth in comparison to Eternity. How important the thought of living, of being and doing all the good we can, while we have the opportunity. And oh, the joy that will crown the reflection of a well spent life, is worth all our efforts and striving for! And now, kind reader, I hope you will seriously and candidly reflect, and not only reflect, but we would desire you to feel the importance of living; of living a holy life concentrated in the service of God; a life that will prepare you to live, and will afford you real pleasure here, and joys that the world knows nothing of. It will make you a fit subject to enjoy that pure and holy society in heaven.

Dear Christian friends, we are all creatures of influence, and there is not a day, may I say not an hour, but we are leaving impressions of some kind on the mind of some; and many of us have dear friends who are yet unconverted, and there is not anything we desire as much as their conversion. But are we exerting our greatest efforts in their welfare? And as the poet says,

"Weep for the lost. Lord make us weep.
And toil with ceaseless care;
To save our friends ere yet they pass,
That point of deep despair."

Kind reader, in your retired meditation we ask you to seriously reflect on the importance of living, as it is our privilege and duty we should live a life that will answer the end for which we were created, and one that will prepare us for the enjoyment of heaven. And when we are done with time and timely things here, may we have so lived as to meet the approbation of our heavenly Parent, and enjoy those rich blessings he has in reserve for those who love him, is my desire and prayer.

ANNA V. PRICE.

Oregon, Ills.

Selected for the COMPANION.

The Necessity of Prayer.

The believer should say, "Lord keep up my heart in a way of honoring thee under all my troubles and afflictions. My troubles will then be no troubles, and my afflictions no afflictions. Help me to believe in thee, by becoming thy servant, and submitting to thy will."

Weak Christians are like children, they expect a great reward for very little labor. But let their wills be crossed by their children or friends, or let them suffer in their estate, and they will cry out, "No sorrow like my sorrow! No cross like my cross!" With an eye of faith fixed on encouragements, heavy afflictions are made light, and long afflictions short.

"The spiritual sluggards are in danger of many strokes." Oh, the deadly sins, temptations and judgments that the spiritual sluggard will have to undergo! He is an enemy to himself, and a warm friend to Satan. He is too lazy to pray, to read, or to assemble with the saints and hear the word of the Lord preached.

Prayer is far from being a hindrance to man's business; nay, it is the means of bringing blessings upon it. Prayer and provender never hinder a journey.

We believe, and it has been said, that man may profit more in the knowledge of the scriptures by private prayers than by a long study of them. Many Christians have found prayer to be a shelter for the soul, a sacrifice to God, a sweet savor to Christ, a scourge to Satan, and an inlet to assurance.

DANIEL LONGANECKER.

The Presence of God.

The habitual conviction of the presence of God is the sovereign remedy in temptation; it supports, it consoles, it calms us. We must not be surprised that we are tempted. We are placed here to be proven by temptations. Everything is temptation to us. Crosses irritate our pride, and prosperity flatters it; our life is a continual warfare, but Jesus Christ combats with us.

We must let temptation, like a tempest, beat upon our heads, and still move on, like a traveler surprised on the way by a storm, who wraps his cloak about him and goes on his journey in spite of the opposing elements.

In a certain sense there is little to do in doing the will of God. Still it is true that it is a great work, because it must be without any reserve. This spirit enters the secret foldings of our hearts, and even the most upright affections and the most necessary attachments must be regulated by his will; but it is not constraint and contention that advance us in our Christian course. On the contrary, it is the yielding of our wills, without restriction and without choice, to tread cheerfully every day in the path which Providence leads us to fear nothing, to be discouraged by nothing, to see our duty in the present moment, to trust all else without reserve to the will and power of God. Let us pray to our heavenly Father that our will may be swallowed up in his. — *Fenelon.*

Pious Youth Department.

Selected for the YOUTH'S DEPARTMENT.

Tell the Truth.

Boy, at all times tell the truth,
Let no lie defile thy youth;
If thou art wrong, be thine the shame,
Speak the truth, and bear the blame.

Truth is honest, truth is sure,
Truth is strong and must endure;
Falsehood lasts a single day,
Then it vanishes away.

Boy, at all times tell the truth,
Let no lie defile thy youth;
Truth is steadfast, sure and fast
Certain to prevail at last.

DAVID D. SELL.

Nancy, Pa.

Too Late for the Boat.

"Simon, you must make haste, or you will be too late for the boat," said Mrs Shaw to her son, who was preparing to set out for the city, but not with as much quickness as seemed desirable.

"I never was too late," said Simon, as though that were a conclusive argument.

"You will certainly be too late to-day, unless the clock is too fast."

Simon looked at his watch, and proceeded with more haste to get ready. He left the house scarcely bidding his mother good-by. He was not gone long. In less than an hour he re-entered the house.

"Boat left me," was his remark; and he went to his room, perhaps to escape a reproof for having neglected the caution his mother had given him.

It was a great disappointment to Simon that he did not get on board the boat. He had looked forward to the visit he was about to make for months. There was a particular reason why he wished to reach the place by that day's boat. He had no one to blame but himself. A little more care, and he would not have been left.

Men often suffer greater disappointments than that connected by the failure to make a visit, in consequence of being too late. A young man was once taken as a clerk in a large manufacturing establishment. He was the son of a deceased friend of the proprietor. The proprietor gave him his place for his father's sake. He intended to make him in due time a partner in the concern, and thus to put him on the high road to fortune. He was a prompt man, and required promptness on the part of those in his employment.

The young man's conduct proved very satisfactory in many respects. He was thoroughly honest, truthful and faithful; but he was not always prompt. When told that a thing must be done by a certain hour, it was not always done by the time. It would never be neglected; but would not be finished till after the time. Several times the proprietor made appointments with him, and each time he was a few minutes after the time. Nothing was said to him by way of complaint, but his tardiness prevented his having a place in the firm. Mr. L. wanted a man that he could depend upon for promptness as well as fidelity. In this sense, many a man has been too late for the boat.

One of the first habits young persons should form should be that of doing things at the right time. They should establish a character that will be a pledge that whenever anything was undertaken, it would be completed at the right time. If you make an engagement to meet any one at a certain time, be sure and be at the place exactly at the time appointed. Do not say, a few minutes will not make any difference. If you engage to do a thing by a certain hour, do not say it will be just as well if it be done half an hour afterwards.

There is a certain time during which the mind is capable of rapid improvement, and when habits are easily formed. That time must be promptly used by those who desire mental improvement. Many who feel the importance of cultivating their minds, and who know that labor is necessary to their cultivation, are not ready to begin in earnest till the best season for improvement has passed. You intend to read a good book. Don't put it off. Do it without delay. Don't be too late for the boat.

There is a certain time in which the soul may be educated for eternity—in which salvation may be secured. It must be done previously to a certain time, or it must remain undone for eternity. Hence the work should be entered upon promptly, with the determination to have it done by the appointed time. But many put it off till it is too late. They intend to do it; they intend to become Christians, but delay the work of repentance till the day of grace is past. They may then put forth earnest efforts, but they will be too late. Seek ye the Lord while he may be found, call ye upon him while he is near.

Education and Employment of Girls.

Nothing so tends to the degeneracy of womanhood as a life of laziness and indulgence—an aim for a wealthy husband, and then life with no object nor aim beyond raising a family, whether taste lies in that direction or not. It is not only bad for physical health, but it is for moral also. A very serious and common mistake in the training of our girls is the neglect definitely to provide against the vicissitudes of life with the faculty of noble self-support. Just to think of your daughter, well born and bred and rocked in the lap of luxury, coming one of these days to sewing or keeping boarders for a livelihood. Yet thousands of girls, upon whose girlhood fortune lavished her gifts, have come to that. It seems to us that every rich man who has daughters should provide for them with visions of the almshouse continually floating before his eyes. No amount of pecuniary endowment will be a sure defense against the demons of pauperism. The fires may burn it up, the winds may scatter it, the waves may ingulf it, prodigal scoundrels of husbands may waste it, rascally trustees and executors may pillage it. These and a thousand kindred contingencies, considered beside the proverbial helplessness of woman, are almost enough to make a thoughtful and cautious man pray that daughters may not be born unto him. So, then, we say, let the education of our girls provide for the possible problems of self-help in the noblest possible way. The daughters of millionaires and mechanics alike should be made distinctly to understand that all the love romances lie, and that there is no such thing as making a compact with fortune to avert the necessity of honest toil. Nay, more, we would have the girls taught that labor, especially brain labor, for the benefit of the world, is too noble to be undertaken for mere mercenary ends, albeit the world must and will pay for it. Our American girls need a great deal of discipline in this respect, and there fathers and mothers need to have a great many of their foolish notions of propriety about toil, and the wicked caste idea it encourages, killed as the rank social weed it is. You will hardly find a girl who will teach school, or a parent who will allow it, except under the compulsion of a scanty purse. What a shame to our Christianity is this! A fine lady, rustling in her silks, boasts that she has had all masters in literature and art, has seen all the galleries of Europe, speaks three languages can draw from nature, and we know not what else; and yet she would not soil her respectability by teaching a child of ignorance the alphabet or hammering the multiplication table into a class of little know-nothings in calico! Sure enough, the millennium has not come yet.

S. S. Teacher.

You are the representative of Christ to your class. The common people heard him gladly, and little children loved to gather around him. There was nothing repulsive in his looks or manners. Let your class see that you are happy,—that religion makes you so. Greet them as glad to see them. Cause them to feel you love them. Remember you are the *living epistle* which they read *more* than their Bibles, and their idea of what religion is will be what they see you are. You have no business to misrepresent the blessed gospel with a sad face and unnatural Sunday dignity; rather as a Christian let your scholars see how much more joy a forgiven soul has than an unforgiven one.

Christian Family Companion

DALE CITY, PA., Oct. 15, 1872.

Editor's Diary.

SATURDAY, Sept. 21st. Preached at the new meeting-house at Martinsburg. Brethren Leonard Furry, S. A. Moore and John B. Replogle, from the Yellow Creek congregation, were present. Had an attentive audience. Lodged at brother Jacob L. Wineland's, at Clover Creek.

SUNDAY, 22d. Accompanied brother Wineland to one of their regular appointments, down Clover Creek, near brother George Smith's. Had a small but attentive audience. Dined at old brother Bottomfield's. He has given his farm into the charge of his son Samuel, who is giving special attention to the cultivation of grapes and other fruits. We never ate such delicious grapes. He also manufactures a pure article of grape wine. His address is Williamsburg, Pa.

Preached at the Clover Creek Meeting-house, in the evening. Lodged at brother Jacob D. Brumbaugh's, married to our sister Rebecca.

MONDAY, 23rd. Visited the grave of brother John D. Brumbaugh, at the Brumbaugh burying ground, and assisted in dressing it; also cut the initials, J. D. B. upon the rough stone at the head. Oh! how many are sleeping beneath this sod whom we used to know so well. What a pleasant time it will be when we shall meet them in the world of light! In the afternoon, brother John D. Brumbaugh having kindly furnished us the use of his horse and buggy, we visted our uncle Alexander Holsinger, with whom we took supper, and had a pleasant interview. He is now our only uncle living in Pennsylvania. Thence to sister Lizzie Holsinger, widow of brother Christian L. Holsinger, where we lodged. Sister H. was left a widow with a large family, but has a pleasant home, and has her children in Christian subjection.

TUESDAY, 24th. This day had been set apart for visiting the place of our birth. Accordingly we set out in the morning, uncle, and our sister Rebecca joining our company. We put up at John L. Holsinger's, who resides on the homestead of his father, our uncle John. Thence we walked through the "bottom" to the place we used to call Grandfather's. Brother Christian Hinkle lives on the place, being married to uncle John's youngest daughter, Barbara. They afforded us every assistance to interview the place, that could have been desired. We could easily find the spot where the barn used to stand, but there was no barn there; there was one elsewhere. We were shown where the house used to stand; there was no sign of a house there; there is a good house elsewhere. There was a new cider press at an other place. The spring-house, and the dry-house, both were moved and changed. Of the old plum trees that yielded their delicious fruit thirty years ago, there is no trace left, except upon the tablet of memory. Next we visited the orchard, and eagerly we searched for "the trees that we knew." We could find the "blood pippin," the "getling," and the "vandavers," but if it had not been for uncle we would have missed the "liquor apple," and the "sheep nose," and other varities. We would love to enlarge upon some of these old trees, but being sacred only to ourself, and our relatives and acquaintances, we forbear.

We now slowly made our way to the western end of the orchard, where we find a small enclosure, the width of one pannel of post fence, and about five times as long. It is called the old graveyard. Here are said to be one row of graves. It is enclosed by a stout fence, and overgrown by stout bushes and thorns. After removing some of these, we made an entrance, and wrote the following:

I am now sitting upon the grave of our grandfather, JOHN HOLSINGER, who was buried here on the 10th of December, 1849, having departed this life on the 8th of the same month, aged, 81 years, 4 months, and 17 days. He was long a minister of the word, having been chosen about 1807, and ordained to the Eldership about 1823-24. Here by his side, too, lies our grandmother, his wife, who died October 19th, 1847, aged 71 years and 6 days. Her maiden name was Elizabeth Mack, daughter of WM. and sister AGNES MACK (maiden name Gantz), and grand daughter of A. Mack, Jr. My grand parents were married May 2nd, 1797, and enjoyed each other's society for over fifty years. Here too, lies their youngest daughter, Elizabeth, who died May 30th, 1833, aged 17 years, 2 months, and 20 days. Here by my side is sitting my little daughter, Lottie, and on the other side is my uncle Alexander, youngest child of my grandparents; thus we have represented above ground three generations by the graves of our forefathers. There are other graves here, as uncle informs us, but we mention but one more, that of aunt Annie, wife of uncle Jacob. Grandmother has a limestone slab with the marks: "E H." Aunt Elizabeth has also a flat limestone, with E. H., 1833, at the head of the grave. Grandfather's grave has no marks. A piece of rotten board was found near the spot where it is believed to be. It is not in accordance with our will that these graves are so much neglected. And it shall not much longer remain thus. We will do much more than our proportionate share of removing them to a place where they can be kept inviolate, and dressed in Christian order. This might be done herewhile it is in the hands of its present owner, but we have no assurance any longer.

We find our report of this day is becoming too prolix, so we will sud-

denly close with these lines committed in childhood, and which came fresh to our mind upon this occasion:

"I paused, and the moral came home
to my heart,
Behold, how of earth all its glories
depart!
Then, oh, let us look, let our prospects
allure,
To scenes that can fade not, to realms
that endure!"

Took dinner at cousin John's, and then made our way to the house of brother George Puterbaugh's, where we supped, and enjoyed a brief social feast.

In the evening again preached in the Brethren's meeting-house at Martinsburg. Nothing unusual. Lodged at brother James Camerer's.

WEDNESDAY, 25th. Took a ride over the new railroad to Leather Cracker, now called Henrietta. Henrietta station is located near the farm formerly owned by John Faulkner. Here there has been opened one of the most extensive ore banks in the state. It is indeed an immense vein of iron. About twenty-five houses have been erected, one of which is a large and splendid hotel, and another a good store building, and station house, and fourteen of them are arranged for two families each. An astonishing improvement in a few years. It is all done by the Cambria Iron Co. Preached at Brumbaugh's meeting-house in the evening, and lodged at Elder John W. Brumbaugh's.

THURSDAY, 26. Made a few farewell visits, took supper at brother George W. Brumbaugh's, and went with brother Andrew B. Burget in his buggy to the Cross Road meeting-house, where we preached in the evening, to a congregation, part of which was very indifferent. Here we bade adieu to many of the brethren and sisters who had been accompanying us around to the meetings. We may never meet them again in this world.

Lodged at brother Conrad B. Dilling's, both of whom were companions of our youth.

FRIDAY, 27th. Spent the forenoon at brother Dilling's, and going to the post-office at Martinsburg, where we received several letters from home. In the afternoon brother John Sell took us to his home. He lives on the farm formerly called the Cash Hoover farm, and is married to our uncle John's daughter, Susan. In the evening preached at the Eshleman meeting-house. It is built on the farm of brother John Eshleman, a minister in the Yellow Creek congregation. The old brother and sister were both present, and are enjoying reasonable health, but old age is telling on them rapidly.

Lodged at brother John B. Replogle's.

SATURDAY, 28th. Brother Daniel Snowberger, who had come for us, and brother Replogle, took us to the Snowberger meeting-house, near New Enterprise, where we preached, at 10 o'clock A. M. to a fair congregation, for a week day meeting in a busy season. Hope those who attended were profited.

Dined at brother Daniel Snowberger's, where we spent the afternoon very pleasantly.

Preached in the new meeting-house, at Waterside, in the evening. Lodged at brother George Repleogle's. Were pleased to make the acquaintance of this interesting family. Several of the daughters and two of the sons are members of the church, who are still at home. Brother Joseph has lately been called to the ministry. He is a promising young brother, and the church confidently expects much from his services. We have his promises that he will apply himself to the work, and we believe the Lord will bless the effort. Brother George should be very thankful that his children are giving their hearts to the Lord, while yet in their youth.

SUNDAY, 29th. Went with the young members, in their family wagon, to the Holsinger meeting-house, where we preached, at 10 o'clock. A number of persons in our congregation had heard our grandfather, and our father preach, and now ourself—and, whether our fault or not, some of them are yet unconverted.

Dined at brother Christian Hinkle's, living on grandfather's old place. Spent a few pleasant hours. According to arrangement our company stopped at Elder Jacob Miller's for supper. This was the first time for many years that we had the pleasure of stopping with our old friend and brother, and it may easily be the last time. But we shall meet again.

In the evening we preached at the Snowberger meeting-house to a large and attentive audience.

Lodged at brother Samuel A. Moore's. In this family we are pretty familiar. The sister had quite a charge upon her, a brother's motherless infant, which was very sick. Otherwise the family was in good condition. They are coming to our Dale City home ere long, on a visit.

MONDAY, 30th. Brother Jacob Koons, a minister of the Snake Spring Valley branch, and brother John Snyder from the same branch, took us to the Koons meeting-house where we preached at 10 o'clock. There was a good turn out for the time in the week, and the season. One young woman was baptized. Dined with brother Jacob Koons, who resides on the old homestead of his father, and his parents with him, who are both quite aged. In this same house we were present at a wedding twenty years ago. Here we also met brother John T. Miller, son of Elder Martin Miller. When he and his wife were applicants for baptism nearly forty years ago, an objection was raised to them because they applied in a congregation in which they did not reside. The objection was however overruled finally, and they were received on the same day, with a number of others, at a love-feast at old

brother George Replogle's, Elder Michael Meyers, of Berlin, Pa. officiating.

Brother and sister Henry Harshberger having come to meet us, now took us upon their spring wagon to their home near Bloody Run, where we were introduced to their pleasant family.

Preached in their meeting-house, near Elder Snowberger's in the evening, to more people than we had expected. Returned with brother Harshberger, after meeting.

TUESDAY, Oct. 1st. This day was spent in writing letters, and these notes to date, at the house of brother H., where excellent facilities were afforded. Brother H. was called away to preach a funeral some ten miles distant. Our private correspondence thus far has been very much neglected for want of time. Preaching twice a day does not leave much time for writing, especially when one has ever so much visiting to do between times. Even now we are in arrears to several, who we hope will accept this apology. We are in good health, and are enjoying the trip very much, and I am enduring preaching beyond the expectation of all our friends. Some are denying the old report that we are consumpted, and are confident that we may yet attain a fair age, if sudden disease will not overtake us. Very well, we shall not object if the Lord so wills it. And we will obligate ourself to devote a fair proportion of the time he may grant us, to the promotion of his cause—the cause of truth and righteousness.

H. R. H.

Tune and Hymn Book.

Our second lot of Tune and Hymn Books has been sent out, and still our orders are not nearly filled. We are daily expecting another supply, and then we will fill all orders immediately. But let agents remember that we must wait on the binders, and that we cannot send out books before we have them, and we wish you also to rest assured that you shall have your books just as soon as we can get them to you.

So far as we have yet heard from those who have received the Tune and Hymn Book, they seem to be well pleased. If the book is not just what *some* might wish it to be, we think, at least, it is fully as good as should be expected, and we trust it will be, if not universally, at least generally introduced and used by the brotherhood. It contains about all the tunes in general use and quite a number that are growing into popular favor. We ought to be able to send out not less than two thousand books before the close of this year.

Remember that those who order first will be served first. We have adhered strictly to this principle, and expect to continue to do so.

TERMS: Single copies $1.25, per dozen $12.00, postage prepaid; or $10.00 per dozen by express. Money should be sent when the books are ordered.

J. W. B.

Trine-Immersion Traced to the Apostles.

This is the title of a work of 36 pages, bound in pamphlet form, by brother J. H. Moore. It contains a collection of historical quotations from modern and ancient authors, proving that a three-fold immersion was the only method of baptizing ever practiced by the apostles and their immediate successors. In addition brother Moore puts some keen comments. We think his effort will be the means of accomplishing some good. The candid reader cannot fail in being benefited by a perusal of the book.

For terms, see his advertisement.

Folio or Octavo.

Brother Holsinger: I am decidedly against the proposed change of the COMPANION. I prefer the present style for several reasons. One reason is, I like to have every volume bound. There are some subscribers who will quit taking it if it be changed. Yours,

E. K. BURCHILY.

About a change of the present form of the C. F. C. to the form of a common newspaper—I would say, no change. One reason, it makes it look so much like a regular worldly paper, or, as some call it, a "lying sheet." Second, I have so far sewed all the numbers together, and cut the leaves, and think I may say, read them all through. I preserved every number that came into my hands for the purpose of having them bound in a book, and if the change is made I am deprived of doing so; and not only I, there might be hundreds more deprived of the same privilege. I will now answer for the subscribers of our arm of the church, leave well enough alone, and no change till a general call of your subscribers, and a satisfactory reason from them."

THOMAS GRAY

As to the COMPANION, I would prefer its continuing in its present form, as it is more in book form, and when sewed together, easier and handier to handle or read. The trouble of stitching together and cutting the leaves apart is a small matter. In its present form it is easier preserved, and more likely to be taken care of.

B. E. PLAINE.

Answers to Correspondents.

GEORGE ASHENBRENER: We beg pardon for the mistake. It was your address we changed instead of Wm. Ashenbrener's.

J. J. FAUSNACHT: The money was received, and the paper is being sent. All right.

JOHN STUDEBAKER: It was a mistake by the binder; there may not be another such in the entire edition.

THOMAS GRAY: Your paper according to our book, was paid for to No. 37; and your name is entered for another year.

A. MOHLER: Your paper was paid for to end of Vol. 8. You have now credit on our book for Vol. 9.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

The Lost Child and True Dream.

An alarming circumstance took place August 31st., in Franklin township, Washington county, Iowa, about four miles northwest of the city of Washington. W. Scranton and wife went to J. Stewart's on a visit. The children got to playing north of the barn, near the brush. About one o'clock P. M. the children all came to the house, except one little boy three years old, who refused to go. They were sent to bring him in, but could not find the little fellow. The alarm was raised, search was made that day, and all night; about midnight two men passed my house and made the alarm. The child not being found on Monday, two of my sons went in search. Hundreds of horsemen and footmen searched through timber, brush, weeds, corn-fields and grass. In the evening they reported the child not found. On Tuesday morning I started in search. The estimated number of men in search was from 1200 to 1500. In the forenoon we searched in about twelve squads. All came to the house of J. Stewart, where refreshments were furnished for men and horses. We then formed a column of men, stationed from eight to ten feet apart. A captain for every ten men, to keep them in line, marched them over farms and through brush. About two P. M. there was a heavy rain, but it did not stop the men in their search. In the evening reported the child not found. Arrangements were made for the next day. That night we had heavy rain and winds. This was Tuesday night. That night Mrs. Clark, wife of William Clark, living one mile South of the house of J. Stewart; had a dream, as follows: She was out in search of the child, half a mile south-east of J. Stewart's house, in a long slough, and came to a dark place; after awhile she came to a place that was light, near a pile of rails. Here was something green. She looked under it, and saw the child sitting, or rather in a leaning posture. It looked into her face very pleasantly, but she could not get it. She awoke, and afterwards fell asleep, and the vision came the second and third times, identically as the first. She told her husband her dream, and said, "I want you to go and get the child." But he refused; saying, "That place has been searched and it is not there, and I have no faith in dreams." Mrs. Clark's health is so delicate, that it was physically impossible for her to go; but she resolved, saying, "If you wont go, I will." He started, and when he came within some distance of the place, he heard a singular noise. Being much excited he left his horse, and ran for the place where the noise was, but ran some distance past. He paused, listened, and once more heard the noise. He then went into the slough. The grass was tall, thick, and rough. He got down on his knees, parted the grass, and found the child under a twirl of grass, lying partly in the water, yet alive and sensible, but in a miserable condition, covered with mud and maggots.

The child is now as well as ever. It was lost about sixty-six hours, and had nothing to eat but half a biscuit. I suppose there was never a time of rejoicing in Washington county like this: cheering, hat waving, and one man even wept for joy. Every bell in Washington rung. I was also much surprised to see the sympathy manifested for the child. There were men on the ground from twelve to fifteen miles distance. Hundreds were out from Washington City, among them, doctors, lawyers, and merchants. They waded through brush, weeds, and corn-fields, regardless of consequences. Mr. W. Scranton had offered $500 reward to any one who should find the child, but Mr. Clark would not accept of any, he said, "I found the prize when I found the child." It is supposed that the child was there about all the time, as there were five or six beds where it had lain. When found it was unable to walk. The day previous, Robertson, in search, rode within three feet of the child. We think it could not have been found without a revelation, as it was so completely covered, that in any ordinary search, we would have trodden upon it and not have found it.

STEPHEN YODER.

Washington, Iowa.

FOREST CITY, Holt Co., Mo.)
Sept., 21st)

Dear Companion:—We have had our communion meeting, and we are all built up in our most holy faith. Yes, we had a good meeting. We had brother George Hoover, from Indiana; brother Jonathan Lichty, from Kansas; brethren John and Christian Forney, from Nebraska; brethren Daniel Glick, and Benjamin Bashore, from Andrew county, Mo. The brethren held forth the gospel in its purity to a large and attentive congregation. The best behavior throughout the meeting I ever saw. The people kept their seats during feet-washing, eating the supper, and taking the communion. There was no talking among the people; or, at least, I heard none. Our meeting passed off in a sublime manner; no disturbance in any way. It seemed that all had come to see and hear the true order of the House of God; and the brethren that spake, I think, made good and lasting impressions upon us all. We hope the Lord has blessed their labors for good. There were two precious souls received by baptism on Saturday evening. May God give them grace to hold out faithful unto the end.

On Sunday, after the forenoon meeting was dismissed, we received a message to come, on Monday morning by ten o'clock, to attend the funeral of a young man in Whig Valley, upper end of Holt county, Mo., about fifteen miles distant. This young man, like many others, put off the one thing needful too long. He had made several resolves to choose that good part that cannot be taken from us, but still put it off from time to time, until he was stricken with lung fever, and in a few days death entered and took him to his long home from whence no traveler returns. Yes, Henry now sleeps the sleep of death, beneath the clods of Whig Valley, until the resurrection of the body of the dead. Peace to his remains. Let his brothers and sisters take warning. You, too, must die, as well as Henry; therefore prepare to meet God in peace. We must all die, and are as water spilt upon the ground, that cannot be gathered up again. Oh, young people, as the Lord liveth, and as your souls liveth, there is but a step between you and death! Repent, your end is nigh. Come to Jesus before it is eternally too late. I hope

you all may take warning by this sad dispensation of God's divine providence.

A. J. CORRELL.

Notes of Travel.

BY J. S. FLORY.

On the morning of the 23rd of August took the train at Falls of Kanawha for Charleston, where I arrived after a few hours ride. Met with brother Starkey, who took me to Two-mile school-house, preaching at 11 o'clock A. M. and 4 P. M. Preaching at Methodist church, some two miles up. Sunday 25th, at 11 o'clock, preached the funeral of sister M. A. Edens to a large concourse of people at Piny Point school-house. Sister Edens came from Franklin county, Va., a few years ago, to Kanawha, West Virginia. Her name formerly was Smith. She died June 12th, 1872, aged 40 years. Left an infant 8 months old. She died rejoicing in the strong hope of a glorious inheritance in heaven. Her last words were, "Sing, 'Children of the Heavenly King.'"

At night preached in a school-house in another neighborhood, to a good congregation of attentive people. Went home with brother Starkey to Charleston. Meeting in the city next day at 11 o'clock P. M. After meeting brother Perry took me to his home, nine miles down the river. Preaching at night in the school-house near by. Went home the next day with brother Starkey. Spent some hours with sister M. Haws and friends in Charleston. In the evening took the train and returned to the Kanawha Falls. Set out on foot after night with company, and crossed the Cotton Mountain. Arrived at brother David Harshbarger's at 12 o'clock at night. Home next day; found all well.

September 7th, in company with brother Joseph Hutchison set out for Sumvers county. Meeting at 11 o'clock A. M. at brother J. Martin's. At night at Lick Creek meeting-house. Next day at the same place. Methodists were carrying on a quarterly meeting, and inasmuch as I had given way upon former occasions to them, many of the people urged we should ask for a division of time upon the occasion as he had an appointment elsewhere in the afternoon. I, as courteously as I could, made the request. But, nay! The presiding elder, in whom self-esteem seemed to have the ascendency over "Do as you wish to be done by," in an abrupt manner, proposed to leave the house, unless the trustees would grant him full privileges. But one trustee was present. He refused to decide the matter in that way. Seeing the confusion about to arise I yielded all rightful claims I had to the hour to the unyielding party. But, no, the Rev. Elder would not condescend to accept of it from us; so he "Bolted," giving evidence that anger had the place charity should occupy. A member (to his eyes no doubt distressingly small) went with him. The house which was quite commodious, was left to us full of people, with some about the door and windows. So we had nothing more to do than to attend to the services, trusting in the Lord. Much interest was manifested. I much regretted the occurrence that took place there, but I was assured on every hand that I was not to blame. At 4 P. M., had meeting at Hutchison's, school-house, from which neighborhood next day brother Hutchison returned home. I went to Greenbrier county, and returned home Tuesday night.

Following Friday, the 13th, in company with wife and others, set out for Meadow Bluff Greenbrier county. At 3 o'clock P. M. attended meeting at brother C. Masters'. Next morning "as it began to dawn toward the heat of day," in company with brother A. Evans, we set out on our route. At 12 o'clock we had distanced near 30 miles, and at 2 we were at the Blue Sulpher Springs. Preached to a large congregation, baptized two persons and willing ones, and returned to brother John Forren's. Wife, and the rest of the company we had left back, arrived about 3 o'clock; also brother C. Masters with them. Public preaching announced at 4 P. M. At night had a communion season with the dear members of the section. We felt it was good to be there. Had indeed a good meeting, but we were much disappointed in not meeting "strange" ministering brethren, as we expected. Next day had two meetings at school-house near by. Good turn out of people. All night with friend D. Huff. Early next morning set out "homeward bound." At 2 P. M. arrived at sister Master's, Fayette county. At 4 P. M. public service commenced. At night had a love-feast, or communion season. In spirit we enjoyed the sweet communion we there had with fellow citizens of the saints of that household of God. But in body we were in a suffering condition, having contracted a severe cold, and having to labor so much, owing to which we had to recall our next day's appointment at same place. This we done much to our regret, as well as to that of many others. Returned home next morning, Tuesday. Thursday following our communion meeting commenced at our meeting-house. Met with brother Wm. Baily, of Raleigh, who was just recovering from severe injuries received by a fall, owing to which he could not labor in the word as freely as he otherwise could. Had a good meeting, but, owing to considerable sickness in the neighborhood, the congregation of spectators was not so large as usual. Meeting next day and choice for deacon. The lot fell on brother Alexander Evans. Next day, Saturday, we went, in company with other brethren, to Raleigh county, to attend their communion. Public service commenced at 2 P. M. Had an excellent meeting, and as good order as we ever saw on such an occasion. A large congregation were out. Next day, after the meeting closed, we returned to Fayette county. Next day preached the funeral, at the meeting-house, of a little son of brother Isaac and Dehlia Roach, who, had he lived until that day, the 23rd of September, would have been five years old. Yesterday, 29th, preached the funeral of sister Harriet Davis, (lately Smith) aged 49 years. After meeting returned home last night, much fatigued and worn by continued labors in the Master's cause. In the four communion meetings above mentioned the burden of ministering in word and the sacrament fell to the lot of your unworthy writer. The past summer's campaign has been to me one of unusual activity in the field of the Lord, and now we feel like a few weeks' of recreation and rest to our tired energies will be in place. To-day we start on a traveling tour, and next you may hear from me from the plains of the "Far West." Until then, farewell, hoping the grace of God, who deserves all praise for His goodness, will be with us and you all now and forever. J. S. FLORY.

Orchard View, West Va.

Dear Companion:—According to our expectations, our dear brother, Grabill Myers, arrived at the Lower Cumberland Church, Pa., on the evening of the 21st of September. He was met and conveyed, by brother David Niesley, to Baker's meeting-house, near Churchtown. Set in, in company with brother John Brindle, from Upper Cumberland, to preach to a large and respectable congregation, both as regards number and conduct. Opening remarks and hymn by brother Brindle. Brother Myers selected for his text 1 John 3: 1—4, reminding us of "What manner of love the Father hath bestowed upon us." On Sabbath morning, the 22d, met at the same place; text, 1 John 2. Again a large and attentive congregation. Here we had the happiness to see two candidates for admission, and for heaven, stand before us, while brother Moses Miller read, "If thy brother trespass against thee, go and tell him," &c. Evening, meeting at Landis' school-house, about two miles distant; text, Rom. 10: 1—4. Monday evening, 23d, at Baker's. Tuesday evening, 24th, same place. Wednesday evening, at Shepherdstown; rainy; small meeting. Thursday, 26th, same place; text, 1 Timothy, 1. Evening, at Mohler's meeting-house; Rom. 8: 24—29. Friday evening, 27th, at Mechanicsburg. Saturday evening, 28th, same place; John 18: 36. Sunday morning, 29th, at Line's school-house, two miles distant; John 5: 24—29. Evening at Mechanicsburg; John 7: 38. Monday evening, 30th, same place; Heb. 6: 1—2. It was good for us to be there. Thank God for the visit of love. The truth has been powerfully proclaimed. We feel ourselves confirmed in the love of Jesus, and the votaries of error must certainly feel its sandy foundation. We hope his labors will be still further blessed. May the Lord bless our brother for his labors. ADAM BEELMAN.

Correction.

In COMPANION Vol. 8, No. 35, in my letter from "Cawker City, Kansas, you make me say: "There is a railroad from Solomon City, up the valley and through to Denver City, Col." The copy says, or should say, "There is, in contemplation, a railroad, etc. PETER WOLFE.

Announcements.

LOVE-FEASTS.

Our love-feast will be on the 12th and 13th of October at brother Jonas E. Engler's, 5 miles westward on the C. & T. R. R. from Fremont.

S. FINK.

A love-feast, in Washington Creek church Douglas county, Kansas, on the 19th and 20th of October, at the residence of brother Philip Metzger, 13 miles south-west of Lawrence. Usual invitation.

We expect to have a communion meeting at Beaver Creek meeting-house, Washington county, Md. on the 24th of October, commencing at 2 o'clock P. M. to which a general invitation is given.

We expect to have our love-feast on the 26th and 27th of October, 5 miles south-west of Marmaton City, Kan., at A. C. Numer's, to commence at 1 o'clock.

The brethren of Hatfield, Montgomery county, Pa., will hold their annual love-feast on the 19th of October. Usual invitation. Those from a distance will come by way of North Penn'a. R. R. to Hatfield Station, via. Phila. or Bethlehem.

J. H. PRICE.

Appanoose county, Iowa, 22 miles south of Unionville, October 19th and 20th; and the District Meeting of the Southern District of Iowa, at the same place on the 21st and 22nd. A full representation desired.

Smith's Fork church, Clinton county, Mo., on the 19th and 20th of October.

Lick Creek, 2nd, Oct 17th.

Howard congregation, Howard county, Ind., Oct 17th.

Stony Creek congregation, Ind., Oct. 18th. commencing at 10 o'clock.

The Yellow Creek congregation, Marshall county, Ind., October 18th at 10 o'clock

Waterloo church, Black Hawk Co., Iowa, 19th and 20th of Oct.

Elklick branch, Somerset county, Pa., October 23rd, commencing at 4 o'clock.

Lost Creek church, Juniata county, Pa., on the 16th and 17th of October.

Dunnings Creek congregation, Bedford county, Pa., on the 19th of October, commencing at 4 o'clock.

Buffalo Valley branch, Union county, Pa., Oct. 18th and 19th.

Plattsburg, Mo., Oct. 19th and 20th.

Log Creek congregation Caldwell county, Missouri, October 19th and 20th.

Monocacy church, Maryland, October 17th to 20th.

MARRIED.

By the undersigned at Dale City September 26th, Mr. JOSEPH SHAFER, of Cumberland, Md. and Miss ELIZABETH MILLER, of Southampton, Pa.

J. W. BEER.

At the Brethren's meeting-house in Seneca church, September 15, by brother David Roop, Mr. JOHN FISHER and Miss OLIVE A. NEWSON.

On the 15th of September, at the residence of the bride's father, CONRAD SEESE, and Miss ELIZABETH HORNER, both of Bedford county, Pa.

By the undersigned, at the residence of the bridegroom's father, October the 3d, EMANUEL BERKEYBILE, and sister ELIZABETH CUSTER, both of Somerset county.

HIRAM MUSSELMAN.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

EVE BITTNER was born July 22d, 1825, and died September 11th, 1872, aged 47 years1 month and 19 days. The deceased was formerly the widow of brother Solomon Knepper, a minister in the Berlin congregation. She was a worthy sister, and a loving mother, not only in her own family but in the church and neigborhood. She was long a faithful attendant upon the sick, and as such she will be much missed in the circle in which she moved. Her funeral was attended by many sympathizing friends and neighbors. We feel assured that her rest is peaceful. Funeral services by J. W. Beer, assisted in the German by Elder Jacob Blough. Text, "Blessed are the dead that die in the Lord." Rev. 14: 13.

The 11th of September in Lagrange county, Indiana, JOHN F. HOSTETLER, infant of friends Henry and Philantha, aged 7 months and 12 days. Funeral occasion improved by the Menoite Brethren, Henry Miller in German, and Jacob Weaver in English, at the Shipswaney school-house. Text, Matthew 19: 13, 14. The mother of this infant was followed to her grave some time ago.

ABNER BOMGARDNER.

(*Visitor please copy.*)

In West Branch church, Ogle county, Ill., September 29th, sister ANNIE WELTY, aged 90 years, 8 months and 29 days. Sister Welty was born Lancaster county, Pa., emigrated to Washington county, Md. at the age of 18, from thence to Ills. in 44, where she lived till her death. She was blind for a number of years, which she bore with Christian fortitude, with a bright prospect of going to rest. Her prayer often was to be relieved from this troublesome world. She had six daughters, of which three have departed this life; grandchildren, 46; great-grandchildren 84, great-great-grandchildren 4. Funeral services by brother J. B. Diehl and E. Newcomer, from Rev. 22: 14, to a large congregation.

JOSHUA SLIFER.

At Ebensburg Cambria county, Pa., June 16th, JOHN VARNER, youngest son of friend Elizabeth Rion, aged 7 years, 2 months and 9 days. Funeral services by S. Brallier and the writer, from Matth. 19: 14.

In the Conemaugh branch, August 16th, JOHN COBAUGH, son of brother David and sister Phebe Cobaugh, aged 17 years, 8 months and 28 days. He was brakesman on a train, and was standing on the tank as another train approached and was being attached, and the jar caused him to fall off, and the train run over him killing him instantly. Truly in the "midst of life we are in death." He was buried in the Union grave-yard on the Lord's day, followed bay a large concourse of people. Services by the brethren, from Job 14 : 12.

WM. BYERS.

In Whig Valley, Holt county, Missouri, of lung fever, HENRY KAUFFMAN, on the 14th of September, aged 26 years, 2 months and 2 days. He was a son of Joseph Kauffman, formerly of Ohio. Funeral preached by the brethren, from the words, "The hour is coming in the which all that are in the graves shall hear his voice and shall come forth," &c.

He leaves a wife, sister in the church, and one child.

A. J. CORRELL.

In Hawkins county, Tennessee, in the Cedar Grove congregation, July 14th MARGARET C. DAVIS, daughter of brother James and sister Rachael, aged 2 years 7 months and 21 days. Death comes to the young as well as to the old, and also unexpected, for in less than five days Margaret who was gay and lovely, no more is seen ; her lovely voice no more is heard, all is hushed in death's cold embrace ; but her happy spirit has gone on before you, kind parents, to await the time when the good Lord will call you, with all the redeemed, home to himself, where sickness, pain and death are felt and feared no more. Funeral services by the writer and brother David Derrick, from Matt. 18 : 3.

ABRAHAM MOLSBEE.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

M. Miller	$10 00	J. J. Fausnacht	1 25
W. Fogleson ger	1 25	D. M. Miller	1 25
C. M. Sutter	7 25	D. D. Horner	1 50
C. H .Balsbaugh	2 75	Harry A. Wirt	2 00
John Forney	1 00	A. Mohler	2 10
Nelson Maust	2 75	L. Hofford	75
Daniel Heise	1 00	R. Berkeybile	3 00
G. Ashenbrener	1 50	Jesse Sellers	1 00
David Berkey	50	John Forney	50

Advertisements.

WE will admit a limited number of select advertisements at the following rates.
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations

Trine Immersion Traced to the Apostles.

A work proving that Trine Immersion was the prevailing method of baptizing, the first 1500 years of the Christian era. Commences with the fifth century, and traces Trine Immersion, in an unbroken line, to within 33 years of the Apostle John's death ; and then proves it to be the Apostolic Method of baptizing, while single Immersion stops 326 years this side the death of Christ.

Single copies, 25 cts ; 5 copies, $1.10 ; 10 copies, $2.00. Sent, postpaid, on receipt of price.

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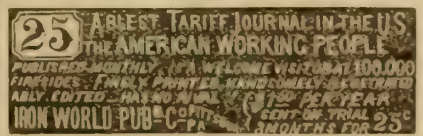
Eastern Pass. Agt., Indianapolis.
John E. Simpson,
Gen. Sup't., Indianapolis.



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The fall term of Salem College, will open for the reception of any number of students, from all parts, on the 4th of September, 1872.

Ample accommodations and thorough instruction will be given all students, who connect themselves with this College. Good Board can be obtained in good families at $2 50 to $3 00 per week; or students can board themselves at $1 25 to $1 50 per week, as numbers have done with the consent of the faculty. Special care will be given students who are far from home

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Terms : $2.500 cash and the residue in one and two years, and a lien retained on the land to secure payment.

August 28—5w. DAVID FRANTZ.

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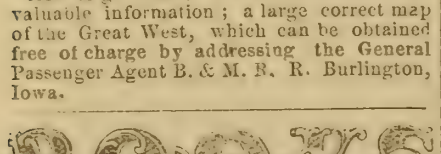

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Selected by KATE BRENIZER.

Remember Lot's Wife. Luke 17: 32.

You careless professors, who rest on your knees,
Amidst your vain pleasures, your profit and ease,
Now God says, "Arise, and escape for your life;
And look not behind you—'Remember Lot's wife.'

"Awake from your slumbers, the warning receive;
'Tis Jesus that warns you, the message believe.
While dangers are pending, 'Escape for your life;
And look not behind you'—'Remember Lot's Wife.'

"The first bold apostle will tempt you to stay,
And tell you no changes are found in the way:
He means to deceive you, 'Escape for your life,
And look not behind you'—'Remember Lot's Wife.'

"How many poor souls has the serpent beguiled,
With specious temptations! how many defiled?
Then be not deluded: 'Escape for your life,
And look not behind you'—'Remember Lot's wife.'

"The ways of religion true pleasures afford,
No pleasures can equal the joys of the Lord;
Forsake then the world, and escape for your life,
And look not behind you'—'Remember Lot's wife.'

"But if you determine the call to refuse,
And venture the way of destruction to choose,
Fore'er you must part with the blessings of life,
And then, if not now, you'll 'Remember Lot's wife.'"

For the COMPANION.

The Immortality of the Soul, Comforts and Happiness of the Blessed, and Groans of the Damned.

BY E. K. BUECHLEY.

"There was a certain rich man, which was clothed in purple and fine linen &c.," Luke 16: 19—31.

The narrative of the rich man and Lazarus, as related by our dear Lord and Savior Jesus Christ, should forever put to shame and silence those who assert that man has no immortal principle within him. There is a certain class of deluded people in the world, professing to believe the word of God, saying that the Scriptures are of Divine origin, but openly and boldly, in the face of truth, deny that man is endowed with an immortal soul; asserting that, when the body dies, all is dead; that there is no consciousness between the death of the body and the resurrection of dead; that soul and body lie dormant in the grave until the final resurrection, when those that have lived a holy life, and none else, shall be raised from the dead, and that all others, infants not excepted, should forever remain in death. They also deny the Divinity of Christ. The say, that Jesus was the Son of Man, but not the Son of God. These deluded people go by various names; such as, "Soul-sleepers," "No soulites," "Brethren of the one faith," "Christadelphians," &c.

It is not the intention of the writer of this essay, to enter into a defence of the resurrection of the dead. I deem it unnecessary to do so, as the doctrine of the resurrection, "both of the just and unjust," is so definitely taught in the Scriptures of Divine truth, that no one, who has any regard for the truth of the Bible, can possibly deny it. Neither is it his design to convince those who are wilfully ignorant, and prejudiced against the truth; but, more especially to admonish those who are willing to learn the truth, and, having learned it, to believe and obey it. I shall try to convince, by the truth, those that are not prejudiced, that there is verily a consciousness existing beyond the grave. The honest-hearted seeker after the truth, will readily admit this fact, when proven by a "thus saith the Lord." And, in passing along, I shall also attempt to persuade the gentle reader, not to place too much confidence in wealth or worldly honor, as these are all transitory and may soon take the wings of the morning and fly away; and will cite him to the words of the Savior, where he saith, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Rather let us become rich in faith, looking unto Jesus, the author and finisher of our faith.

"There was a certain rich man" Those deluded people, alluded to above, will tell you, that the text was a parable, and, consequently, has nothing to do with our salvation. But the Savior tells us in positive language "*There was a certain rich man*," and also of a certain beggar. He gives a brief history of their lives and deaths, and then a more detailed history of their hereafter. The one, after death, was conveyed to place of comfort and bliss; the other, to a place of misery, torment and woe.

But suppose it had been spoken as a parable, would this help their cause? None in the least. If a parable, the Savior certainly meant to convey certain truths to our minds; namely, what the state of the dead will be beyond the grave, both of the saint and of the sinner.

"There was a certain *rich man*" I shall not attempt to say that this man's sins consisted altogether in his riches, or that every rich man is destined to go to hell, neither would I say, that every beggar necessarily goes to heaven. This is not the object in view. The man was rich. He probably never thought of the fact, that all good proceedeth from God. "Every good gift * * * is from above, and cometh down from the Father of light;" consequently, God is the giver of all good. These things are only lent to us; they are placed in our possession, in order that we should do good therewith unto our needy fellow-men. Therefore, if God prospers us with the good things of the earth, let us not be covetous. We ought always to be liberal in giving unto the needy and suffering. The man was rich; he accumulated all he could, and kept all unto himself, not considering the source from which it came. He shut up his bowels of compassion against the poor and suffering, by whom he was surrounded. He was, we presume, a heard-hearted, close-fisted, covetous wretch; and besides this, he was proud, haughty,

and arrogant. He spent great sums in decorating his vile and sinful body; he indulged in all the sinful fashions of the world; his dishes and cups were overflowing with all the dainties and superfluities that could be obtained for money, his lusts were unrestrained. In all this he was indulging daily. "He fared sumptuously every day." He was serving his belly, his lusts, his sinful inclination. He would look down upon those who were not so favorably situated, as well as upon those who were not so gluttonous, with derision and disdain. He had all at command that a sinful heart could wish for. "Go to, now, ye rich men, weep and howl, for your miseries that shall come upon you." —JAMES.

"And then was a certain beggar, named Lazarus, which was laid at his gate, full of sores." The Savior tells us. "The poor ye have always." This is a very truth; we are always surrounded by those who are needy—with such as demand our sympathies—and to do them good is the duty of every one whom God has blessed with the good things of the earth. To withold from the needy those things wherewith God has blessed us so abundantly, would be sinful in the extreme. The poor saint, poor and decrepit, "was laid at the rich man's gate." We presume, outside of the gate, along the highway-side; for inside of the beautiful lawn, or park, would have been too humiliating, degrading, and annoying for the great nobleman.

"Desiring to be fed, with the crumbs, which fell from the rich man's table." Crumbs were asked for. The poor saint was hungry. He would say, "Give me a few crumbs only, I pray thee, such as would otherwise go to waste. I shall not ask you, sir, for a seat at your daintily furnished table; only the crumbs under your table, give me but those and I shall be satisfied; anything that will satisfy the cravings of my hunger will do me." The poor saint asked for crumbs. We are, however, not told that he received any. We presume not a morsel was given him. The proud and great of the world not only close their gates against the poor, but their hearts also. To give the crumbs to the poor, would be depriving their dogs of their meals. The rich man would say, "I respect my dogs more than I do these beggars. I cannot give him any crumbs; let him go without them; he has gone many a day with an empty belly, let him do so again; bar the gate, shut him out, let him be gone, let him starve for aught I care."

"Moreover the dogs came and licked his sores." The dumb brutes, even the dogs, had seemingly more sympathy with the poor saint, than this rich, wicked, sinful wretch: they ministered such relief unto the poor saint as they could; they befriended him, relieved him as best they could.

"And it came to pass that the beggar died." It came to be so, in the course of event: it so happened that he died, death came to his relief, the poor saint was liberated from all his privations and sufferings, as well as from the scoffings, curses, and taunts of the wicked, of all that an ungodly world could inflict upon him, of all misery woe. "Where the wicked cease from troubling, and the weary be at rest." We have no account of the burial of Lazarus; yet we presume he was buried, in an humble way, as the poor are buried, without much ceremony. There was no great display made, only so he was put out of the way, away from the rich man's gate: the rich man was no more annoyed by the poor man asking him for crumbs, by his importunities.

"And was carried by the angels into Abraham's bosom." Heavenly messengers were in waiting to convey this saint away off, not to the rich man's gate, oh no! but out of reach of all wicked men and devils, into Abraham's bosom, into the realms of glory, into the presence of old father Abraham, who is termed "the father of the faithful." Bright, shining ones, angels, conveyed him into the place where all the sanctified go when they leave this sin-deranged world, where no more pain, nor sorrow, nor sickness, nor death shall ever disturb them. Here the poor saint could now enjoy himself with all those who have made their robes white and clean in the blood of the Lamb, where neither hunger, nor thirst, shall ever be felt any more; no more shedding of tears, no more begging for crumbs, where there will be joy and peace for ever and ever, at the right hand of God. "Then shall the righteous shine forth as the sun. Then shall the righteous go into life eternal."—JESUS.

"We speak of the realms of the blest,
That country so bright and so fair;
And oft are its glories confessed;
But what must it be there?

"The rich man also died." The great and rich must die. They can not escape death, notwithstanding all their greatness, riches, and pomp. When death comes, there is no escape or dodging; death is a true messenger, he accomplishes that which he is sent for; no matter whether rich or poor, noble or ignoble, all must die. If wealth could evade death, comparatively few rich men would die. Death is no respecter of persons: all must pay the debt of nature. "Dust thou art, unto dust shalt thou return." Hence the lines of the poet;

"Princes, this clay must be your bed,
In spite of all your towers,
The tall, the wise, the reverend head,
Must lie as low as ours."

"And was buried." We have it in positive language, that the rich man was buried. We suppose that he was buried most magnificiently, with all the honors, pomp, style, and ostentation that wealth could lavish upon him. Thousands upon thousands were spent in order to make a great display at the funeral of this wicked, sinful wretch. No pains nor money were spared; his friends not dreaming, or thinking, that their brother for whom they were making all this great ado was already howling and screaming in hell. "And in hell he lifted up his eyes, being in torment." Oh, how are the mighty fallen! But a very short time ago this man closed his eyes in death, now he opens them in hell; had but recently lived in all the splendor and riches and fashions of the world, and now finds himself in hell and torment! This man had been a "soul-sleeper" in his lifetime—the only one, too, that we read of in the Bible—but alas! he is now aroused from his stupor and sleep; he is now becoming wide awake; he now opens his eyes; he is now brought to consciousness; his feelings have become very sensitive; he is sensible of being in hell and torment! There can be no soul-sleeping in hell. Verily not! He would say, "My soul-sleeping was all in the world whilst, I was revelling in sin, and wickedness, and debauchery. Such is the inference we gather from the rich man's language uttered from hell; at least, we do not find him asleep. He is wide awake, "And see-

eth Abraham afar off, and Lazarus in his bosom." Away off—at a great distance—out of reach of the damned—in glory, he seeth Abraham, good old Abraham, surrounded with an innumerable host of holy angels—with bright, shining ones—and Lazarus, the one whom he so recently despised, upon whom he lookod with contempt, is now in that blessed company. He who had been laid at his gate, ragged, hungry, and full of sores; the one to whom he refused the crumbs under his table. "What! he now in glory, and I in hell and in torments—in the most excruciating torments that hell can inflict—surrounded with howling demons—with all the damned in hell! My purple and fine linen, dainty dishes and cups, have all vanished like the hoar frost, and instead thereof I have misery torment and woe." "And he cried and said, Father Abraham have mercy on me, and send Lazarus, that he may dip of his finger in water, and cool my tongue, for I am tormented in this flame."

This once rich man is now brought very low; he now begins to pray, and cry for mercy. "Oh, have mercy on me! I pray thee, send Lazarus, send him now! I shall now freely accept of his company, although I despised him whilst we were in the world; but now send him, I pray thee, send him with a little water, with one drop only, with so much as will cleave to the tip of his finger, to cool my tongue, my parched tongue! that tongue wherewith I blasphemed God, and cursed man! that unruly little member! Oh, that I never had a tongue in my mouth!" What a prayer do we hear, from one in hell, but alas, too late! All his prayers can avail him nothing. The day of grace is spent. "The harvest is past, the summer is ended, and we are not saved." "But Abraham said, Son remember, that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; and now therefore he is comforted, and thou art tormented." "Son, remember." Oh, what a rebuke! How horrible must it be for the damned to remember that they had all their good in their revelries and sin, in their wickedness and debaucheries. Nothing but misery and woe can be had in hell, of that however thou shalt have thy fill. Remember that mercy was offered thee in the day of grace, but thou hast turned a deaf ear to all the offers of mercy. Remember there is no more mercy to be had, after you are in hell. All this, and a thousand times more will be brought to the remembrance of the damned. Hell itself would be a kind of paradise, were it not for the remembrance of these things. There you will have ample time to refresh your memory of the slightings of mercies, you will then and there remember where the ministers of the gospel entreated you to forsake your sins, and you turned a deaf ear to all their entreaties. There you will remember that you were sometimes almost persuaded to forsake your sins. Remembering all this will but augment your miseries, sink you the deeper into eternal despair. "Besides all this, between us and you, there is a great gulf fixed." "Between us and you, between the blessed and the damned, between those in glory and those in hell, there is a great gulf; God's eternal decree is fixed between us, an impassable gulf, a fixed gulf, not an immaginary gulf, but an immovable one, a fixed one, as firm as the eternal decree of God can make it; and no one can pass over it, neither this nor that way, consequently it must remain so. "Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment. Although I am lost and undone, my destiny is fixed, yet I pray thee, send him to my brethren, that he may testify in the strongest terms unto them; they are surrounded by the same temptations that I was; they are as wicked as I have been, O send him, send him quick lest they also come into this miserable place of torment! Send him to testify unto them that I am in hell, and unless they repent of their sins they will certainly also come to this place of torment, where there is no ease to be had, no not for one moment, not even a drop of water can be obtained here, and there coming here, would still augment my misery and woe." "Abraham saith unto him, they have Moses and the Prophets, let them hoar them. They have the Scriptures, let them obey the Scriptures, and they can evade this place of torment. The Law of the Lord is perfect, converting the soul." "Nay, Father Abraham, but if one went unto them from the dead they will repent." "Nay, I had the Scriptures as well as they have; but little did I care for the Scriptures, whilst I was revelling in sin, as they now are. I pray thee, send one from the dead, nothing short of this, will arouse them from their sinful career, they are so wedded to their idols; send one I pray thee, and perchance they may repent!" "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead." If one even would rise from the dead, yet would not those repent, that are wilfully sinning against light and knowledge. We see this verified in the wicked Priests, Scribes and Pharisees. When our adorable Redeemer had risen from the dead, they bribed the soldiers, and paid them large sums of money, for reporting that the disciples, had stolen him away whilst they were sleeping. "Ephriam is joined to his idols, let him alone;" Hos 4: 17

Dear reader, before I close this already too lengthy essay I would entreat you in Christ's stead, to make sure work for heaven and happiness. Do not say that there is too much hell about this essay, that it is not as dangerous as you would have us believe. I again beseech you not to trifle away your day of grace. I have not overdrawn this picture, it will be a thousand times worse, with those that have to take up their abode with the rich man in hell, than I, a feeble worm, can picture it. For God's sake open your eyes now, while mercy and pardon can be obtained, whilst Christ bids you come. You have no assurance of your lives, today you are bid to come, to-morrow may be too late, eternally too late! Repent of your sins and be saved upon the easy terms of the gospel, is the prayer of your unworthy friend, and fellow-traveller to eternity.

Home Reading.

One of the most pleasant and noble duties of the head of the family is to furnish its members with good reading. In the times which are passed it was considered enough to clothe and feed and shelter a family. This was the sum of parental duty; but lately it has been found out that wives and children have minds, and so it has become a necessity to educate the children and furnish reading for the whole household; it has been found out that the mind wants its food as well as the body, and that it wants to be sheltered from the pitiless storms of error and vice by guarding and friendly roof of intelligence and virtue.

An ignorant family in our days is an antiquated institution. It smells of the musty past; it is a dark spot which the light of the modern sun of intelligence has not reached.

Let good reading go into a home and the very atmosphere of that home gradually changes. It becomes clearer, purer, more cheerful, healthful and happy; the boys begin to grow ambitious; to talk about men, places, principles, books, the past and the future; the girls begin to feel a new life opening to them in knowledge, duty and pleasure; and so the family changes, and out from its number will go intelligent men and women to fill honorable places and be useful members of the community. Let the torch of intelligence be lit in every household; let the old and young view each other in introducing new and useful topics of investigation, and in cherishing a love of reading, study and improvement.

[*Continued from Page* 645.]

For the COMPANION.

He Shall be Great.

"Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son and shalt call his name Jesus. He shall be great, and shall be called the Son of the highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1: 30—33.

These are esteemed strong passages by the advocates of the Jewish literal and national restoration, and are quoted by such with confidence, if not with an air of triumph, as unanswerably proving this very thing. But what do they mean? What is the import of these passages? That they set forth an interesting and important truth is manifested, or they would not be found in the Bible. But I will demonstrate that neither these nor similar texts teach the doctrine which they are adduced to prove; viz., the Jews returned to Palestine.

The passages of Scripture above quoted and referred to do not necessarily teach the literal and national return of the Jews to Palestine. The Moabites were judged for their pride, for their security, for their carnal confidence, and for their contempt of God and his people. "Yet," said Jehovah, "I will bring again the captivity of Moab in the latter days;" Jer. 48: 47. So also of Ammon, "And afterwards I will bring again the captivity of the children of Ammon, saith the Lord." Jer. 49: 6. But where are Moab and Ammon? Their restoration from captivity is certainly, specifically and unmistakably promised; yet it must have another than a literal import, whatever that may be, for they cannot be restored in the ordinary sense, as they are not; and if restoration, in their case, does not mean a literal, national one, neither is it necessarily to be so understood in reference to the Jews. But some will perhaps say, that, if God has promised a national and literal return from captivity to Moab and Ammon, he will know where and how to find them, though man may not. But hear the oath of Israel's God, uttered more than two thousand years ago. "Therefore, as I live, saith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorah, even the breeding of nettles, and salt-pits, and a perpetual desolation;" Zeph. 2: 9. Again God declared by the prophet, speaking of the Jews, "When I shall bring again their captivity, the captivity of Sodom and her daughters, * * * * then will I bring again the captivity of thy captives in the midst of them. * * * * When thy sister Sodom and her daughters * * * * shall return to their former estate." then thou and thy daughters shall return to your former estate;" Ezek. 16: 53—55. "But Sodom is an utter and eternal desolation: fire from heaven consumed it; the waters of the Dead Sea for thousands of years have covered it. Sodom, manifestly, is to have no literal restoration, hence Jerusalem shall be contempory with it. We must then look for another meaning than that ordinarily put upon these and all similar Scriptures, commonly adduced in support of the idea of the literal Jewish restoration to Palestine.

But perhaps, some, whose minds are preoccupied, warped and prejudiced by this Jewish figment of the Jew's return to their own land, as they choose to call it, demur and dissent from this view of the case; and assert that the Jews have a good and valid title to Palestine by promise. Where is it? Where will you find it? If it be found anywhere in the Bible, it must be in Genesis, chapter 12: 8, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." The promise then, we say again, was made to Abraham and his seed, (Christ). But Abraham never owned a foot of the land, save the cave of Machpelah;" Gen. 23. Jesus also was poor as shown above. They must yet inherit not elsewhere, but here, to verify the promise, Abraham in the resurrection, Jesus at the sounding of the trumpet of the seventh angel, Rev. 15. At the last trumpet, shall be the glorious resurrection of the sainted dead, and the sudden change of the then living Christians. And not before that time shall the great voices be heard in heaven, "Saying, the kingdoms of this world have become the kingdom of our Lord and his Christ; and he shall reign forever and ever." "And he shall be great," as our text saith, "Now is given unto him the throne of his father David. God the Father now giveth him the kingdom, of which Christ said to the Jews;" Matth. 8: 11, "And I say unto you, That many shall come from the east and the west, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into other darkness; there shall be weeping and gnashing of teeth;" Matthew 21: 43. "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof;" Luke 13: 28. "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out," &c. These are positive texts, in plain and direct language, given by Christ himself, and can not be denied. This, my reader, does not so very favorably adduce a general or a national restitution of the Jews at the coming of Christ and his kingdom, for he himself declared, "He shall send his angels, and shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, and there shall be wailing and gnashing of teeth." And again he says, "These, mine enemies, which will not have me to rule over them, bring them hither, and slay them before me." These texts are directly to the descendants of Jacob, over whose house our text says, "He shall rule forever, and of his kingdom there shall be no end;" hence we look for none other in that kingdom but for such as lived and died in the faith of the Son of God, and who believed in the power of his resurrection, and in hope of immortality, which faith and hope we learn were in Abraham, as well as in all the noted faithful of the Bible. Hear the language of Job: "For I know that my Redeemer liveth, and that he shall stand, at the latter day, upon the earth; and though, after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold," &c.; Job 19: 25—27.

Then it is that the believer's faith is lost in sight, his hope in triumph, and his life in glory, for saith Paul, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory;" Col. 3: 4. And John says, "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him,

for we shall see him as he is;" 1 John 3: 2. But, on the other hand, there will be flaming fire and "Vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ;" 2 Thess 1: 8, &c; who shall suffer "Everlasting destruction from the presence of the Lord and from the glory of his power." This may be the same fire to which Peter had reference in his second epistle, when he saith, "The earth also, and the works that are therein, shall be burned up." During this wonderful conflagration may also the time be of the prophecy of Mal. 4, "For behold the day cometh that shall burn as an oven, and all the proud—yea, and all that do wickedly—shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch; but unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall; and ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts." For it is very evident that the second resurrection has not taken place. The apostle tells us this day of vengeance and consummation will take place at the Lord's coming.

This destruction may prepare the way for the new creation, or, in other words, bring forth the new earth, in which dwelleth righteousness. In that fire the sea may be dried up; and it would also restore the land of Sodom, and of Gomorrah, as a sister to the land of Canaan, as well as in the first resurrection, all of the Sodomites and Gomorrahites, of Moab, and of Ammon, will be restored—so many of them as may be found worthy through the blood of the Lamb, shall be brought from captivity of the enemy and death, as well as the daughters of Jerusalem, and also at the same time according to the promise of Jehovah, for he is not slack concerning his promises."

So we believe will he also deal with those of the second resurrection, at the final judgment, without respect of persons, and if any advantage at all is to be had, it will be in favor of some of those other nations in preference to the Jews. This we have from Christ's own language. Hear him: "It shall be more tolerable for Tyre and Sidon, in the Judgment than for this generation;" also for, Sodom and Gomorrah, and of Nineveh; not because God is a respecter of persons, but because the Jews were abominably wicked with the light and knowledge they had of God and his Law before other nations. Testimony to this subject, can be adduced from the Bible in abundance, if required; but we will forbear in this article, as it is too lengthy already. We will therefore conclude, by bringing up a few more scriptural testimonies, that bear upon the kingdom of our text.

The Lord saith, "Look upon zion, the city of our solemnities. Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams. * * * For the Lord is our Judge, he is our Lawgiver, the Lord our King. * * * And the inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity;" Isaiah 33: 20—24. Well may Paul say "Wherefore we, receiving a kingdom which cannot be moved;" Heb. 12: 28. We are fully convinced, that the Jews cannot build such a Jerusalem, or a tabernacle as described above, that cannot be taken down; hence we look for one whose builder and maker is God, when "the Lord of hosts shall reign in mount zion and in Jerusalem, and before his ancients gloriously." Isaiah 24: 23. "Yet have I set my king upon my holy hill of zion;" Psalms 2: 6. "For the Lord has chosen; he has desired it for his habitation. This is my rest forever: here will I dwell: for I desire it, there will I make the horn of David bud, but upon himself shall his crown flourish;" Psalm 132: 13—18.

Once more, this kingdom, which the Lord God shall set up, which the saints shall possess forever, even forever and ever, if it is on earth so long cursed by reason of sin, needs but (Christ's) appearing and blessing. His glory is sufficient to make every desert smiling and lovely, above that of an Eden. Then the moon shall be confounded and ashamed, when the Lord of hosts, shall reign in mount zion, and Jerusalem; and it shall be said, the tabernacle of God is with them, and they are his people; and they shall not hunger or thirst, for the Lamb shall lead and feed them, and lead them unto living fountains of water.

JOHN FORNEY SEN.
Falls City, Nebraska.

No Bible—Then What.

Nay more; take away the Bible, and you take away the Lord Jesus Christ. No longer need any disputes be held in regard to the nature, person or office of Christ, his history, condition or destiny! All the magnificient, apparatus in preparation for his coming is gone! The cross crumbles, and the Sepulcher sinks, and the throne symbolized by the rainbow that adorns it, like the rainbow vanishes away. His pre-existence, his current existence, his whole existence, is nothing.

And so of the Holy Spirit; take away the Bible, and the Spirit becomes a ghost, indeed, or rather less than a ghost. Like a meteor, it flashes from darkness and falls into the blackness of darkness. And so the Father; take away the Bible, and the Father retires into an impenetrable seclusion, infinitely more obvious than was ever imagined before. And then, when the earth is exhausted of everything angelic, and the universe of everything divine, what is left?

What! is man left? Aha! be it so. But what kind of a man is left? A man without a Maker, without a Savior, without a purpose, and without an end. The noblest of beings, and yet the meanest and most miserable—all sensibility, sympathy, and affection, yet desolate, in sackcloth, among the graves of dead friends; full, himself, of living memories, ever mourning for the dead, but without hope of their return; having no hope but that he and his children may likewise die and be no more! And what kind of an earth is left? And what kind of a heaven? And what kind of a universe? Who cares what kind? If a man be a worm, if angels be the specters of worms, if Father, Son, and Holy Ghost be mere names without subsistance—who cares what kind?—*The Book Above All.*

For the COMPANION.

Love of God.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." 1 John 3; 1.

These words were spoken by the apostle John, to the followers of the meek and lowly Jesus, admonishing them in the name of Jesus, that they should not sin. Well might the apostle say, "My little children, these things write I unto you that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the Righteous." The apostle well knew, when writing this letter to his brethren, that they too needed words of comfort or consolation.

Now he goes further and says, 2nd verse, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Taking these passages into consideration, I cannot help but think, that these are indeed words of comfort to those who profess to be the children of God. To those who are yet outside of the ark of safety, and are yet roving abroad as it were on the barren mountain of sin and folly, let me say, your enjoyment in this world is vain—but a moment, and all your pleasures in this world will end. Yes, sinner, oh, yes; how very soon may you be called from this stage of action to meet an angry God, there to give an account of your deeds done here in the body! Do you not often feel, sinner, that Jesus who died to save poor sinners—that he who made heaven and earth stands at the door of your hearts, pleading with you, and asking you for admittance; pleading with you to turn from your perilous condition and seek him while he may be found? "To-day," he says, "When ye hear my voice, harden not your hearts." But, alas! it is too often the case with us poor, sinful, fallen creatures that we disregard calls while hastening to our future destiny. But there is a time and hour fast drawing nigh, when these innumerable privileges that have been granted unto us, from time to time, will end; when Christ will make his appearance in the clouds of heaven, with the holy angels to gather his jewels home, and to take vengeance upon those who have not done his will.

P. LANDIS.

Why Redemption is Great.

Redemption is great in its *final deliverance*. There *is* a hell. Rationalism rules it out; but there is where our modern essayists and the Bible differ. People say there ought not to be a hell; but there is where modern theologians and the Lord God Almighty differ. I am one of those benighted mortals in this day who take the whole Bible. "What! you do not believe everything in it?" Everything! Absolutely everything! "What is that about the serpent in Eden? and the sun standing still? and the whale swallowing?" Every thing! I believe it all as much as I do in my own existence. "Well, then, you can not have read the arguments on the other side." Yes, I have read them day and night; read them by the year; read every word that Tom Paine, or Theodore Parker, or Renan ever wrote on the subject; read them from the title-page to the last word of the last line of the last page, of the last book; read them until it is only through the mercy of God that I did not kill my soul through the sin of reading them; read them until I found out that the land of skepticism is a desert, where the sands are red-hot coals, swept by the smothering simoom of all-consuming wretchedness, read them until I have found there are *two* hells instead of *one*—the hell of skepticism and the hell spoken of in the Bible; and I believe in the last because it is the more tolerable. Come to my house sometime, at six o'clock in the evening, and I will show you fifty-four passages in the Bible, all positively asserting that there is such a place, and as many more implying it. If I do not believe when he tells me a thing ten times, certainly I will when he tells it to me twenty times. If I do not believe what he has asserted twenty times, I will when he has told it to me forty times. But If I doubt him the fortieth time, certainly I will when he announces a thing to me the fifty-fourth time. I had better accept it. Paul says: "They shall be punished with everlasting destruction from the presence of the Lord." Luke says: "There shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourself thrust out." Christ, who ought to know, says, "And these shall go away into everlasting punishment." It is not more certain that there is a city called Constantinople or Moscow, than there is a great metropolis of suffering; that Satan rules over it; that there are fires that cannot be put out, and tears that never fall, and groans that are forever uttered. When a man gets into that place he never gets out.

There may be a difference of opinion about the exact nature of that suffering. You may, if you like, discard the old-fashioned notion of fire, but the Bible in many places says that the suffering is *like* fire; and if it is *like* fire, it is as severe as fire, it might as well be fire. You say it is *mental* torture, and not physical. But you know that mental torture is worse than physical. So the style of suffering that you believe in is far more intolerable than the style of suffering your fathers and mothers used to believe in. A dying man of large means said: "I would give thirty thousand pounds to have it proved to me satisfactorily that there is no hell." Such proof cannot be presented. But suppose you throw overboard most of the testimony on this subject—is there not some slight possibility that there may be such a place? If there should be and you have no preparation to escape it, what then? A young woman, dying said to her father: Father, why did you not tell me there was such a place?" "What place?" "A *hell!*" He said: "Jenny, there is no such place. God is merciful. There will be no future suffering!" She said: "I know better! I feel it now! I know there is such a place! My feet are slipping into it this moment! I am lost! Why did you not tell me there was such a place?" It is the awful, stupendous, consuming, incontrovertible fact of the universe.—*Talmage.*

For the COMPANION.

The Whole Duty of Man.

Let us hear the conclusion of the whole matter; Fear God and keep his commandments: for this is the whole duty of man. Eccl. 12: 13.

Dear reader, allow me to introduce a few ideas on this important subject. Why is it that man is not more earnestly engaged in performing his duty towards God? Is it because of worldly lusts? All these things are vain. Satan is trying to deceive his servants by telling them they are doing what is required of them. He encourages

them in all the foolish ways and fashions. Methinks I hear a voice say, who are Satan's servants? I will try to explain: They who have the form of godliness, but deny the power thereof. It is written "He that knows to do good, and doeth it not, to him it is sin;" James 4: 17. Jesus says, "Take my yoke upon you and learn of me for I am meek and lowly in spirit." Some one may ask, how can we learn of Christ? "Knock and it shall be opened unto you." Then you are at liberty to enter and become instructed in his ways. After that comes obedience, which will lead you into the river of Jordan, the way which Jesus himself has taken. He has said, "I am the way, the truth, the life, and no man comes to the Father, but by me." Be sure then that you have taken the right course, and continue thereon until death; then you will wear the crown, prepared for all the righteous.

The apostle Paul says, "Let not your good be evil spoken of. But let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Be sure that you honor God and not man, for God is a Spirit and they that worship him must worship him in spirit and in truth. Paul also says, "For other foundation can no man lay than that is laid which is in Jesus Christ." Let us then be careful whereon we build, "lest we be liken unto the foolish man." We must make Christ the chief corner stone, that we may withstand all the fiery darts of Satan.

May the blessing of God rest upon us all "and in dieu time we shall reap if we faint not." In love,

G. L. KING.

Colorado for Invalids.

Dr. Bancroft, of Denver, contributes the following to the Springfield *Republican*, respecting the health and advantages of our Colorado climate:

"In reply to your questions concerning the climate of Colorado, and the nature of diseases most benefitted by it, I will give you as briefly as possible, the results of my experience. During a five year's residence in this Territory, I have seen a large number of invalids who have sought this climate for its salutary effect upon diseases of the lungs. Many of this number have either been improved or entirely restored to health; others have returned home disappointed without receiving any apparent benefit, and a few have gone down to the grave here. Those who have received no improvement, have, in the majority of instances, been in the advanced stages of these diseases, while a few have been imprudent, or have not selected the most desirable places for residences.

"Our climate is genial and dry; the annual fall of rain does not exceed twelve or fourteen inches, the greater portion falling in March and April. Light and dry snows come during the winter, but do not remain long on the ground. The dews are light and disappear altogether during the summer and autumn. There are but few cloudy days in the year, and fogs are scarcely ever seen. The air is pure, dry and bracing, sudden changes in the temperature are common at all seasons, but, as the dryness of the atmosphere lessons its powers of conducting heat, the variations affect the human system less than they would in damp localities. Cattle in huge herds wander over our hills and plains, finding sustenance all the year around in the prairie grass; therefore beef is good, plentiful and cheap, which is an advantage to the country, second only to its air, it being a known fact that in regions where there is an abundance of beef, with all its rich, blood-making qualities, within the reach of every family, pulmonary consumption is rarely prevalent.

There is more than health to be gained in this new and growing country; positions of prominence in social, professional and business circles are more easily attained than in older and larger communities; wherefore a person may be said to gain two lives, who leaves in time a climate in which his existence would be but a weary fight against disease, for a home where all the powers of body and mind can find full and free development.

* * * * * *

"The towns situated anywhere within from one to twenty miles of the base of the mountains, at an elevation of not more than 5,000 or 6,000 feet above the level of the sea, are the best suited for the consumptives. The places are protected from the cool, dry winds from the north, by spurs or 'divides,' which run out at right angles from the range, and the air is tempered in winter from extremes of cold, by a warm, bright, and genial sun, and, in the summer, from the extremes of heat, by the cool breezes which constantly flow down through the canons, from the snowy range, in the plains below. These breezes possess a little moisture, gained by absorption from the melting snow and, mingling with the dry atmosphere of the prairies, relieve it of any harshness which it my possess."

Choice Paragraphs.

The only way to meet affliction is to pass through it solemnly, slowly, with humility and faith, as the Israelites passed through the sea. Then its very waves of misery will divide and become to us a wall on the right side and on the left, until the gulf narrows before our eyes, and we land safe on the opposite shore.—*Miss Mulock.*

Who will pray, must know and understand that prayer is an earnest and familiar talking with God, to whom we declare our miseries, whose support and help we implore and desire in our adversities, and whom we laud and praise for our benefits received. So that prayer containeth the exposition of our troubles, the desire of God's defense, and praising his magnificient name, as the Psalms of David clearly do teach.—*John Knox.*

Sometimes when we think we have faith, it isn't faith in God; it is faith in our banker's book or our pocket. I've often had that sort of faith. I have thought I trusted God, because I knew there was plenty of money in the till, and I have found out my mistake, because a bit of faith went off with every shilling, till there was none left at all.—*Living Epistle.*

WORKING FOR CHRIST.—My brother, opposite your name on the church roll stand the words: "Servant of Jesus Christ." Underneath it methinks I see a pierced, blood-stained hand write, "Occupy till I come. If thou art faithful over few things, I will make the ruler over many things." The night cometh when you cannot work. Keep your hand on the plow until death loosens its grasp; and when the night comes on, you will find that the sleep of the laboring man is sweet.— Rev. T. L. Cuyler

The voice of conscience is so delicate that it is easy to stifle it; but see it is always so clear that it is impossible to mistake it.

Pious Youth Department.

Pleasant Dreams.

After the toils and cares of the day are over, when the shades of the night have fallen around us, sleep comes, and, touching us with her magic wand, gently lulls us into a state of forgetfulness, and for awhile, our cares and our sorrows are alike forgotten, and we live in a world of dreams.

To the old man come dreams of his boyhood: bright dreams they are; they take him away back up the stream of time, and leave him on the old play-ground where he spent so many happy hours in days gone by, and he can once more hear the sound of the merry shouts of his schoolmates—once more he is a free, gay-hearted boy, and the future is before him full of bright anticipations. But suddenly he awakes to find that it was all a dream, and that he is bent with old age, and that he has nearly finished the journey of life, and that a few days hence, he will have passed away.

The school-boys dreams are of a different nature from those of the old man. He dreams he is a man, proud and free, he sees himself a man of position and popularity, surrounded by his friends, who are congratulating him on his wonderful success. But one of his friends in congratulating him presses his hand too hard, and he awakes, with a startled look around him—awakes to find all the glory and honor gone, and that it was a dream—to find that he has many rough paths to tread, and many weary nights of study, before he can hope to reach the point of which he dreamed.

The felon, as he lies on his prison couch, can, for a while forget his gloomy surroundings in the land of dreams. He dreams of his early childhood, old home, and of his mother. Once more he wanders on the dear old farm, a sinless child; dear, familiar objects are all around him—there is the old well—the orchard and the old barn in which he so often played in innocent glee. The mother is there with her hand shading her brow, as she watches her boy at play. The night shades fall gently and slowly; the moon rises, and sheds her pale light over the scene, and the child, weary from his play, kneels at his mothers knee, and with innocent heart, folded hands, and uplifted eyes, prays, "Lead us not into temptation." But alas! too soon he opens his eyes, to find the sweet vision fled—to find that it was but a dream—and to know that there are stains of blood on his hands, and that his mother lies low in the far off church-yard, sent there by his wickedness.

May happy dreams ever visit all, comforting the sad heart, and soothing the mourner. May we all live pure, good, and true, that our dreams will always be pleasant, and bring us joy and peace.

LOTTIE E. TURNER.

Freeport, Penn'a.

A Young Hero.

The hard common life of the city poor is full of patient fortitude. Many of the world's grand heroes live, and suffer manfully, and die by inches with Christian heroism, all unknown to fame. The following to true nobility and genuine child faith in one of the lowest of the London poor, is given by John B. Gouch:

A friend of mine, seeking to relieve the poor, came to a flight of stairs that led to a door which led into a room reaching under the slates. He knocked. A feeble voice said "Come in," and he went in. There was no light, but as soon as his eyes became adapted to the place, he saw, lying upon a heap of chips and shavings, a boy about ten years of age, pale, but with a sweet face.

"What are you doing there?" he asked of the boy.

"Hush! hush! I am hiding."

"Hiding! What for?" And he showed his white arms covered with bruises and swollen.

"Who was it that beat you like that?"

"Don't tell him; my father did it."

"What for?"

"Father got drunk, and beat me because I wouldn't steal."

"Did you ever steal?"

"Yes, sir, I was a thief once." (These London thieves never hesitate to acknowledge it—it is their profession.)

"Then why don't you steal now?"

"Because I went to the ragged-school and they told me, 'Thou shalt not steal,' and they told me of God in heaven. I will not steal, sir, if my father kills me."

Said my friend: "I don't know what to do with you. Here is a shilling. I will see what I can do for you."

The boy looked at it a moment, and then said:

"But, please, sir, wouldn't you like to hear my little hymn?"

My friend thought it strange that without food, without fire, bruised and beaten, as he lay there, he could sing a hymn; but he said: "Yes I will hear you." And then in a sweet voice, he sang:

"Gentle Jesus, meek and mild,
Look upon a little child:
Pity my infirmity,
Suffer me to come to Thee.

Fain would I to Thee be brought;
Gentle Lord, forbid it not;
In the kingdom of Thy grace,
Give a little child a place."

"That's my little hymn; good-by!"

The gentleman went again in the morning; went upstairs; knocked at the door—no answer; opened it and went in. The shilling lay on the floor. There lay the boy with a smile on his face—but he was dead. In the night he had gone home. Thank God that he has said, "Suffer little children to come unto me!" He is no respecter of persons, black or white, bond or free, young or old. He sends his angels to the homes of the poor and the destitute, the degraded and the wicked, to bring the blood-bought little ones to his home.

One Sows, Another Reaps.

Some months back, one Sunday evening, a young woman came to the tabernacle. At half-past six she was careless and unconverted; at nine she was rejoicing in Christ.

Feeling deeply anxious for the reality of this sudden change, I closely questioned her. "Oh, sir," she replied, "will not mother be glad! Why, she has been praying for me for twenty years."

I understood it then. I was only reaping in the field carefully tilled by a loving mother's prayer, how its power prevails!

Take the fact of Sunday-school effort, Bible classes, and prayer meetings—how continually is the pastor reaping the fruits of others' labor! How often the sower overtakes the reaper! Even so blessed is the fellowship of toil.—*Henry Varley, London.*

Christian Family Companion

DALE CITY, PA., Oct. 22, 1872.

Editor's Diary.

TUESDAY, Oct. 1st. Preached at the Brethren's meeting-house again in the evening. Lodged at brother Andrew Snowberger's. They are in middling health. Brother Snowberger is declining, having attained his three score and ten. He has been laboring in the Master's cause for a number of years, and although his time of service has about expired, his interest is unabated.

WEDNESDAY, 2nd. Brother Henry Harshbarger sent his son with conveyance to take us to brother Daniel Harshbarger's, where Elder Jacob Steel was awaiting our arrival, where he received us, and conveyed us to his house, by about two o'clock in the afternoon.

We are now in the Hopewell congregation, of which brother Steel is the house-keeper, and brother Henry Clapper and his son David S. Clapper are ministers. This branch and the Snake Spring Valley had been one, until last Spring when it was divided. When brother Steel moved into the Snake Spring Valley congregation, brother Isaac Ritchey had the oversight of the church, and was ordained several years afterward, with John Holsinger, our grandfather. Ritchey was succeeded for a few years only by Elder Jacob Snyder, when he died. Since then Elder Steel has been presiding. At present he reports the congregation in a prosperous condition. One thing we are glad to remark. Brother Steel was for many years an inveterate tobacco chewer, and he is now abandoning the habit. Hope the Lord will give him strength to overcome the old enemy completely, and thus give proof to what we have so often affirmed, that any one can quit it if he wills to do so. But it will only be jumping out of the frying pan into the fire, to quit chewing and take to smoking.

Preached at the Steel meeting-house in the evening. The attention was good enough for the preaching

THURSDAY, 3rd, Preached at 10 A. M. to a good week-day congregation, principally members of the church. While in the midst of our discourse a brother took fits falling violently to the floor. It being something unusual to us, we were badly scared, and took our seat, and the remainder of our discourse was disconnected. At the close of the day it was announced that next day a sister Burket would be buried.

In the afternoon brother John B. Dilling gave us the use of his buggy to ride to his place, which lies in the direction of Saxton, whence we landed in good time for supper. They are pleasantly fixed, and are enjoying life about as comfortably as the rest of mankind. Preached in their school-house at night, to an attentive audience. The Brethren of this vicinity are thinking of building a meeting-house.

FRIDAY, 4th. After entertaining us for the night, brother Dilling sent his son with conveyance to take us to Saxton. Thence by railroad to James Creek. Brother John Brumbaugh met us at Marklesburg station and conveyed us to brother Henry B. Brumbaugh's, where we spent the remainder of the day very pleasantly. Preached at the James Creek meeting-house in the evening. Good at attention. Lodged with the family of our late brother Isaac Brumbaugh.

SATURDAY, 5th. Meeting at the meeting-house again at 10 A. M. Very good attendance for a week-day, and we trust the brethren and sisters received some encouragement by coming to the house of the Lord.

Dined at brother Robert Mason's in company with brother and sister George Brumbaugh, Elder of the church at James Creek. After spending another short season at brother H. B. Brumbaugh's, brother Mason took us to the station where we took the train for Tyrone. Meeting brother and sister Quinn at the station, we changed cars and run out to Bald Eagle station. Here brother James Cox met us and conveyed us to his house, at the Cross Roads where we lodged. There was preaching at the meeting-house, but we were too late for it.

SUNDAY, 6th. Preached at the meeting-house at 10 A. M. and in the evening. Had a very good attendance, and good listeners. It gave us much pleasure to meet our old neighbors and friends once more, and to talk to them the things that pertain to the salvation of our souls. Dined with the family of our late brother Jacob Beck, and had a pleasant interview with our mute friends. Lodged at brother Patton Cox's, by the meeting-house, in company with brother Grabill Myers.

MONDAY, 7th. This day had been set apart for visiting at Tyrone, but we could not reach town on account of the heavy rains. Dined at brother Evan Nearhoof's. As the rain abated in the afternoon, we took the train at Bald Eagle, and reached town about 6 P. M. Lodged at brother W. M. Quinn's.

TUESDAY, 8th. Met a host of our old Tyrone friends, and passed a few friendly words. Found our way to the meeting-house again by noon. The love-feast is to be held here this evening. At two o'clock an election was held for a minister and a deacon. Brother Conrad Imler was chosen to the ministry, and brother James S. Cox, deacon. The brethren were then installed to their office, and then a short intermission was granted. At four o'clock the examination services commenced, and in the evening the ordinances were observed according to the order of God's word. Had very good order and attention.

In company with a number of other friends we lodged at sister Margaret Autelberger's, where we have three more deaf and dumb acquaintances, who were glad to see us.

WEDNESDAY, 9th. Visited brother Robert Henderson's, and sister Madison, at Birmingham, and thence to Tyrone where we spent the remainder of the day in visiting old friends, &c. Of course we stopped at brother Quinn's. And here we are writing out this report. All in pretty good order. Yesterday was election day, and this evening it is said: "The country is safe." Hope it is true. It generally is safe after the election.

THURSDAY, Oct. 10. After a pleasant morning with our friends at Tyrone, we took the train, at 8:32 A. M. Tyrone has made great improvements during the year of our absence. The streets have been graded, and many new buildings have been erected, some of them fine business places. With Tyrone's enterprise, our Dale City would double itself every six months, (?) having the facilities it does have. Our old office has been converted into a furniture establishment, and makes rather an attractive appearance. But the cars soon conveyed us out of sight of our old home, and for awhile at least we shall not see it; but there are many kind friends whom we shall long remember.

At Huntingdon we were joined by brother and sister H. B. Brumbaugh, and their son Harry.

Our company landed safely at Mt. Union at 9:30, and were met by brother Robert Wakefield, and conveyed to his house for dinner. Brother Robert is the youngest minister in this, Aughwick congregation. After dinner we found our way to the meeting house, where the love-feast was appointed to be held, and when we arrived at two o'clock, services had already commenced. Brother S. R. Zug, of Lancaster county, and brother Isaac Eby, of Pery county were present. Had a pleasant season of about two hours. Then an intermission of about half an hour. Then the examination exercises commenced, and continued until near sundown, which made it rather late to commence the evening ordinances. Nevertheless the exercises closed by nine o'clock, apparently in good order. We had a good meeting.

Lodged at brother Peter L Swine's, whose family we had not before visited Found them pleasantly situated. Brother Peter is in the fruit business, and we had an abundance of the best of grapes to eat. If the reader wishes to purchase grapes let him address as above at Shirleysburg, Pa.

FRIDAY, 12th. There was preaching again in the forenoon, and a reasonable attendance, of attentive listeners. Brother Zug spoke in the German language from Rom. 8: 1, and was followed by brother H.B. Brumbaugh, from Luke 2: 30. Both discourses were interesting and instructive. This was our last meeting in this branch of the church, and we took leave of the brethren. This is an old congregation. It was organized with six members, Christian Long and wife, and two brethren Secrists, and their wives. They held a love-feast, and at the same time a choice for a minister, which fell upon brother Christian Long, Sen., who received five of the six votes. He was therefore their first minister, and Elder. Jacob Lutzy was the second. A brother Hanawalt was next elected. Then followed Peter Long. Andrew Spanogle and John King, Michael Bollinger, Christian Long and Grabill Myers, John G. Glock, John Spanogle, Abraham Funk, Enoch Eby, George Myers, P. L. Swine, J. R. Lane, Christian Myers, John Garver, Isaac Book, and Robert Wakefield. A number of these have moved away, and have become Elders of other congregations. One Abraham Price was also elected, who wished to be relieved of the office, which being granted, he joined the Roman Catholics. The congregation has twice held the Annual Meeting, and held the first District Meeting, of the Middle District of Pennsylvania.

In the afternoon brother Swine sent his son with conveyance, and took us to Mt. Union. Stopped with Peter Bare, by the invitation of his wife, sister Catharine, where we are lodging, and are comfortably situated.

SATURDAY, 12th. After enjoying the hospitality of Mr. Bare and family, for the night, we took the train for McVeytown, where we landed at about half past ten A. M., in company with a number of brethren and sisters. Our young sister Mollie Spangler conducted us to the house of brother Abraham Myers, where we were kindly received. Preached in the Mattawana school-house in the evening, to a full house of attentive listeners. Brother S. R. Zug assisted in the labor. We are becoming quite intimate. We always thought well of brother Z., but we love him more since we know him better. Lodged at brother Myer's.

SUNDAY, 13th. Attended the regular forenoon meeting of the Brethren, at the Spring Run meeting-house. The house was about full, and we had a good meeting. Foreign ministers present: John L. Beaver, of Buffalo Valley; John B. Garver, Robert Wakefield, Aughwick; and brother Zug, and the brethren from the Lewistown, or Dry Valley branch, but they did not take their places behind the table, feeling themselves at home here.

Dined at brother Peter S. Myer's, with a number of other friends, as a general dinner was not announced at the meeting-house, and the love-feast was published to begin at one o'clock.

At the appointed time, or soon thereafter, public services were again opened, and continued for about two hours, we trust to profit. Then an election was held, in which brother Adam Rupert was chosen to the office of Deacon, and the church agreed to advance brother Abraham Myers to the second degree in the ministry. We made no discovery in the holding of this election, only that we observed a great inconvenience in re-

quiring all those aged members to climb a long flight of stairs to give in their voice. It appears to us, as much voting as we have to do in our church, our meeting-houses should be provided with a small jury box, with a window, at which each member might give in his choice, and then pass on. This could be done at a very small expense, by having a few wide or pannelled boards connected by hinges, which, when not wanted, could be folded up and put away, or set up on ends, in a circle or at angles, when needed.

After the election the examination exercises were begun, and conducted with much solemnity. The remarks of the brethren were to the point, and the point itself is known to be a sharp one. Self examintion is an important exercise. A large number of members communed in the evening, all the available space being occupied with tables. If the congregations continue to increase for a few years longer, our houses will be too small to accomodate the members. Then what will we do? "Divide the congregations, says one, "and build more meeting-houses." That will do, providing we will then also adapt ourselves to the circumstances, for if we were to build ever so many houses and then still all come together to one house we would not help the matter any. We would therefore suggest that we make it a rule for our members to commune at home, at the communion meeting in their own congregation. Then they will not *need* to partake at the other meetings they may attend. Then let it be uderstood that the home members should first take their seats at the tables. Then if their is room left, let those be invited who may not have had an opportunity to participate at home or elsewhere. After that, if there is room, let the invitation be general to the members. We think this plan would work very well. We have known members to be croweded out at home, who were too poor to go away from home, by other members taking their places who had been attending a dozen meetings in succession. All this is for want of knowing the state of affairs; and it would have caused such members much uneasiness if they had known it at the time. Think of these suggestions, and use them as you think to the honor of God.

We had a good meeting at Spring Run.

H. R. H.

Attention Agents!

Having a little breathing time, and coming to ourself, we discover that we are rapidly approaching the close of the present volume. About eight numbers and we shall reach No. 50. So we now offer all the remaining numbers of the present volume *free* to new subscribers for 1873. But be it understood, all the numbers remaining at the time that the subscriptions are received, and only back Nos. when we may have them. Hope our friends may secure us a few new names in each congregation, by the offer.

The time will soon be at hand for sending out our prospectus for 1873. Hope our agents will keep on the look out for them, and get their hand into the business by soliciting a few new subscribers.

We hope, too that our friends will keep on talking about our proposed change to the folio form, the common newspaper form, and all become strongly favorable to the change. When we get home, and have time to spread ourself a little we mean to answer some of the objections to the change, and give sufficient reasons for it.

Octavo and Folio.

As there has been a desire expressed to change the form of the C. F. C. to a folio form, we will here give our views of the matter.

1. The greater pourtion of the spiritual subjects are written on by our brethren and sisters, who spend their time in composing and writing. Then it goes through the editor's hands for correction and is pronounced good. When it comes out in print it is read with great interest by many.

2. We do not expect that all will get them bound: yet there are a few that will, and many will file them away in the present form. When in the news paper form never.

3. We would not like to see our spiritual periodicals used as public newspapers.

4. We do believe that the C. F. C. would be read with great interest one hundred years from now. What brother or sister have we, that would not like to read the oldest print, and especially from the Brethren's hands?

5. All the change we would like to see, is, a colored cover to admit advertising.

What we have written is out of love, with a pure motive for the better, hoping that it may meet the approbation of many more. If so, let them acknowledge it through the C. F. C.

S. Fink.
J. F. Engler.

Lindsey, Ohio

Answers to Correspondents.

Henry McCartney: Aaron Berkeybile's address is Delta, Fulton Co., Ohio.

Margaret Carberry: Your paper is being sent regularly to your office, but addressed Mary Carberry. Please call for them. We have now made the change.

How Is It?

In a communication dated Oct. 13th brother P. H. Beaver says:

During the past week I received, by mail, an old, stray copy of the Companion, marked Vol. 5, No. 5, and dated Tyrone, Pa., Tuesday, Feb. 2, 1869, with my name and address printed on the margin, and upon referring to my file, I find we have this No., with no name or address printed on the margin. Has this copy been astray in the mails, lo! these 3 years and 8 months? How is it?

Remark: We mailed that paper 3 years 8 months ago, farther we say not.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

PHILADELPHIA, PA., *September* 25, 1872.

Brother Holsinger:— The following editorial, cut from the *Public Record* of this date, is offered for the columns of the COMPANION. The fact, of which it treats, shows that man, vested with "a little brief authority," frequently claims the honor for himself, which belongs only to God, and in his arrogance tramples on the rights and even *consciences* of his fellow beings to attain it.

SILAS THOMAS.

HAVE QUAKERS NO RELIGIOUS RIGHTS IN THE QUAKER CITY?— Judge Allison, in the court of quarter sessions, has peremptorily insisted upon the removal of the hats of members of the society of Friends, or Quakers, who, after being summoned to act as jurors, desired to adhere to one of the ancient usages of their society, by remaining covered in the presence of the honorable court. This judicial decision or action is a remarkable departure from a time-honored custom, and it excites surprise not unmingled with indignation. If there are any good reasons for it they should be very plainly stated, but, in the absence of an explanation, it certainly appears very singular that in a city and a commonwealth founded by a distinguished member of the society of Friends, for the purpose of enabling them, as well as members of all other religious denominations, to give full bent to all conscientious convictions which did not inflict positive injury upon society, an order should be issued which finds its nearest parallel in the edicts of English judges that drove many of the early settlers of Pennsylvania to her free soil for protection. William Penn and his followers came here to escape the annoyance of a series of judical persecutions embracing such orders as Judge Allison has just issued. And in the series of laws agreed upon in England for the government of Pennsylvania, before any considerable body of colonists had set sail for our shores, William Penn enunciated as one of the laws that should "be forever held for fundamental" a provision "that in all courts all persons of all persuasions may freely appear in their own way, and according to their own manner, and there personally plead their own cause themselves, or, if unable, by their friends." This and other clauses of the original law of the commonwealth gave to the Friends the privilege of following the dictates of their conscience, not merely in the matter of remaining with their heads covered in the presence of high dignitaries, but in the more important affairs of giving legal testimony by substituting an affirmation for an oath, and of contracting a legal marriage without the aid of a priest or preacher. And now, since these customs have passed unquestioned for nearly two hundred years, thus gaining the force and sanction of a common law that is worthy of infinitely more respect than the volumes of statutes that are turned out by existing legislative machinery, good and cogent reasons should certainly be given by any judge who undertakes to infringe any one of them, and to make the courts of the "Quaker city" the scene of a performance akin to those which occurred in the courts of England during the reign of Charles II. Among the thousands of evils that have afflicted this commonwealth since its foundation we have never yet heard of any serious mischief resulting from the Quaker custom of wearing a hat in the presence of an honorable court; and we cannot but consider the city of Philadelphia pre-eminently fortunate if her court of quarter sessions has attained, in all its surroundings, such unspotted purity that the wearing of a hat by a Quaker juror has become the most necessary and important object of judical concern. We had supposed (perhaps ignorantly) that the spirit of the age tended to increase respect for the conscientious scruples of witnesses and jurors, instead of the opposite and reactionary direction, leading to a restoration of an antiquated English rule of court. The members of one sect, who frequently testify in our courts are permitted to wear their hats at the moment when they take an oath as witnesses, and it is not easy to see why a prolonged employment of the hat as a covering of the head, when it is prompted by a conscientious motive, in the case of the Quaker, should not also be permitted. The diverse creeds existing in this country all have a certain degree of deference paid to their peculiar usages, when their members are summoned to appear as jurors or witnesses, and it seems passing strange that a well-established custom of the Quakers should be assailed in the Quaker city.

Dear Editor: I take this present opportunity to inform you, and all the rest of our friends, that we have pitched our tent, for a while, at Clarksville, Butler county, Iowa; hence our address will be at that place. As some of our friends, might wonder why we left Mechanicsburg, Sangamon county, Ills., I will say we left there on account of husband's ill-health. He had been suffering for nearly two years, with bronchial asthma, and the physician could not relieve him, but told him that the only relief would be to go north. We have done so, and he is much better. Hope he may get well again.

A few words more. I got the COMPANION just the day before I left Mechanicsburg, in which I noticed a reply to my article on the Gates of Hell, but the paper was mislaid in our hurry to start, and the author's name forgotten, hence we could not reply. But I do not know whether it is required of the sower to stop and chase the birds, or to return and pull up the thorns.

LEAH CRONCE.

LOUISBURG, KANSAS. Oct. 8th.

Dear Companion: I will drop you a few hasty lines, informing your readers I left my home in West Va., October 1st. Came by way of Cincinnati, Indianapolis and Kansas City to this point, where I arrived the fourth of this month, and am once more permitted to breathe the fresh breeze of the western prairies. Last Sunday had preaching in this town. The day was fine, the congregation large, and attention good. This, to all appearances, seems to be a good section of the great west. Have fine lands here, excellent spring water, and running streams. It is undoubtedly a healthy section, as much so I think as any section I have visited of the west. Building-stone is plenty; coal near at hand; and as a fruit country it certainly is good especially in way of peaches, grapes, and small fruits. Apples from all indications will do fine also. The people are enterprising and have a great regard for learning, judging from the fine houses of learning to be seen on every side. In religion there is truly a mixture of sects and isms. I have met with one member of the fraternity of the

brethren near this place. Also met with brother Daniel Longanecker at Paola, yesterday. He informs me there are a number in this county west of here. I am in usual health and think I am recruiting up some from the lassitude of my over-worked mental faculties and vocal organs; hoping by the grace of God to soon be able for active duty again. In a short time I leave for Missouri.

Farewell,

J. S. FLORY.

Queries.

Who or what does the apostle Paul mean by "the prince of the power of the air?" Ephesians 2: 2. Some, I believe, apply this to Satan, or the devil. If this is correct, in what respect is he "the prince of the power of the air?"

G. S. WINE.

Will some brother be so kind as to give an explanation of the 3rd verse of the 2nd Psalm?

In perusing this Psalm to-day, many sad things presented themselves to my mind, because of the readiness of the human family, being so ready and willing to reject the courses of God, their kind and beneficent Creator, in whom they live, move, &c., and from whom they are blessed with all the comforts and necessaries of existance. It is deplorable to know that poor mortals will treat the precepts, examples, and commandments of the Lord with careless respect, and assert, presumptuously, that this commandment, and that one is non-essential as regards our future and eternal happiness or interest. The Lord is long suffering, and slow to anger, otherwise certainly would visit us with a tenable retribution for our contemptible and disdainful treatment of his most holy, perfect, and immaculate will. I am made to wonder when I reflect and meditate upon the course we feeble beings will pursue, when it seems it is entirely antagonistsic to the Gospel of Christ. To err is human, I suppose; therefore, we need not marvel at the averse way of man. May God's word convince and convert us to the true light, as it was revealed by his Son our Saviour, that we all may ultimately reach his holy abode, to be heirs and joint heirs with Christ forever, in the celestial regions of eternal glory, is my prayer.

B. S. WHITTEN.

Joseph F. Stouffer has been for several years living in the states of Ohio and Illinois, and correspondence was kept up between him and his parents until about ten months ago. Since that we are not able to hear from him. His last post-office address was Macon, Macon county, Ill. He was a member of the church of the brethren, unmarried when last heard from. As we all feel anxious to know what has become of him, fearing something sad has befallen him, we trust this notice may reach some of the brethren who may be able to give us some information. Address D. F. STOUFFER, *Beaverdale, Washington Co., Md.*

KLAMATH, CAL.,)
September 25th, 1872.)

Brethren Editors: — After a long time, I take the present opportunity of writing you a short letter, but I am not in my usual writing mood, so that I cannot write as I would like.

Since my last I have been wandering around from place to place, and have enjoyed myself quite well, but when I come to think of other places where I have been, it mars my pleasure here in this country. The place from which I write is quite a wild and romantic place; the ocean, with its ever rolling waves dashing on the rocks, in its wild career, on the the west, and the huge mountains, whose summits almost reach the clouds, on the east; while north and south are hills and valleys. A few miles below where we are camped, live, in undisturbed dominion, a tribe of the aboriginals. Here, in their primitive simplicity and filthy ways, can these wild men be seen, as in the early days of our country. True they have imbibed many of the vices of the white men, but none of their virtues for the fact is the white men, generally speaking, have lost or never had any virtue, especially in these parts. I paid a visit a few days ago to them, and was much interested in what I saw, a few things I will state, perhaps some will be interested.

1. Manner of cooking. They have no pots, &c. but on the contrary, do their cooking in baskets. This may appear strange, but they certainly do so. They put their meats, &c., into the baskets; and then having heated the flinty rocks they put them into the baskets and soon have it cooked. They dig holes in the sand in which they mix their bread, and bake in the ashes. Fish they roast by placing on sticks close to the fire. I was not hungry while there, so I can't tell whether the cooking is savory or not. Looks were plenty for me. Their houses or cabins are mere nothings, very primitive indeed. Some of the natives were very tidily dressed, some poorly, and others like Adam at one time. The men are a lazy, shiftless set, while the squaws have to do all the work that is done. I think the squaws ought to petition for "Women's Rights," for in fact they need them, for while their pale-faced sisters are trying to *croc*, and are strutting round over the country making speeches, they are at home here, planning and working for their families, while———I perceive I am digressing somewhat. They have been holding a spirit dance for about two weeks, their object I believe is, to dance all the dead Indians into the new hunting ground, or some such place. They bury their dead as all other Indians, by putting in and on the grave all their hunting instruments, tackle, baskets &c., &c.

I have often been asked my opinion of this country, but do not like to speak of a place unless I am acquainted pretty well, but as far as I have seen, and for the time I have been here, I say as I did when I first came, that it is of little account. True, the timber here is a source of great wealth to rich men, and so are the stock ranges, but the agricultural part of the coast is about 1 to 1000, small, and not first quality either. Wages are good, but not many get work, for they do not need many. It is quite healthy for some, and others cannot enjoy the climate, the air is too rarified. Remember I speak only of the coast country. Inland I am told is the finest country in America, and if I live I will see it soon. I like to live here, and for hunting I have never been in a place where I enjoyed better, for here we have bear, panther, lion, elk, deer, &c., in abundance: in fact it is a hunters paradise, if there is such a place, but one thing is lacking here, which I sometimes thought I could get along very well without, and that is *society*. We have, it is true, a species of society, but it is such that I do not fancy in the least, for it will not bear analyzing, much less commending to any one. I have not heard a sermon or been inside a church since April. Here, in this country very little attention is paid to any of the means of grace. Many disbelievers and downright infidels are here, and to talk with them on religion, and the Bible is as throwing words away, for I would rather hear the diggers (Indians) sing, than hear their tirades against the Bible. I hope they may all see the errors of their ways and turn from them—but I would not be understood that all are such, for many fine and religious men are here.

As this is the time of the year in which "love-feasts" are held, no doubt the Brethren are made to rejoice, and all I can do is to wish you joy in your feasts. I wish I was with the Brethren again, and I cherish the hope that I may find some of them before another year rolls away. With my best wishes and respects to all the brethren and friends, I remain yours in love.

J. S. MCFADDEN.

Brother Holsinger: By your permission, I will give your readers a few of the many notes my diary contains.

I will commence with the 15th day of September, this was the day of our love-feast in the Conemaugh church. The weather being very nice, and the congregation orderly, we had a feast of love indeed. Brethren H. R. Holsinger and E. J Blough remained with us over Sunday and labored very

faithfully, may peace and plenty crown their days on earth, and heaven be their abode above.

Sunday 22nd, meeting in the old meeting-house at 10 A. M , this being the last appointment at this place until we get our new meeting-house, we tried to preach to the people assembled for the last time in the old meeting-house.

Sunday 29th, meeting at three different places at 10 A. M. We had the honor of preaching an hour to a very attentive congregation at the union meeting-house, near Conemaugh. In the evening we received the sad news of the death of a little son of brother Berkeybile.

Monday 30th, attended the funeral of the child above named. See obituary notice elsewhere. The particulars of the death of the little boy are as follows: A certain young man set a sled up against a chesnut tree, so near straight that when the little boy touched it, it fell back, and killed him almost instantly.

October 6th, by request we started for the house of brother Joseph Burkhart, of Mineral Point. On arriving found him quiteunwell and anxiously awaiting our arrival. We made his request known, and as soon as the family were in readiness, we sung a few verses, read a portion of God's word, then united in solemn prayer before God. Here we were made to feel the truth of the words of Jesus, where he says, "Where two or three are gathered together in my name, there am I in the midst of them."

October 8th, by request we started for the house of Wm. Horner, in Conemaugh. On arriving found his wife suffering with pain, and just able to recognize us. Here we also met the family doctor, who told us that her time on earth was short. With tears in our eyes we attended to the duties requested of us, to the best of our ability. 4 o'clock P. M., received the news of the death of Mrs. Horner.

STEPHEN HILDEBRAND.

MAINE.

To John Dennis, and all who may be concerned, greeting: So the Lord will and they live, brethren Daniel M. Holsinger and Daniel Longanecker will start from the Eastern District of Pa., on the 29th day of October, for Skowhegan, Maine.

C. BUCHER.

Schaefferstown, Pa., Oct 17th, '72.

Money for A. M. 1872.

Report of money received, by the undersigned, from the several sub-districts of the North Western district Ohio, as shown below, to defray expenses of the Annual Meeting of 1872.

Rome (in. W. District)		$102 75
Sugar Creek	"	150 00
Eagle Creek	"	101 00
Lick Creek	"	101 00
Logan Church		135 00
Richland	"	40 00
La Fayette	"	25 00
Crawford	"	70 00
Seneca	"	54 00
Sciota	"	00 00
Blanchard	"	14 00
Portage	"	40 00
Maumee	"	16 25
Auglaze	"	27 00
Green Spring Church		62 00
Black Swamp	"	45 00
Swan Creek	"	33 50
Poplar Ridge	"	75 00
Total		$1092 00

Announcements.

LOVE-FEASTS.

A communion meeting in the Tenmile congregation, the 2nd and 3rd of November. The usual invitation extended to all, especially ministering brethren.

JOHN WISE.

Elklick branch, Somerset county, Pa., October 23rd, commencing at 4 o'clock.

MARRIED.

By the undersigned, at the residence of the bride, on Thursday the 3rd of October, brother MATTHEW MC DANNIEL and sister MARY A. BRUMBAUGH. Both of Bedford county, Pa.

S. A. MOORE.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Lower Conawago church, York Co., Pa., Sept. 20th, friend DANIEL DEARDORFF. aged 77 years 1 month and 4 days. Funeral services by brother P. Brown and the writer.

Also in the same church, Sept. 22nd, MARY ANN MYERS, only daughter of brother Samuel and sister Anna, aged 3 years 7 months and 27 days. Funeral services by the writer.

P. B. KAUFFMAN.

In the Conemaugh branch of the church, Cambria Co., Pa., Sept. 29th, JESSE son of brother Jesse and sister — Berkeybile, aged 3 years 9 months and 16 days. Funeral sermon by the writer.

Also in the same place on the 8th of October, DINAH W. HORNER, wife of W. Horner, aged 21 years 2 months and some days. Funeral sermon by the writer.

STEPHEN HILDERBRAND.

September 9th, of Cholera Infantum, EDWIN BILBRY, son of brother Allen and sister Mollie, aged 7 months and 6 days. Funeral services by the writer, from Matth. 18 : 1—3.

GEORGE MYERS.

Near Evergreen, Bethel, Whitley Co., Ind., on the 3rd of Oct., HANNAH ANGLEMIRE, in the 48th year of her age. She was the daughter of elder George Hoke, and was a consistent member of the Winebrenarian church. She left a husband and five children to mourn their loss.

JOHN D. MYERS.

Oct 4th, in the Upper Deer Creek church, Cass Co., Ind., brother DANIEL C CRIPE, aged 47 years 5 months and 14 days. In him the church has lost a worthy minister, and his family an affectionate husband and father. He leaves a widowed sister and 11 children, 6 dependent ones, to mourn his loss. The church and family truly are mourning, but not as those that have no hope. The writer, being left alone in the ministry, feels sad from the departing scene. In his dying moments he assured us he had a clear title. He said he knew it would carry him through, told us to go on boldly in the cause of the Master, that the cause is a good one. Then he bade his family and all present farewell, which was solemn indeed. He was a member about twenty-nine years; nearly twelve years in the ministry, with good prospects to be useful. He had a great concern for the church and his family. Disease, inflamation of the bowels, followed by typhoid fever. Funeral occasion improved by Elder Hiel Hamilton and others, from 1st Cor. 15 : 51—58.

A. RINEHART.

(*Visitor please copy.*)

In the Hopewell branch, Bedford county, Pa., sister MARY, wife of brother Samuel Burgert, aged 31 years, 3 months and 8 days. She leaves a husband and four children to mourn their loss. Funeral occasion improved by the brethren, from Rev. 14 : 12, 13. to a large and attentive congregation.

In the Yellow Creek branch, Bedford Co., Penn'a., MARTIN HOOVER, son of Jonathan Hoover, aged 6 months and 5 days.

In the Yellow Creek congregation, Bedford county, Pa., DAVID, infant son of friend Samuel and Annie Beegle, aged 11 days. Funeral occasion improved by the writer.

S. A. MOORE.

In the Tenmile congregation, Washington Co., Pa., August 22nd, our worthy and beloved sister NANCY CRUMRINE, widow of George Crumrine, aged nearly 70 years. Funeral text, Rev. 14 : 13.

JOHN WISE

In the Smith Fork church, Clinton county, Mo., CINTHIA HOBBS, aged 15 years and 5 days. Disease, typhoid fever. Deceased was a daughter of our esteemed brother and colaborer, Charles L. Hobbs and sister Clarie, who mourn now the loss of their oldest child, who left them in the morning of the 27th of September, to go to the other shore. Her remains were silently deposited in the Brethren's grave-yard, 1½ miles north of Plattsburg. Funeral occasion improved by breth-

ren D. B. Gibson and the writer, from Job 7 : 8, "The eyes of him that hath seen me shall see me no more. Thine eyes are upon me, and I am not."

DANIEL D SELL.

In the Peet's Run congregation, Howard county, Ind., on the 31st of August ELI HOWARD, son of brother George and sister Mary Brubaker, aged 2 years and 11 months. Disease, Flux, with which he suffered two weeks. He was indeed a bright and interesting little boy; not only the pride of his parents, but was a favorite of many that knew him.

ELI HAMILTON.

In the Eagle Creek church, Hancock Co., Ohio, brother LEWIS RODABAUGH, consort of Elvira Rodabaugh, and son of Simon and Isabella Rodabaugh, aged 24 years, 6 months and 27 days. The subject of this notice put off his return to God until placed upon his death bed, when life was ebbing to a close he called for the Brethren and was examined and made a good confession, was received into the church, with the exception of baptism, which to his regret could not be performed, owing to the weakness of the flesh. We hope the Lord will accept the will for the deed. He leaves a wife kind parents, brothers, sisters and many friends to mourn their loss. Funeral discourse by brother J. P. Ebersole and others.

[*Visitor please copy.*]

Also in the same church, August 2nd, DAYTON KRABILL, son of John P. and Amanda Krabill, aged 2 months and 21 days. Funeral discourse by the Brethren.

S. T. BOSSERMAN.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

J. J. Johnson	$ 1 25	Isaac Eby	4 25
E. Troxel	80	C. Buck	1 60
L. H. Miller	1 25	Mrs. M. Funk	1 50
W. W. Knowles	75	J. Musselman	1 50
Jacob Arnold	2 60	D. Workman	1 25
P. B. Kauffman	50	Jacob Miller	1 50
D. L. Bowman	1 25	John Harley	3 00
S. S. Glotfelty	76	E. L. Holsinger	3 60
J. D. Meyers	1 50	G. D. Lichty	5 50
J. D. Neher	15 00	A. B. Snyder	1 25
John Spanogle	1 50	C. H. Balsbaugh	1 25
E. Mc Intyre	1 00	Martin Row	4 50
David J. Roop	10 00		

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Herb Liver Tonic. A certain Remedy for purifying the Blood and a cure for Liver Complaint, Sick Headache, Dyspepsia, Costiveness, Piles, &c., Diseases of Women. Pint bottle $1 00

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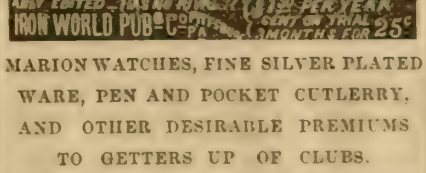
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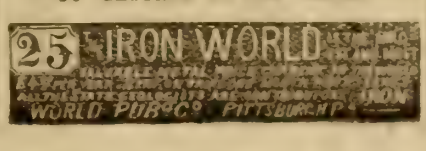

SALEM COLLEGE.

The fall term of Salem College, will open for the reception of any number of students, from all parts, on the 4th of September, 1872.

Ample accommodations and thorough instruction will be given all students, who connect themselves with this College. Good Board can be obtained in good families at $2 50 to $3 00 per week; or students can board themselves at $1 25 to $1 50 per week, as numbers have done with the consent of the faculty. Special care will be given students who are far from home.

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1780 1872

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Use Dr. Fahrney's Blood Cleanser or Panacea.

An Alterative and Cathartic, or Tonic and Purge combined, for diseases arising from bad blood; such as Costiveness, Dyspepsia Sick Headache, Liver Complaint, Jaundice, Erysipelas, Worms, Chills and Fever, Scrofula, Pimples, Tetter, &c. TRY IT.

Established 1780 in package form. Established nearly 20 years ago in liquid form which was brought to its present state of preservation and perfection some years later, by Dr. P. Fahrney, Chicago, Ill's, who conducts the trade west of Ohio Great reputation! Many Testimonials! Ask fo that prepared at Waynesboro, Pa., and Chicago, Ill's. Beware of imitations. Genuine retails at $1.25 per bottle. Druggists and Medicine dealers sell it.

Dr. P. Fahrney's "*Health Messenger*" gives the history and uses of the BLOOD CLEANSER testimonials, and other information, sent free of charge. Address

Dr. P. Fahrney's Bros. & Co.
WAYNESBORO. PA

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I Will offer for sale, on the premises, at public auction, on Thursday the 10th day of October, 1872 (if not sold privately before,) the farm on which I resided about 16 miles west of Lewisburg, in Greenbrier county, W. Virginia, on the James River and Kanawah Turnpike, containing about 500 A. On which is situated a large Brick Dwelling-house and Kitchen, stable and other buildings. This property is good for grain or grass, and is a convenient and a desirable residence. About one-third of the land is cleared and the rest in timber. All well wattered, and could be divided into two or three farms if desirable. Any one desiring to inspect the property can do so by calling on Wm. R. Sharp, who lives adjoining the premises. Title Good.

Terms: $2,500 cash and the residue in one and two years, and a lien retained on the land to secure payment.

August 28—5w.

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Ornamental trees and plants. Choice garden and field seeds, &c. A splendid stock of the choicest varieties. Send for descriptive catalogues and priced list. All trees well packed so as to carry to any part of the United States.

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The "C., B. & Q. R. R." running from Chicago, through Galesburg to Burlington, and the "I., B. & W. Route," running from Indianapolis, through Bloomington to Burlington, have achieved a splendid reputation in the last two years as the leading Passenger Routes to the West. At Burlington they connect with the B. & M. R. R. and from the great Burlington Route, which runs direct through Southern Iowa to Nebraska and Kansas, with close connections to California and the Territories; and passengers starting from Blair county, on their way westward, cannot do better than to take the Burlington Route.

This Line has published a pamphlet called "How to go West," which contains much valuable information; a large correct map of the Great West, which can be obtained free of charge by addressing the General Passenger Agent B. & M. R. R. Burlington, Iowa.

For Sale at this Office.

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Treatise on Trine Immersion B. F. Moomaw, prepaid,	.75
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The Right Word in the Right Place. A New Pocket Dictionary and Reference Book. 75 cents.

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Education of the Heart. 10 cents.

The Phrenological Journal, an illustrated first-class Family Magazine, devoted to the "Science of Man." Subscription price, $3.00 a year. By a special arrangement we are enabled to offer the *Phrenological Journal* and *Christian Family Companion* together for $3.50. We commend the *Journal* to all who want a good Family Magazine; and who don't?

The Christian Family Companion. Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the Church of the Brethren, sometimes known by the name of "German Baptists," and vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*, that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Nonconformity to the world, and a full resignation to the whole will of God, as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as may be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian will be published, thus removing all occasion for coming into contact with the so-called Literary or Political journals.

Subscriptions may begin at any time.

For further particulars send for a specimen number, enclosing a stamp. Address,

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Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments"—Jesus. At $1.50 Per Annum.

VOLUME VIII. DALE CITY, PA., TUESDAY, OCT. 29, 1872. NUMBER 43.

Selected by M. REINHOLD.

Safe at Home.

Safe at home—beyond temptation,
Freed from earthly stain and sin,
Rest the blest of every nation,
By the Master garnered in!
From all lands, isles, and oceans,
Come the ransomed—once the lost,
Oh, take the tide of sweet emotions,
Surging through each white robed host!

Eyes unused to scenes of gladness
View the palms, the crown, the throne;
Hearts long crushed by pain and sadness
Throb with joy—and joy alone;
Voices plaintive from oft sighing,
Strains that rise as tear drops fall.
Jubilant are loudly singing,
"Thou, Oh Christ, art all in all!"

Lo! encompassed by the glory
Of that city bathed in light,
Far exceeding grandest story,
That a seraph ere could write,—
Walk the loved ones who beside us
On life's pathway once did roam;
Unseen dangers may betide us.—
Thanks to God, they're safe at home.

Home—elysian—a bright vision
Of thee sometimes gleams at night;
Souls then fain would leave their prison,
Homeward hast'ning in their flight,
Sweet thy peace, thy bliss immortal,
Land where parting never come;
Lord, we long to pass the portal,
And be with thee—safe at home.

From the REL. TELESCOPE.

Suffering With Christ.

One of the prominent truths of the Bible is this, that Christians are to suffer with Christ. Paul says, "If we suffer we shall also reign with him; if we deny him he will also deny us." By this it would seem that to suffer with Christ is to acknowledge him, and to refuse to suffer will be to deny him. A willingness to suffer, therefore, with him, is a sufficient guaranty that we shall reign with him when this sorrowful life is ended. On the other hand, any unwillingness to do so is a sure indication of want of love for him and his cause, and is certain to call down his displeasure. Every mourning soul at the alter of consecration, when the iniquities of a faithless and rebellious life roll upon him, and when he sees escape only by the way of the cross, then and there vows allegiance to the obligations of Christianity, among which that of suffering with Christ *is not the least*. Upon this there can be no cavil. It is just as necessary that Christians suffer with Christ as it was that he should suffer for them. "Christ suffered for us, the just for the unjust." Suffering seems to be necessarily connected with the work of redemption and salvation from first to last, no difference who may be engaged therein. Our Father in heaven—bless his name—suffered for us only as a divine Parent could suffer over the conduct of rebellious sons and daughters; and to demonstrate this he delivered up his only begotten and well-beloved Son to die for us. The Son suffers as a brother in the flesh, yea, even more, as one who deeply sympathizes with our lost and wretched estate. He sacrifices all and becomes poor that we might be rich. Angels sympathize with ruined men and lend their help and influence to restore him. For one half hour all harps are laid aside and solemn silence reigns in heaven, while its sympathizing hosts deeply mourn for poor men. Now, why not man, who occasions all this, and who alone is to receive benefit therefrom, why not he suffer, for a while at least, that he may be made perfect, and at last be permitted to reign with Christ in heaven? It is reasonable, it is just, it is honorable, it is praiseworthy and safe to do so. It is ignoble, inglorious, and rebellious to refuse. Christ by his suffering could redeem a world, and Christians by suffering with him may save the world. If he had refused to suffer for a lost world it never could have been redeemed; and if there were no willing Christians to suffer with him the world, though redeemed, could not be saved. Let professors of Christianity ponder these thoughts well in their hearts, and then act upon the principle of the profession which they have made; and may none give a contradiction thereto by refusing to suffer with the blessed Christ who so willingly suffered for us all. But it may be asked, "What is it to suffer with Christ?" Many are the answers which might be given to this question, but a few must suffice for the present:

1. To suffer with Christ, we must have the mind of Christ. This will prepare us fully to act our part; and any want of this will be a contradiction of the profession which we make.

2. Similar to the anxiety which our Savior felt for lost and doomed man will be that which we feel. If that anxiety caused him mental pain, it will cause the true Christian no less.

3. If the holy and good work of a suffering Savior caused him to suffer contradiction from sinners, and raised up a Judas to betray him and a Peter to deny him, and made him weep, mourn, and declare that a man's enemies were those of his own house and of his friends; and if these things caused deep suffering for the blessed Jesus, like things will cause like suffering to the Christian. Christ suffered all, though it cost him many a heart-pain and tearful eye. It will cost the Christian the same. But how few there are who can bear it. Father, help us; for we are frail indeed.

4. Christ sacrificed everything that he might be fully prepared for his work. He said, Father, here am I; send me. Yes, I will go without reserve; I will do thy will and not mine own. He left his home; he left his companions and friends, the angels; he bade his Father farewell; he disrobed himself of his glory; and this done, he travelled a long way to his mission-field—he had received appointment at the first and greatest conference ever held in the universe; and though he knew beforehand the greatness of the trails and sufferings which awaited him, he nevertheless went cheerfully to his work, and not

a word of complaint ever escaped his lips. Glorious example this, and the only safe one we can follow. But who of us all are willing to subject ourselves to such sacrifices and sufferings as this? Thank God, there are those who are willing and ready to do it, and the deepest solicitude of our poor hearts is that many more were willing to thus suffer with the blessed Christ who has so willingly suffered for us. Alas! it may be that his wounded and bleeding heart is not yet healed, and that we are probing the wound still deeper, and causing him to say, "Father, forgive them; for they know not what they do."—

EXPERIENTIA.

For the COMPANION.

Change of Heart.

In olden times the functions of the brain were very imperfectly understood, and the *heart* was supposed to be the organ of thought; hence even at the present time, the phrase "change of heart," would imply change of mind.

It is very often asserted by revivalists, that certain denominations do not believe in a "change of heart," or, as they sometimes call it, "experimental religion" this is certainly a misrepresentation of at least some of the Baptist churches, for many of them do not only believe in one change but in three, and some have a fourth: First, there is an *intellectual* change, which is FAITH. This does not come suddenly, but as we read: "Faith cometh by hearing (not by praying) and hearing by the word of God." We farther read, that "without faith it is impossible to please God." Of course, we are not to believe in him as the Pagans believe in their gods. Nor will a true Christian believe in Christ as a Mahometan believes in Mahomet nor as a mormon would believe in Joe Smith, without proof of a divine origin; but an intelligent faith requires to understand the purpose of Deity—"the things concerning the kingdom of God and the *name* of Jesus Christ;" in short, the plan of salvation.

The second is a *moral* change, known as REPENTANCE; not necessarily remorse of conscience, nor "Godly sorrow for sin," but a change from wrong to right; to "Go thy way and sin no more." A man may undergo the intellectual change, and yet remain indifferent and disregard his duty to God. A valuable lesson may be learned in the parable of the sower.

The third change is a *Legal* change, known as BAPTISM; and is one of the requirements of New Testament Law. We have many examples on *record* where this law was obeyed, even by Jesus himself. Though Abraham was justified by faith alone, it is evident that his faith was made perfect by works, James ii. 22 Christianity without this legal requirement is no Christianity at all.

The fourth, is a *Physical* change, which is supposed to take place at the RESURRECTION or SPIRIT BIRTH of the saints. Jesus was the first to undergo this change, a little more than three years after his Baptism and just three days after his burial, when he triumphantly arose from the tomb. Before he had been a natural body, but now he is a spiritual personage; before blood flowed in his veins, now some other life-giving substance animates the Son of man, for we have evidence that his blood was shed upon the cross; before he was a *mortal*, but now he is an *immortal* man. He was the first fruits of the resurrection, and the first to bring life and immortality to light. We are commanded to seek immortality. Then how important it must be to make our calling and election sure by undergoing all these changes; namely Faith, Repentance, and Baptism, and last, but not least, the Physical change— to be born of the Spirit. See conversation between Jesus and Nicodemus.

P. FAHRNEY.

Chicago and Dale City.

Theatrical.

The following was written by the Rev. John Wesley, of London, in 1774, and a copy was sent to the King of England, which has put a stop to this play.

By command of the King of Kings (a), and at the desire of all those who love his appearance(b); at the Theatre of the universe (c), on the eve of Time(d), will be performed

THE GREAT ASSIZE, or DAY OF JUDGMENT.

The Scenery, which is now actually preparing, will not only surpass everything that has yet been seen, but will infinitely exceed the utmost stretch of human conception(f). There will be a just representation of all the inhabitants of the world, in their various and proper colors; and their customs and manners will be so minutely delineated, that the most secret thought will be discovered(g); ☞"For God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil;" Eccl. 12: 14.

This Theatre will be laid out after a new plan, and will consist of *Pit* and *Gallery* only; and, contrary to all others, the Gallery is fitted up for the reception of people of high (or heavenly) birth, (h); and the Pit for those of low (or earthly) rank, (i).

N. B. The Gallery is very spacious (k), and the Pit without bottom (l).

To prevent inconvenience, there are separate doors, for admitting the company; and they are so different, that none can mistake that are not wilfully blind. The door which opens into the Gallery is very narrow, and the steps up to it are somewhat difficult; for which reason there are seldom many people about it (m). But the door that gives entrance into the Pit is very wide and commodious, which causes such numbers to flock to it that it is generally crowded (n).

N. B. The straight door leads towards the right hand, and the broad one, to the left (o).

It will be in vain for one with a tinseled coat, and borrowed language, to personate one of high birth, in order to get admittance into the upper places (p); for there is One of wonderful and deep penetration who will search and examine every individual (q); and all who cannot pronounce shibboleth (r) in the language of Canaan (s), or have not received a White Stone and new name (t), or cannot prove a clear title to a certain portion of the Land of Promise (u), must be turned in at the left hand door (w).

THE PRINCIPAL PERFORMERS,

are described in 1 Thess. 4: 19; 2 Thess. 1: 7, 8, 9; Matth. 24: 30, 31; 25: 31, 32; Dan. 7: 9, 10; Jude 4: 14; Rev. 29: 12—15, &c. But as there are some people much better acquainted with the contents of a Play Bill than the Word of God, it may not be amiss to transcribe a verse or two for their perusal. "The Lord Jesus will be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that obey not the gospel, but to be glorified in his saints. A fiery stream issued and came forth from before him. A thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The Judgment was set and the books were opened, and whosoever was not found written in the Book of Life was cast into the Lake of Fire."

Act first, of this grand and solemn piece, will be opened by an Arch-angel with the Trump of God (x): "For the Trump shall sound and the dead shall be raised."

Act Second, will be a procession of saints in white (y), with golden harps, accompanied with shouts of joy and songs of praise (z).

Act third, will be an assemblage of the unregenerate (a). The music will consist chiefly of cries (b), accompanied with weeping, wailing, lamentation and woe (c).

To conclude with an oration by the Son of God. It is written in the 25th of Matth;, from the 34th verse to the end of the chapter; but for the sake of those who seldom read the Scriptures, I shall here transcribe two verses:

"Then shall the King say unto them on his right hand, 'Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.' Then shall he say unto them on the left hand, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.'"

After which the curtain will drop. Then! Oh, to tell!

Some raised on high, and others doomed to hell!—Rev. 5: 28, 29;

These praise the Lamb, and sing redeeming love—Rev. 5: 8, 9,—14; 3: 4;

Lodged in his bosom: all his goodness prove,—Luke 16: 22, 33.

While those who trampled under foot his grace,—Luke 9: 14, 27.

Are banished now forever from his face, —Matth. 25: 30—2 Thess. 1: 9.

Divided thus a gulf is fixed between,—Luke 16: 29.

And (everlasting)closes up the scene.—Matth. 25: 46.

"This will I do unto thee, O Israel, and because I will do thus unto thee, prepare to meet thy God;" Amos 4: 12.

TICKETS,

Tickets for the Pit at the easy purchase of following the vain pomps and vanities of the fashionable world, and the desires and amusements of the flesh (d); to be had at every flesh-pleasing assembly: "If ye live after the flesh ye shall die;" Romans 8: 3.

Tickets for the Gallery at no less rate than being converted (e), forsaking all (f), denying self, taking up the cross (g), and following Christ in the regeneration (h): to be had no where but in the Word of God, and where that word appoints. "He that hath ears to hear let him hear," and "be not deceived:" "God is not mocked: for whatsoever a man soweth, that shall be also reap;" Matth. 11: 15; Gal. 6: 7.

N. B. No money will be taken at the door (i); nor will any tickets give admittance unto the Gallery but those sealed by the Holy Ghost (k) with Emanuel's signet (l). "Watch therefore; be ye also ready, for in such an hour as ye think not the Son of man cometh; Matth. 24: 42, 44. Search the scriptures; John 5: 39(a), Rev. 19: 16; 1 Tim. 6: 15 (b); 2 Tim. 4: 3, Tit. 2: 13 (c); Rev. 20: 11, Matth. 24: 26 (d). Rev. 10: 6, 7, Dan. 12: 13(e); Heb. 9: 27–Psalms 9: 7, 8–Rev. 6: 17—2 Cor. 5: 10—Zeph. 1: 14-17 (f) 1 Cor. 2: 9—Isa. 64: 4—Psa. 31: 19 (g). Matth. 12: 36—1 Cor. 4: 5—Rom. 2: 15, 16 (h). John 3: 3, 5—1 Pet. 1: 23—Rom. 11: 1, 8, 9—Gal. 3: 9, 29—2 Cor. 13: 5 (w) Psa. 9: 17—Heb. 3: 17, 18, 19 (x) 1 Thes. 4: 16—Matth. 24: 31 (y). Rev. 7: 14; 19: 14 (z). Rev. 14: 2, 3; 15: 2, 3, 4 (a). 1 Cor. 6, 9, 10—Matth. 13; 41 (b): 8: 14 (i). Jam. 3: 14, 15—Rom. 8 6, 7, 8—Col. 5: 19, 20, 21 (k). Luke 14: 22—John 14: 5 (l). Rev. 9: 12; 19: 20 (m). Matth. 14: 14 (n). Matth. 7: 13 (o). Matth. 25: 33(p). Matth. 7: 21, 22, 23 (q). Psalms 44: 20, 21—Jer. 17: 10–Zeph. 1: 12 —2 Tim. 2: 19—John 10 14 (r). Judges 12: 6 (s). Isa. 19: 11—Zeph. 3: 9 (t). Rev. 1: 17 (u). Heb. Luke 23: 3—Rev. 6: 16 (c). Luke 13: 28—Matth. 18: 49, 50—Rev. 1: 7—Ezekiel 12: 10 (d). James 4: 2–1: 15, 16, 17—Collos. 3: 5, 6 –1 Tim. 5 6—Ephes. 5: 3–7 (e). Matth. 18: 8—Acts 3: 19 (f). Luke 14: 33; 18: 29, 36 (g). Luke 9: 23 to 26; 14: 27 (h). Matth. 19: 28, 29—Gal. 5: 24, 25—Eph. 5: 1, 2 (i). Acts 8: 20–23—Zeph. 1: 18 (k). 2 Cor. 1: 22: 4: 30—Eph. 1: 13 (l). Rev. 7: 2; 14: 1—Ezek: 4.

REMARKS.

The foregoing came to my observation last winter, and in reading it over several times the thought entered my mind that it might accomplish some good in this country, as well as in England. If its publication will not put an end to this play some theatre-going Christians may read it and consider the solemn truths described in the same. We feel confident that no Christian can, after reading this, go to such places of sinful amusements without a remorse of conscience. We think it is time that something should be said or written on this subject, when elders of some of our so-called Christian churches will frequent such places during the week, and then, on the Sabbath day, enter the house of God and conduct divine worship. Is it possible that we can frequent such places of amusement and blasphemy during the week and still be the true and humble followers of the meek and lowly lamb of God? I must confess that I can find no instance of our Saviour ever attending such places of resort and amusement, nor of any of the Apostles. Would it not be more commendable for the Christian to do as Paul did: reason of righteousness, temperance, and judgment to come, until theatre-going Christians tremble? For "We shall all stand before the judgment-seat of Christ, and give account of ourselves to God."

S. W. WILT.

Rural Village, Pa.

The Lord at the Door.

"Behold I stand at the door and knock."—Rev. iii: 20.

Can any man consider these words, and not feel that he is dealing with a personal Savior, or rather that a personal Savior is dealing with him? "There standeth One among you whom ye know not." There is One knocking at your heart's door, and that one is Jesus.

But consider well how and in what respect He comes. It is not here as in the "Song of Solomon," where he stands lowly and weary at the closed door, his "head filled with dew, and his locks with the drops of the night." Such is the guise in which He is represented in a well known and exquisitely suggestive work of art; but such was not the vision of the apostle, nor the form in which He knocked at the door of Laodicea's lukewarm heart. Read the description in Rev. 3: 15—16, to see how the Lord appears when, for reproof, correction, comfort and chastening, He "walketh in the midst of the seven golden candlesticks."

He who stands at the door is the Lord! "Behold I stand!" We may behold Him if we will look; we may hear Him if we will listen or not, we shall see him one day, for the time will come "when every eye shall see him, and they also who pierced him,"—pierced Him by refusing his calls of grace.

"The kingdom of God cometh not with observation," neither does the knocking at the door come with observation, though the King is there! It is for us to beware how we trifle with that sound; to beware lest we suffer the world's noises to fill our ear so as to overpower it; to beware how we mistake other voices for his call; to beware how we delay to open, and, in the cases of those around us for whom we are interested, it is for us to trust them prayerfully and hopefully with the Savior, believing that at their door, too, He will knock, whether we hear it or not, and anxious chiefly lest we should in any way prove a stumbling-block in their path.

The Two Workers.

Two workers in one field
Toiled on from day to day,
Both had the same hard labor,
Both had the same small pay;
With the same blue sky above,
The same green grass below,
One soul was full of love,
The other full of woe.

One leaped up with the light,
With the soaring of the lark,
One felt it ever night,
For his soul was ever dark
One heart was hard as stone,
One heart was ever gay;
One worked with many a groan,
One whistled all the day.

One had a flower-clad cot,
Beside a merry mill,
Wife and children near the spot
Made it sweeter, fairer still;
One a wretched hovel had,
Full of discord, dirt and din,
No wonder he seemed mad,
Wife and children starved within.

Still they worked in the same field,
Toiled on from day to day,
Both had the same hard labor,
Both had the same small pay:
But they worked not with one will:
The reason let me tell—
Lo! the one drank at the still,
And the other at the well.

For the COMPANION.

Faith.

Sitting all alone in our destitute Chamber, we feel impressed with the idea of writing a few lines, and can think of no subject of more vital imporance than the one heading this article; not that we think our productions are of any utility, but peradventure they may influence some unbiased minds from the broad to the narrow way.

We are taught in God's word, that "without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

First we would ask, what is faith? In reply we would say, it is giving credit to a declaration.

And now dear reader, to illustrate the assesrtion; suppose you were traveling through a strange land, a country in which you were not acquainted, and you were to arrive at a point where two roads meet, and you did not know which of the two to take; and while you are thus pondering in your mind which of the two to take, there comes a man who is thoroughly acquainted with the country and roads, and he tells you to take the right-hand road. Now if you credit his declaration, you take him at his word. But by what means will you manifest your faith in him? You will act accordingly, will take the right-hand road, and thus, by your action or works, do you prove clearly the credit you give to his declaration. So it is with the Christian religion. We are taught repentance toward God, and faith in Jesus Christ.

Now friendly reader, we are travelers through a strange land while tabernacling here in the flesh, and all who have come to the years of accountability, those who can discover both good and evil, have arrived at the point where the two roads meet. Suffice it to say, that there is one who has discovered the way to the Celestial City. One who has pointed out the way, both by precept and example. The Savior is the one who has told us which of the two to take. He says, "Enter ye in at the straight gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it." Now if you credit his dcelaration, you will act accordingly, you will enter in at the straight gate by his prescriptions; you will follow his steps in the pathway of righteousness. And thus it is that your works are the evidence of your faith in Christ.

To more fully comprehend the matter, permit us here to present another illustration. Go with me, if you please, into the vineyard, and see the vine, which, for convenience, we will call the Concord. You see by its appearance that it is a vine, and looks thrifty, sound and perfect, with all the vitality of life; but you do not know that it is the Concord. But by continual observance you will discover that it swells and shoots forth its buds, being watered by the gentle spring showers from heaven; at last it manifests its fruit in the most tender form. It is still watered from heaven by the dewdrops of May, and the brilliant beams of the material sun casting forth his glittering rays of light upon it, until at last, it has become fully ripe. And now you see and taste the fruit, and the fruit which the vine produces, is the evidence that I have told you the truth.

Even so it is with faith and works. Faith may be represented by the vine, and works by the fruit; for works without faith are no works, and faith without works is no faith, hence, we claim that faith and works are co-existant. Works are the fruit which faith produces. But what kind of works does faith produce? Go with me, if you please, a little further in the vineyard, by way of illustration. See the vine hanging luxuriently with the delicious clusters from top to bottom. The lower cluster, near the ground, is known by the name of humility. Oh, how delightful it looks! Even so with the cluster of humility in the Christian's heart. Yea, we claim that it will humble down to wash his brethren's feet.

We look a little higher up the vine, and see another cluster we call, Meekness. O how delightful it looks! No spirit of resentment there, but taking patiently, all the troubles and conflicts of earth. Do we not see the lesson taught us in the Savior's sermon on the mount? "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil."

A little further up the vine we see another cluster, most beautiful indeed to behold, and that cluster we will call love. Love your enemies. Oh Christian! Does our vine or faith produce this cluster? If not we are not in the falt, for the vine or faith will produce those delicious clusters. "Love the brotherhood." "Let brotherly love continue." Brethren, are we not all a little too apt to let that beautiful cluster fail? Do we let it continue? Do we not sometimes think that a brother or sister has wronged us, and we fail to continue? Oh brethren and sisters, it is too often the case that we hinder the continuance of the clustur of love, by not applying the proper cultivation of God's word to the vine.

And on the top of the vine we see another cluster possessed of a golden hue, and apparently more beautiful than earth can afford. Yea, it causes the heart to glow with emotions unspeakable and full of joy. That cluster we will call Hope; for the apostle says "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Yes, the Christian stands upon the beach, and views through the telescope of the Gospel, on the other side of the dark river of death, the beautiful climes of eternal felicity; yea, the magnificent mansions prepared by the Lord of Glory, "A house not made with hands, eternal in the heavens."

"We are taught by the apostle, that faith is the substance of things hoped for, the evidence of things not seen; for by it the elders obtained a good report." Do we not see the evidence of the faith of the elders as given in the cataloge by the apostle, how that their faith produced obedience to God's word, and by which they obtained a good report? "By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." My dear and friendly reader, both saint and sinner, it occurs irrevocably to my mind that faith will produce obedience to God's word, let that word be what it may.

Permit us in our great weakness to use another illustration. We are taught by the apostle Peter, that God, "According to his abundant mercy hath begotten us again into a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled,

and that fadeth not away." We see in the above quotation an inheritance in reservation for the people of God. Suppose there was a wealthy parent whose residence was in a foreign land, and his possessions were great, he possessed the entire country where he resided, and that country was very fertile and productive; while you, dear reader, were living in a barren desert where you are doomed to perish if you remain. But the father sees your deplorable condition and sends the foster son with the good news and glad tidings, that if you will accept the offer, he will give a farm without money and without price, upon the condition that you must resurvey the farm by the field-notes or map that the son leaves you. How diligently would you search the map, and with all the scrutinizing principles of mathematics would you make your calculation from your azamith tables upon the elongation of the pole star that you might get properly around the survey. Now when your calculation is made, you enter upon the survey, and set your compass at the beginning corner, and turn with great precision until you get it with the map, and then look through your sites, and get an object at some distance ahead, placing your eye dilgently upon the object, and holding it there until you come thither. O how careful would you search the map to see if you were in the right direction and at the proper station! Yes, with great care and precision would you occasionally search the map, and at each station would you turn the compass precisely with the tangent bearings of the map, that you might properly close up the survey. Now you have peace and plenty. All is yours.

So with the sinner, he is living in the barren deserts of disobedience, walking on the scorching sands of Satan, tilling the unproductive soil of the devil, and must ultimately perish, unless he takes up with the offered mercies of God; for God the eternal Father has pitied our condition, and sent forth his Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; and promises an inheritance which is incompatible and undefiled, and that fadeth not away.

The Savior has come with the good news and glad tidings, and left us the map which directs us to resurvey his footsteps. The mind or will, may be represented as the compass with the direction of the map, your survey is of no utility.

Even so with the map that Christ has left us. We claim that unless we turn our mind our will with the direction of the map our gospel of Christ, we cannot resurvey his steps, and when we find that we are not willing to stoop to the least behest of heaven, we are then off the tangent bearings and cannot close the survey. Oh, what a pity! The inheritance lost, forever lost!

Thus do we understand dear reader, that faith produces obedience to all the mandates of high heaven, though some of them may seem as though they were of no utility in the eyes of humanity. But let me assure you that they are highly authorized. We have the authority from heaven and not of man. We have the authority for the observance of those little things, which are regarded by many as of minor importance. From him who is Lord of lords and King of kings. Bless his excellent name. He hath chosen simplicity to confound wisdom.

Be encouraged brethren and sisters in Christ: "Let us hold fast the profession of our faith without wavering;" and when life and its troubles are over, when all the conflicts of earth have passed, then shall we obtain that "inheritance which is incorruptible and undefiled and that fadeth not away, reserved in heaven for you."

ANDREW STALNAKER.

For the COMPANION.

We Shall Know Each Other in Glory.

There has been considerable written on the above subject; but as we differ in opinion, and the subject is one of importance, I feel like giving a few ideas to the readers of the COMPANION.

We believe we shall know each other in heaven; for we know each other in the present world. All human beings have certain distinctive marks by which they are known. And will our knowledge be lost in the world to come? Will our knowledge of each other be less perfect in a world of perfection, than it is in this imperfect state? It cannot be ascertained how we may be known to each other there; but if we examine the subject on the principles of analogy, we cannot doubt the fact. There is a high probability that we shall then know all whom we have known before, by some resemblance of their former appearance, which they may still retain. There is a general likeness in the countenances of men, accompanied with such amazing variety, that there never were two faces exactly alike since the world was made. But when any one is well known by his friends and acquaintances, it is not an easy matter to forget him. He is remembered when absent, and is not forgotten after he has been removed by death. And why may we not suppose that the spirits of men, when they are seen by spirits, will be recognized by some identical appearance. Will the peculiarities of their respective forms be so far changed, that they cannot be known to those who knew them in the body and conversed with them in the flesh? It has been supposed by physiognomists, that every feature of man arises from some peculiar property in his soul; and if this be true, the property will appear conspicuously after he has laid aside his body, and, after his resurrection, he will still retain that peculiarity, in external appearance, which he had on earth. If this reasoning be correct, we shall most assurdly know each other both before and after the resurrection of the dead.

Is it possible to lose a recollection of our dearest friends in a world of perfection? This involves a contradiction, and he who attempts to prove it, must affirm that we know our friends in a state of comparative ignorance, but that we shall be forever unknown to each other when we are perfected in knowledge. Recollections of persons and things, in ages that have passed away, will be one source of eternal blessedness; and to be deprived of this, would cut off that stream of pleasure which will be enjoyed in the happy junction of all the wise and good of every age and nation.

But if we shall be wholly unacquainted with those pious persons who have lived on earth, our knowledge will be limited within a very narrow circle, and their society will not afford us that pleasure which we now anticipate. It has always been considered, that a knowledge of men and things is a high attainment; and shall we be ignorant either of be one or the other when we live in a world of light and glory? Will all be stran-

gers and unknown to each other in the heavenly society? The idea is, in my opinion, absurd, and should be banished from the mind of every man.

The question, how we shall know each other, is unnecessary, and cannot be solved; but if we possess this knowledge in the present world, surely it will be continued in a higher state. Lazarus was known in heaven. The angels that carried him to the bosom of Abraham knew him well. They had seen him in abject poverty, covered with sores and shamefully neglected. They saw him in the hour of death, and they saw him in glory; and if he was known to them when advanced to the heavenly feast and clothed with honor, was he not known to others? Abraham knew him, mentioned his former name, and stated his sufferings on earth; Luke 16: 25. He was greatly changed, but still appeared as the identical person who lay at the gate of the rich man; and it is highly probable that a vast concourse of celestial spirits, who witnessed his arrival, knew who he was and what he had suffered. If this be allowed, it proves a great deal; for, if one knew him, why not others also, when they saw him lodged in Abraham's bosom? But the rich man, though in hell, knew both Abraham and Lazarus, for it is especially said, he seeth Abraham afar off, and Lazarus in his bosom; Verse 23. This is a deep mystery, but nevertheless a fact. Abraham knew that the rich man was one of his descendants, was well acquainted with his history, and called him his son; hence he said, "Son, remember, that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things, but now he is comforted and thou are tormented;" Verse 25. How wonderful are those worlds to which we are going! In this account, whether it be considered as a parable or a historical fact our blessed Lord conveys an idea that departed spirits are known to each other after this life, though separated by an impassible gulf. It does not weaken the force of the argument to consider this portion of Scripture merely as a parable; for all parables are founded on facts, and this proves the fact for which we contend and no one can entertain a doubt on this subject, who gives an entire credit to Jesus as a divine teacher.

Difficulties may meet the eye of an anxious inquirer after truth, but he bows down to the high authority of an infallible record. We cannot explain profound mysteries, but we believe what God has condescended to reveal in his holy word. Pastors will know their flocks in heaven, and the flocks will their pastors. This fact is stated by the apostle Paul, in words that cannot be denied by any impartial reader. Thus he informed the Thesselonian believers of his hope and joy in meeting them at the coming of Jesus "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy;" 1 Thess. 2: 19, 20. But if ministers cannot know their flocks when Jesus comes, how can they joy in them at his appearance? or how can they be a crown of rejoicing, if they are totally unknown to their pious and holy instructors?

We shall be presented to God in a state of perfection, by those ministers who have warned us, and taught us in all wisdom, hence they make this appeal to their converts—"Christ in you the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Jesus Christ;" Col 1: 28. And will they not know those whom they present to their God and Savior? The steady perseverance of saints inspires a minister with confidence; because he will meet them with joy at this coming of Jesus: "And now, little children, abide in him, that, when he shall appear, we may have confidence, and not be ashamed before him at his coming;" 1 John 2: 28. And can this be realized, if they do not know their flocks? But if pastors know their flocks, will not the flocks know their pastors? And will not their joy be mutual, when they meet in the heavenly fold? Will they not recollect all those refreshing seasons which they enjoyed together in the green pastures of divine ordinance, while they were on earth? But all this implies a recollection of persons and things in the present world, when we are with Jesus in a state of immortal joy and felicity. With what unknown pleasure shall we behold those teachers who cared for our souls, and who showed us the way of salvation! But all the praise and all the glory will be given to God and the Lamb.

I. H. THARP.

Wellersburg, Pa.

(To be continued.)

Intemperance.

Our nation is stained with many vices, but none more ruinous than intemperance. Of all the vicious habits in which men indulge, are there any which cause more misery than intemperance? So easy is its course, that, before you are aware, you are within the limits of this great mælstrom, which never stays its mighty force, until its hapless victim is whirled far down to the lowest depths of misery and woe. It is as deceitful as the smiles of the ocean; under whose bright surface lies many a lifeless form.

Man, art thou a son of intemperance? Let reason act, while I try to converse silently with thee. I am aiming at thy best interest; and if the god of wine thinks I cannot make him tremble, I can, at least, tell him that I highly oppose him, and dare say I hate him.

Man, the image of God, an intelligent being, created for the purpose of giving honor unto his Maker, whose body should be "the temple of the Holy Ghost;" man, who is the noblest specimen of the Almighty's skill, who is gifted with an immortal soul, was hardly called into existence merely to kiss the poisonous dew from the "social glass," and thereby abuse all that is noble, moral, and godlike in him. Is it not worse than burying the talent until the "hard master" comes? Why, the one given you is not only hidden, but destroyed! so, are you not guilty of a rather daring act against a divine command?

Ah! youth, do not even trust to gaze through the transparent cup, as the blushing crystals fall musically into its tiny well, tinkling until one thinks it is saying something intelligible. Well, who knows? it might be trying to say, "Beware! Poison!!" But let it say what it may, its warning goes by unheeded; the fatal glass goes, and it returns empty, and then the gate of intemperance is unlocked.

Alas, man, thou art giving thy reason to the agent of hell, and he will destroy it for thee! He will not only steal away thy brain, not only

break the golden vase of genius and love, but even hurl thy soul from the lofty platform, where the Giver has placed it, into the abyss of woe, and cause thy bosom to rankle with indescribable remorse. And to run thus into the arms of such a hideous monster as is King Alcohol, for the sake of a few hours of low sensual pleasure, is indeed the heighth of human folly.

Oh, it does represent a gloomy picture to the human eye! When we compare time with eternity, what are even the severest trials here, compared with the loss of heaven, and an eternity of bliss? and what are all, compared with the destruction of an immortal spirit, whose Creator's design was, that it should live for life and glory. But we are free to choose, and alas, how many choose wrong!

There, in his cell, lie the pale remains of him who was once called honorable, but in an evil hour he fell. Hush! I dare not tell anymore, I'll let the curtain fall! Come away; for his wife is coming. I'll not mortify her already aching heart. She has been humbled enough. But ah! the veil is too thin to screen from our eyes the picture, whose sight appalls us—an imaginary scene even falls like lead upon our hearts, as we think what a life of misery there must be in the darkened "home circle." The weary wife's lonely vigil, as she sits in the dark, cold chamber, (that should be made sunny with the angel of Love) waiting and straining her tearful eyes through the paneless window, to catch a glimpse of the uneven shadow of her faithless one. But no sign of his coming. She turns away, goes into a corner where lies her innocent child, draws the old, faded garment closer around him, gazes upon his lovely features, until she seems to forget the great trial of her life. Memory is busily unraveling the past, recalling childhood's hour, a mother's smile, a father's love, and then the vision of him whom she loves, rises in view. She loves him, cares for him; she passes on its mighty sway, and turns to be his dutiful, loving wife. Oh! happy days of old, will you never more return? A sound dispels the charm of her musings, as her fears are confirmed in the giddy step, the stony eye, and an idiotic murmur greets her ear. She sees the bottle of rum protruding from his pocket; and he, instead of greeting her with a smile, and making himself agreeable with her whom he once called his queen, looks at her, and with a frown on her brow, and a curse on his lips, takes, in her presence, a large draught from the shameless bottle.

But as my sensitive feelings would not permit me to gaze on such a spectacle any longer, and as the room was soon filled with an odor that made one's nerves ache, I turned to go, but glanced once more at his suffering wife, whose hands were tightly clasped over her heavy heart, as though to lighten its burden, while her eyes were turned upward, and her lips moved, and I heard her utter such a groan, as though her spirit tried to free itself from such a life. I went away sad, meditating upon what I had seen. I shed tears of pity for this wretched man, and breathed a heartfelt prayer that the Father of mercy would reach forth his mighty arm in order to save this poor man, whose perishing soul is well nigh drowned in the great gulf of intemperance, and that he might sustain the wife of such a man, who is called to pass under the merciless waves of affliction; and yet add, that he may spare us the misery of the fiery ordeal which this poor woman was called to realize.

Christian, this is a dark picture; yet I might have turned to a page of a still more gloomy one. I'll not mention the gloom that overhangs the dying hour, which will follow such a sad life. My heart aches heavy enough. But to whom shall I appeal, to arrest this tide of intemperance? When will men know that

"It is not all of life to live,
Nor all of death to die?"

When will reason tear the veil of the awful future from his gaze, that he may see the precipice upon which he stands, and recede from its giddy height ere he be precipitated to its fearful chasm below? Oh, thousand homes, unhappy! How many tears have been shed, and prayers said in thy cause, thou foul stain of America? Freedom's land? and yet a slave to the great passion—Intemperance!

AMANDA MUSSELMAN.

"Behold, Now is the Accepted Time."

Dear reader, I now address you who are yet outside of the ark of safety, and have made no effort for your soul's salvation.

Pause a moment, and consider, that the present time—the present day—is the only season that you are sure of. Time past can never be recalled, and time to come cannot be ascertained. Perhaps you have health and strength and are surrounded by kind and loving friends; you may think, I am young and strong and have all the happiness I desire, what more do I want? But you know not how soon the cold and icy hand of death will be laid upon you, and if unprepared you will be shut out from Christ, and his glory forever! Methinks I can see you gathering around the death bed of a dear and loved one, whose soul was filled with glory, waiting to be wafted to the other shore. Your hearts are stirred to the very depths with penitence and sorrow, and as the dying farewell was pressed upon your lips, and your hand was clasped for the last time upon earth, you promised you too would serve the Lord. The grave closed over them, and, alas! you quenched the Spirit, and thought you would wait for a better opportunity, and a better time. Dear friends delay no longer. Time is precious. Let the world say what it will; there is no pleasure to be found in the follies and vanities of the world, it all passeth away as the flower of the field. Follow after Jesus Christ, and you will find joy and happiness, that the world cannot give, neither take from you, it endureth forever! "Harden not your hearts. Behold, now is the accepted time and now is the day of salvation"! Jesus loves you,

"He is waiting—will you leave him
Pleading at your heart in vain?
He is willing—oh, believe him?
He may never call again.

Come, oh come, this day and try it!
Jesus' words are proved and true;
Take his gift, you cannot buy it—
He hath waited long for you."

MARY R. CHARLES.
Wrightsville, Pa.

It is a secret known but to few, yet of no small use in the conduct of life that when you fall into a man's conversation, the first thing you should consider is, whether he has a greater inclination to hear you, or that you should hear him.—*Steele.*

SIGNS OF THE TIMES.

From the A. C. *Review.*

Persia.

THE COUNTRY.

Persia and Assyria in Easten Turkey,the country occupied by the Nestorians,constitute one of the most interesting mission fields in the world. It is the original cradle of the human race. If it does not include the site of Eden, it certainly embraces the resting place of the ark of Noah, and it still has representatives of the descendants of Shem,Ham,and Japheth in the various nationalities now found in the country. It is the land of Abraham and of Job and of Jonah. The ashes of Mordecai and Esther lie buried at Hamadan. It was in this land that Daniel became instrumental in one of the greatest moral revolutions ever wrought in any nation by a single man. Great empires and advanced civilizations have arisen and passed away on this broad field. Nineveh and Khorsabad are representatives of their buried grandeur, while thousands of ancient inscriptions found on rocks and tablets constitute their epitaph. The country has been rendered memorable by many of the great conquests which have affected the destiny of the whole human race, and it has been invested with pathetic interest by mournful captivities of Jews and others in various ages. Even in our day the Nestorians, living between Persians and Turkish Koords, between Sunnite and Shihite sects of Moslems—victims of rapacity and persecution on every hand—seem to represent the traditional lot of suffering and outrage which for centuries have characterized the country. And yet there is nowhere a more beautiful land. "Only man is vile." Barrenness now exists, but irrigation, protected by good government, might yet restore that fruitfulness which in other ages sustained the dense population of mighty empires.

"About two-thirds of the country," says the late Justin Perkins, D. D., "the western portion, lie in Turkey, comprising much of Assyria, or modern Koordistan; and the eastern third is in old Media,the north-western portion of modern Persia, now called Azerbijan. The former portion is physically one of the wildest and roughest regions of the globe, *abounding in scenery of surpassing grandeur and sublimity*, and is inhabited by not less wild Koords, among whom, and in proximity to whom, many of the Nestorians dwell, till lately subject to lawless extortion and violent plunder from those redoubtable neighbors. The Nestorians betook themselves to those mountains at an early period as an asylum from deadly persecution, having less to fear in the violent outbursts of Pagan and Mohammedan fanaticism, from the savages of the mountains, than from the more civilized inhabitants of the plains on either side. In the lull of persecution during the last few centuries, they have gradually spread themselves down into Persia.

"The Persian part of their country is one of the most beautiful on which the sun ever shone, consisting of several of the most charming Persian plains; bounded on the east by the lake of Oroomiah, which is ninety miles long and thirty miles broad, while the towering ranges of Koordistan rear a lofty snow-capped barrier on rhe west. Oroomiah, lying on the middle section of the lake, and separated from other plains by bold ridges that run transversely from the higher mountain ranges quite to its margin, is the largest district occupied by the Nestorians, and is the principal seat of missionary operations. The atmosphere of all that region is so clear that the naked eye with ease traces objects distinctly at the distance of a hundred miles, which would hardly be visible one-fourth that distance in America, and readily descrys celestial objects, seen elsewhere only by the aid of a telescope. Indeed, much of Persia, under its brilliant sky, is so fair as to be almost fairy; abounding in luxurious fields, vineyards and orchards, and smiling with tasteful gardens of bright and fragrant flowers, studded with gurgling fountains and shady arbors, and vocal with the notes of warbling nightingales and other musical birds."

THE PEOPLE.

The Nestorians derive their name from Nestorius, who was condemned for heresy by the Council of Ephesus, A. D. 431, and who died in painful exile in Lybia. Though holding some peculiar views in regard to the Trinity, the real offense of which he was guilty was his early *Protestanism*. He refused to call the Virgin Mary the "Mother of God," and he opposed many of the corruptions of the Church. His followers, though greatly debased, still reject all image worship, confession to priests, doctrine of purgatory, etc.

Altogether the Nestorians number about one hundred and fifty thousand, one-third are in Persia and two-thirds are in Turkish Koordistan. They stand in the relation of oppressed tenants toward the Mohammedans, among whom they dwell, being cultivators of the soil and artisans in the more common and useful mechanical trades. One continuous people, while living in the contiguous empires of Turkey and Persia, they partake much of the respective local peculiarities of the two parts of their country; those in the Turkish portion, Koordistan, being rude, untutored, bold and defiant, and those in the mild and sunny climate of Persia possessing much of the blandness and suavity common to all classes in that genial country. They are a noble race of men, manly and athletic, having fine forms and good complexions. They are also naturally a shrewd, active and intelligent people, yet remarkably artless, affable and hospitable, and peculiarly accessible for missionary purposes.

ONCE A MISSIONARY CHURCH.

That which gives to the Nestorians a peculiar interest is the missionary character which they have once borne, and which, it is to be hoped, they may bear again. The Oriental Churches, as a whole, were not as active in the spread of the gospel as the Latin Church; but the Nestorians were an exception. "In the east," says Mosheim, "the Nestorians, with incredible industry and perseverance, labored to propagate the gospel from Persia, Syria and India, among the barbarous nations inhabiting the desert and remotest shores of Asia. In particular, the vast empire of China was partially enlightened by their zeal and industry with the light of Christianity." From the fifth to the ninth century the Nestorians had churches among the mountains of Malabar, in India, and in the vast regions of Tartary, from the Caspian Sea to Mount Imaus, beyond through Chinese Tartary, and even in China itself. Early in the eleventh century a Mogul prince in Cathay (Northern China) was converted to the faith, and taking, at his baptism, the name of John, gave his royal influence to the Christian cause.

Some of his successors also were at least nominally Christian. A son-in-law of Prestor John—the well-known *Ghengis Khan*—gave his support to the Christians as late as the early part of the thirteenth century. But toward the close of the fourteenth century the sword of Moslem Tamerlane destroyed the Tartar churches and overthrew the Nestorian Christianity in the principal seat of power. It was not until the close of the fifteenth century, however, that some unknown persecution and massacre destroyed the Nestorians in China. There is still found at Sianganfu, in North-western China, a large stone tablet giving an account of the faith and history of the Nestorians. It presents their doctrine of the Trinity and some accounts of the books of the Old and New Testaments, and records their progress for one hundred and forty years.

For the degradation and real moral darkness of these people for the last three centuries there would seem to be some reason. They have been crushed by invasion and slaughter and constant tyranny, and at the same time have been subjected to the immediate contact of all the sensuality and debasement of the dominant Moslem races. But how significant is the history of the Nestorians of Persia as bearing upon the question of their future relations to Tartary and even China. Why may they not again be useful in carrying the gospel even to Mongolia and the Corea? They have physical energy and hardihood, though ground to the very dust by bad government and every species of wrong. They are capable of a high civilization, and their susceptibility to the power of religious truth has had numerous attestations in modern as well as in ancient times.

It is this view of their character and position that gives to the mission among the Persians a peculiar interest. They are at the western gateway of China and India. They are stationed along a great highway of nations, which must, ere long, be opened. They are, moreover, in the center of Asiatic Mohammedanism, where they only wait in sore distress for some overturning in the providence of God which shall give them governmental protection and the conditions of prosperity. Meanwhile it is the duty and privilege of the Christian Church to promote among them the resurrection of a dead and buried Christianity.

WHY THE TERRIBLE FAMINE?

Famine now wastes the land—especially the Moslem Districts—and its havoc must ever recur at intervals until there shall be such a government as shall protect and encourage irrigation instead of speculating in breadstuffs while the people perish. The immediate cause of the present suffering is found in the successive droughts of the last two or three years. But the real and fundamental causes are founded in the wretched administrations of public affairs. The Government is an absolute despotism, in the hands of a Sultan or Shah. He has two chief ministers—one a sort of deputy executive in peace or war and the other a lord high treasurer. The evil lies in the fact that the latter of these is so much more than the former. There is vastly more of tax-gatheing than of civil or military protection. The sole end for which the Persian Government exists is the collection of the revenue—the fleecing of the people. Large portions of the land, confiscated from time to time, belong to the sovereign, and are farmed out on terms well-nigh ruinous to the subject. Even where property belongs to the subject it is taxed to the last degree as a starting point, while the successions of sub-rulers and collectors make still further drains upon the moiety that must save the laborer's family from absolute want. The whole burden of taxation thus comes really upon the laboring class. Added to this extortion is the constant uncertainty as to whether the planter will be permitted to reap his crop at all. Downright robbery of fields or households, by the retainers of petty chiefs, is of frequent occurrence, and the poor are liable any day to be deprived of their very last resource. Agriculture and other industries, so discouraged and paralized, barely sustain the lives of the people, when at the best, and when, as now, drought is added, thousands must perish from want.

"Still worse," says J. S. Shedd, "there is no Joseph in Persia to make any systematic provison against such a crisis. There is no public channel of supply. On the contrary, the tender mercies of the wicked are cruel. The king sets the example—locks up his granaries and withholds every kernel of wheat, except at famine prices. Every nabob and land-owner, who has a stock on hand, follows this example. Rapacity and cupidity rule. Money is coined out of the sufferings of the poor. The imbecility, avarice and cruelty of the ruling class are sometimes beyond belief. Depravity is satanic. Persia is ruined by despotism, misrule and feudal oppression. No lover of humanity can regard such a land but with feelings of profound pity. We long for the day when civilization will build highways and railroads by which charity at least can be conveyed to the famishing. A proper system of roads and one or two railroads in Persia would make such a famine impossible. The country has natural resources, which only need developing to make her, as in ancient times, a great nation. Places supplied with water yield every kind of fruit and grain in abundance. These beautiful, favored districts can be extended. By opening again the ancient water-courses, by sinking artesian wells, by proper aqueducts for the mountain streams, irrigation can be greatly extended and the rain supply increased. But before this physical renovation comes, and war and famine cease, there must be a moral renovation. At present the earth itself, under a despotic government and false religion, is cursed for man's sake. It refuses to yield its harvest for the use of man, because man refuses to yield himself to the glory of God.

Jews in Palestine.

The latest census of Palestine shows a total Jewish population of 15,200 souls. Of these, 8,000 (more than half) live in Jerusalem, about 4,000 in Safet, 2,500 in Tiberias, and 500 in Hebron. The remainder, about 400, are divided between Acco, Jaffa, Haifa, Sichem, and Shefa-Amar. In Jerusalem are fourteen congregations; the largest is the Sephardic, consisting of 3,600, from Spain; the congregation of the Mogrebim (Morocco and Tunis) has 1,000 members. The Russian Jews have nine separate congregations, of which the Wohlynians is the largest (492 members), and the Sewaks the smallest (160). Austria, Hungary, Holland, and Germany have three congregations, the first two, 250 each; the latter two, one congregation of seventy-four members.

Christian Family Companion.

DALE CITY, PA., Oct. 22, 1872.

Editor's Diary.

Lodged at brother Joseph R. Hanawalt's, the Elder of this Spring Run congregation.

MONDAY, 14th. Preached at the same place, in the forenoon, with good attention, which would be expected, being principally members of the Church.

After dinner brother Abraham Myers brought us to his house, where we were well entertained until train time. Brother Myers bestowed a father's kindness upon us, while in their vicinity, and we fear if we should call that way again, he may have more trouble with us.

About five o'clock took the train for Lewistown. Brother Andrew Spanogle, Jun., met us at the station, and conducted us to his home near at hand. How things will change, When we worked for this family. years ago, their children were all small, now they have several grown up daughters. Spent a pleasant night in the family.

TUESDAY, 16th. The forenoon was occupied in writing public and private correspondence. After dinner brother Spanogle took us to Dry Valley meeting-house where a communion meeting was appointed. The services commenced at 2 o'clock. The congregation was rather small but very attentive. At the night session there was a better attendance. Had a good meeting. About the same ministering brethren were present, with the addition of some of the Spring Run brethren. The brethren believing it necessary, three of their ministers, namely John Price, Geo. S. Myers, and Samuel J. Swigart were advanced to the second degree.

Lodged at brother Wm. How's, which was the first time we were ever with this interesting family, but from choice it will not be the last time.

WEDNESDAY, 16th. Our arrangements required us to leave shortly before ten o'clock, so we could only remain with the brethren until their meeting had been opened, and brother John L. Beaver had cleverly commenced his sermon Then brother How took us to the train, and we were soon on our way, and arrived at Mifflin shortly before twelve. Sister Spanogle, and sister Van Dyke now belonged to our company. Brother John Zook met us at the station, and brother Daniel Seiber in the town of Mifflin, and took us to the Free Spring meeting-house, where the love-feast was appointed, to commence at one o'clock. Had a good afternoon meeting, and a fair attendance. Elders Isaac Myers of the Buffalo Valley branch, Samuel Grayhill, Lancaster county, and brother Benjamin Eby, of the latter place, with a few other ministers from adjoining branches were present. Had a large attendance in the evening, and an enjoyable meeting. Lodged at brother Andrew Bashore's, one of the ministers of this branch, where we had stopped six or seven years ago.

THURSDAY, 17th, There was preaching again in the forenoon, at the meeting-house, with a fair attendance. This was the last meeting for this trip, and we began to feel an anxious desire to turn our faces homeward. But the brief notice of the condition of our worthy brother C. H. Balsbaugh, also awakened a desire to see him once more in this life, and thinking we would never enjoy a more favorable opportunity to visit him we concluded to take a day for that purpose. Brother Andrew Basoar, and brother Andrew Kurtz each sent a conveyance, to take our company to Mifflintown. Wife and Lottie went home with brother C. Shellenberger's, until we would return. Having a little spare time at the station, we were invited to the house of friend Ephraim Lauver, for supper, where we also enjoyed the society of the family, and a comfortable waiting place.

At about six P. M. we took the train eastward. A few stations below Mifflin, brother S. R. Zug again joined us, and we had a pleasant ride to Harrisburg, where we landed at about seven. Brother Zug went on homeward, and I was obliged to remain over night. We felt sad to part with our true "Yoke Fellow," with whom we had been laboring for about ten days. Hope the Lord will prosper him on his homeward journey, and his whole life mission.

Betook us to the Farmer's Hotel where we had a hard bed, and poor rest, being disturbed all night by other guests.

FRIDAY, 18th. Took the train, on the Lebanon Valley R. R., at five, A. M., to Hummellstown, from whence we walked to brother J. H. Balsbaugh's near Swatara station, as the early train did not stop there. Here we were kindly received, although we thought we would be an entire stranger; but the sister had seen us at the Annual Meeting. From this place, old brother Abraham Balsbaugh, living with his son, took us, in his buggy, by way of Union Deposit, to the home of our brother C. H. B. Arrived at about eleven A. M. When we entered his room we expected to take him very much by surprise, but a young woman living in the family, had already borne the tidings that brother Holsinger had passed the house in a buggy. So he was prepared for us, and we received a hearty salutation. And our heart was made to beat with joy to find him in a condition to admit of at least some interchange of sentiment, never before having enjoyed his company except once for two or three minutes, at the Annual Meeting, at Antietam, in 1866.

And now having gained access to his bed-side, we presume our readers wish to know all about our dear brother, as we know, from the numer-

ous inquiries of our correspondents, as well as those of our brethren and sisters, whom we meet on our visits, that thousands of our readers feel a deep concern in his welfare, having greatly endeared himself to our appreciative patrons by his able contributions to our columns.

Physically he is not as much reduced as our readers may suppose from his long continued affliction. He is able to walk across the room from his bed to the library, with a quick step. His principal of affliction being disease of the throat, has destroyed his voice, so that he cannot speak above a whisper, but did not necessarily reduce his strength, as a pulmonary disease would have done. But a long continued combination of diseases, has badly disarranged his general system, and especially his nervous system, producing what he calls Nervous Dysentery. He enjoys a reasonable appetite; but on account of his intense mental powers, and the lack of physical organism to feed so active a brain, he does not enjoy the requisite amount of sleep and rest to enable him to preserve his former equilibrium of mind, and is therefore subject to seasons of despondency. From these he is, however, occasionally aroused, after a season of mental repose, to look upon the realities of life, when he becomes enthusiastic for the advancement of the Master's cause; but unfortunately is soon carried out into the world of thought, and lost in some favorite theme. He is undoubtedly the most intense thinker we have ever met. And we do believe that if he could obtain mental ease and quietude, our brother could again be restored to his usual health. His own view of the case is, that the Lord only can restore him; and it is his desire to be restored, if not to working health, at least to such a degree as to make life more tolerable. He therefore desires the prayers of all God's people. And we earnestly entreat all our dear brethren and sisters to send up their sincere prayers in behalf of our brother Balsbaugh, that the Lord may heal him.

The Brethren's Almanac for 1873

The Brethren's Almanac for next year, is now nearly ready, and our books are open for orders, by the single copy, dozen or hundred. And our rule is first come first served.

The present will be equal to any previous issue, in its reading matter. And the list of ministers names will be largely increased. We believe there will be few ministers whose names will not be found on our list.

There will also be several new biographies, and items of history, &c.

Price ten cents a single copy: seventy-five cents a dozen, all post paid. These rates are for cash accompanying the order.

Send in orders immediately.

We would be pleased to continue our remarks but prudence would seem to forbid for the present. After a few hours of mingled pleasure and pain, we took our leave of our dear brother; and never have we felt more sad at bidding farewell to a living person, for it is very probable that in this world we shall not meet again: but

"When the dreams of life are fled,
When its wasted lamps are dead,
When in cold oblivion's shade,
Beauty wealth and fame are laid—
Where immortal spirits reign,
There indeed we'll meet again."

The old brother again returned us to his son's, where we took supper, and awaited the evening train, and received much kindness. Brother John accompanied us to the train, and we had an opportunity of exchanging sentiments upon various subjects. We find him a strong advocate of a school among us, with a preference to having it located in some healthy locality in Pennsylvania. Of this more again.

Number Forty-two.

By an oversight the figures indicating the number of our paper was not changed from 41 to 42, and the result is, that we have two numbers, 41, and no number 42. Please note this mistake, and mark the issue of October 22, number 42. Then all will come right. Otherwise we shall be annoyed with applications for copies of number 42.

Folio or Octavo.

I am opposed to the change of the form of the COMPANION. I consider the octavo much better, for several reasons. I think it is much more convenient. When we have done reading them, we can lay them away until we get the volume, and then we can get them bound, if we want to; if not, we can sew them together ourselves and keep them. But if changed to the folio form they will soon wear out by folding and unfolding. I have asked the opinion of the subscribers and they all, except one, like the present form best. Some say, if it is changed they will quit taking it. I don't like to say, I will not take it if it is changed, for I do not like to do without it; but I cannot get many, perhaps not any, subscribers for you. Brother John Wolf, in the District west of here, gave me leave to say for him, that if you change the form of your paper he could not do anything for you. He is opposed to the change in toto. I feel, as some others have said, like fighting it out on this line if it takes until New Year. Brethren and sisters, help us. Brother Editor give us your reason for changing the C. F. C.

M. J. MARQUIS.

We have given all the reasons we think necessary; it would be much more convenient to both publisher and patrons. But we are not disposed to fight the matter out. If our patrons cannot see it to be to their advantage and convenience to adopt a folio form, we must wait till they can see it; that is all. And, although we would greatly prefer to do it now, we have concluded to make no change for the present. And therefore we now announce that volume nine will be issued in the present form.

Answers to Correspondents.

J. A. SELL: We will try to fill your order for Tune Books as soon as we get another supply.

J. S. KEIM: Yes, that makes it all right. Thank you.

HENRY PENROD: Your paper by some person's mistake was sent to Stoystown instead of Chesnut Hill. Right now.

Pious Youth Department.

How the Gates Came Ajar.

'Twas whispered one morning in Heaven,
That the little child-angel, May,
In the shade of the great white portal
Sat sorrowing night and day;
How she said to the stately warden,
He of the key, and bar,
"O angel; dear angel! I pray you
Let the beautiful gates ajar.

"I can hear my mother weeping—
She is lonely and cannot see
A glimpse of light and darkness
Where the gates shut after me.
O turn once the key, dear angel,
The splendor will shine so far."
But the angel answered, "I dare not
Set the beautiful gates ajar."

Then up rose Mary the blessed,
She laid and the toch sufficed—
Turned was the key in the portal.
Unloosed was the golden bar
And lo! in the angel child's fingers
Stood the beautiful gates ajar.

"And the key for further using
To my blessed Son shall be given,"
Said Mary the Mother of Jesus,
Tenderest heart in Heaven.
Now there's never a sad eyed Mother,
But may catch the glory afar
Since safe in the Savior's bosom,
Are the keys of the gates ajar.

H. L. BOSTWICK.

The Work to be Done.

Children are not *things*. The sculptor may chisel an evangelic form from the rough block of marble, but it is not so easy to make an angel out of a boy.

The potter may mould the plastic clay into a vessel of honor or dishonor, as it shall please him, but children are not clay.

An author may write upon white paper a beautiful biography; but a childhood is not a pice of white paper.

"As the twig is bent, the tree is inclined;" but a child is not a twig, and he cannot be made straight by tying him to a stake.

Things can be hewn, moulded, pulled, pressed, or driven into shape. *Persons* are not things. Each child has a will of his own that no human being can drag, pound, bribe or force to yield to his commands. You may gag his mouth so that he cannot utter profane words, but you cannot prevent him from *thinking swear*. You may pry open his jaws, and pour brandy down his throat, but you cannot compel him to break his pledge of total abstinence. Nor bribes nor threats can force his will, if he will not yield. Nebuchadnezzar tried the whole force of the Chaldean realm upon Shadrack, Meshach and Abednego in vain. Daniel could be thrown into the lion's den, but Darius could not stop his praying.

In spite of every human force or bribe, the child may choose the right or choose the wrong.

And yet, in an important sense, nothing is more readily controlled than the human will. But success herein is only attained inharmony with the law of life. "He that wineth souls is *wise*." He must be wise in the understanding of human nature, wise in the knowledge of truth, and wise in the application of truth to the control of the life.

In view of the work of the parent or of the Sabbath-school teacher we, wonder not that any should exclaim, "Who is sufficient for these things?"

In the right development of the child into a noble Christian manhood, there are at least three important attainments to be secured:

1. His *regeneration*
2. A true Christian *culture*.
3. A thorough Christian *training*.

The young heart must be *enlisted* as a cheerful volunteer, to serve as a soldier under the banner of the cross of Christ.

The young soldier must be properly *rationed*, fed upon the sincere milk and strong meat of the word; *armed* with the shield of faith, the helmet of salvation and the sword of the Spirit. His loins must be girt about with truth, and his feet shod with the preparation of the gospel of peace.

Having on the whole armor of God, he must then be *trained to use it* efficiently in the promotion of the interests of the kingdom of grace.

The conversion of the children to Christ accomplished, the work of the Christian parent and Sabbath-school teacher is only begun.

What life-work more noble than that of an educator of childhood into christian manhood!

To assist us in the right exercise of this life-work, we need to have correct views of our resources. We need to know where *our strength* lies; the nature of the *instrumentality* to be employed; and how far we *ourselves* are responsible for success or failure.

S. S Workman.

Undesirable Fame.

A few years since, while visiting my native town, a friend stopped me on the walk to introduce a former resident of the village. I remembered him as a near neighbor twenty years before. In the conversation, I alluded to one of his boys, as having made some stir as a burlesque writer. I did not expect the reply he gave me. He hesitated a moment, then spoke deliberately, almost reluctantly, I thought. "Yes, M——has gained a certain kind of notoriety, but it is not of a very desirable kind. With a higher aim, and the same diligence, he would have accomplished something more gratifying to me, and a few years hence, if not now, more gratifying to himself."

Twenty years before, I had known this man in the prime of life. He was then a worldly man, with some ambition himself as a lawyer and writer, but not, it was thought, of a very elevated kind. These twenty years had wrought some change in him. His hair and beard were silvered over. He needed now for support the cane he carried. His views of life were sedate and mature. They were not Christian views, but he had come to distinguish the value of that which is permanent from that which is ephemeral. His ambition for his children is no higher than it had been for himself. Immediate money-gains and notoriety among the lovers of vulgar literature, were not to be put in comparison with a reputation for high and noble aims and the accomplishment of something really praiseworthy.

Young men who write for the press will do well to reflect upon the deliberate judgment of this silver-bearded lawyer. Paternal fondness did not blind him to applaud the ignoble in his son; and as years increase, no amount of personal vanity will so becloud your moral perceptions, as to prevent your wishing yourself one of that noble race of writers, who, "dying, leave no line which they could wish to blot."

Selected.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Brother Henry:—On last Saturday, October 11th, the brethren held a love-feast in Eagle Creek branch, Hancock county, Ohio, which was well attended, and, we believe resulted in much good. Four accessions to the church. Though we regret that we could not be with the brethren and sisters during the day services, owing to the solemn fact that our dear brother Daniel lay a lifeless corpse. In a former article in the COMPANION, our readers will notice that we have had much sickness and death among our relatives during the past few months. Our dear sisters who were then prostrated with disease are now about fully recovered. But our brother then took sick while we were east, looking up a stock of goods. When we arrived home we ascertained that he was sick; we drove over and found him very sick. Medical aid had been summoned, and we prayed for favorable results. But ah! The divine baffled the skill of the physician summoned, and we saw that we must give him up. We did all we could for our dear brother. The kind neighbors assisted us. We solicited the Lord's aid. We prayed, if agreeable to his will, to raise him up; but the Lord saw otherwise and took him home. "The Lord giveth and the Lord taketh away, and blessed be the name of the Lord." In the evening of the 12th, about the setting of the sun, we followed the slow, sable hearse, which contained the corpse of our brother, to the Brethren's grave-yard, and there saw him lowered in the grave, which was also witnessed by hundreds of spectators. Oh, how solemn a scene! We, with the rest of father's family, then remained for the evening services, where we again enjoyed the company of God's children. Next day, (Sabbath) at the hour of half past ten o'clock, the funeral sermon of our brother was delivered to a very large congregation of sympathizing friends and relatives, by I. J. Rosenberger, from Job 19: 25, 26. Words of consolation were given unto us, yet our greatest consolation must come from him who dwells on high. Earnest appeals were made to the unconverted, to turn to God, setting forth the certainty of death and the uncertainty of life. All were requested to examine ourselves and see whether we know, in accordance with the Scripture, that our Redeemer lives. Thus our dear brother passed away, he being the fourth relative that we have followed to the grave within the last four months. We possess a lively hope that he too is with God at rest. He obeyed the injunctions of the Savior in early youth. Was received into the church and lived a consistent life. Those sore afflictions press us with grief very much, yet we do not feel to give up our faith in God. Oh, no! but are yet willing to bear the cross a little while longer, for soon it may be our lot to fall, then if we are faithful we can, like him, go in peace. When we go among our relatives we see many hearts pressed with grief. Our aged parents, by nature and by law, whose heads are becoming white by the frost of many winters, are bowed with sorrow over the loss of their children. When wife and I go to our old homes to visit our parents we see the vacant chair at the table. When we approach the Lord in prayer around the domestic altar, we find the number less. When we go to church we find their voices still in death. Our brother's voice, which we still heard in supplication to God in the Sabbath-school room, will no more cheer us on this side of the cold and silent grave. But if we prove faithful a few years, or, perhaps only a few days longer, we shall meet all loved ones gone before. We hope the readers of the COMPANION will remember us at the throne of grace, that we may be enabled to bear up under these our sore afflictions; that we may still bear the cross a little longer, and fight a good fight and at last join all the faitful in heaven. At present writing our friends and relatives are all about well, and we pray that this siege of sickness may be stayed, nevertheless, "not our will, but the Lord's be done."

Your brother in Christ.

S. T. BOSSERMAN.

Dunkirk, Ohio.

Oct. 6th, 1872

Dear Editors: Permit me to present you the following "news from the churches." About a month ago I paid a visit to the Lime-stone Church, Washington county, this state. Many of your readers will remember this church as being the place where the A. M. was held in 1860; also as having a committee sent to it from the A. M. of 1871, to settle difficulties of a peculiar and complicated nature; and not until said committee had made a report to the last A. M were the difficulties finally settled.

We met with the members at a "harvest thanksgiving," and as we sat and looked over the congregation, we thought we beheld a calm resignation depicted on the countenance of every one, as though each one had passed through some fiery trial, but was now resigned to his condition. The parties set aside by the committee from the A. M. were reinstated, and I think I can safely say, the church is in better condition than it had been for a number of years.

On Sabbath we had the pleasure of addressing the Sabbath-school, which is yet in its infancy, and were pleased to see such an interest manifested by the old brethren and sisters present. During our stay, eight precious souls were buried in a watery grave. I believe all were members of the Sabbath-school. I believe good impressions were made upon others who are very near the kingdom.

On our return home we stopped two days at Bull's Gap, Hawkins county. Here we met a peculiar case. A man who had been under conviction for some time and desired to join the church, was strenuously opposed by his wife and mother-in-law, who called to their aid two pedo-baptist ministers. The man however was firm, and came forth and was baptized by us. His wife, too, was so far reconciled as to take a seat beside him at the services before baptism. She deserves our earnest prayers. We just closed a protracted meeting of ten days, and the result was six additions to the church. The ark of the Lord is moving southward and we solicit the prayers of the church in its behalf.

S. Z. SHARP.

Maryville, Tenn.

Queries.

Will some brother or sister be kind enough to give us an explanation on Rev. 12: 6, 14; also 14: 4, 5.

RICHARD POLLARD.

In John 5: 39 we read, "Search the Scriptures; for therein ye think ye have eternal life." The query is, do we only think so? or why did he not say, in them ye know, &c.?

DALE CITY, PA, Oct. 23, 1872.

A short letter to my dear children, and all who wish to hear from me. I am at this time in the COMPANION OFFICE, and am well; thank the good Lord for it. I do hope you are all well, and also the dear members and neighbors. I have visited many dear members since I left home, and found them kind and loving. I stayed with brother C. M. Beachly last night. He is the Dr. Beachly, a very kind brother, and his wife, the sister is a very pleasant sister, and the children are very pleasant, and I was very well entertained by them. I have not seen many folks yet in this place, as I am writing; but friend Dr. Fahrney stepped into the office, just a few minutes ago. I had a pleasant talk with him; he is a very friendly man, and is now living in Dale City. This evening I think to go to the love-feast, some 3 miles from here, where I hope to find many of our dear members and get acquainted with them, and enjoy myself with them. From here I will go to Bedford City, hold a meeting there on the 25th, evening. From there I will go back to Yellow Creek congregation at New Enterprise. Stay there several days. Then I think to go back to Clover Creek; thence to James Creek, and stay at James Creek till the 10th of November. Thence I think to go to Philadelphia and Germantown. I think to be at Germantown until the 15th of November, if the Lord will.

Now I wish to say to my dear children and all the members that may see this, that they ought to become readers of the COMPANION. Do try to get all the subscribers. Do save a little as you go along, and by so doing we can hear from each other and hear how they do. I have met with many members that I had never seen, but read some articles in periodicals with their names, so I still had some knowledge of them, and it gives me much satisfaction.

I will close for this time, by wishing you all the blessings of God. Hope you will remember me in your prayers. From your well-wishing father and brother.

JOHN KNISLEY.

PARKERSBURG, ILL., Oct. 21st, '72.

By the earnest request of many dear brethren with whom I met in my travels I will say, that the good Lord has been with me—has been my shield, my kind protector—and I feel to thank the giver of all good, for his kind care over me. During the whole year of my travels I was well till the 9th of Sept., at Neosho Falls. I was then unwell till about the first of October. Since then I have been well. Here I will say to the many who feel interested in my welfare, that I arrived at home on the 18th. Found all well. On the next day I was met by many brethren and sisters, and enjoyed a blessed communion season together at my residence; and many requests were made to come and hold meetings with them. But the time for me to remain with them is short, as I have promised to go East before Christmas, if life and health permit. So I will close by saying, be steadfast and always abound in the work of the Lord; so that, if we never meet here on earth, we may meet to part no more. This is my prayer. Remember me when it goes well with you.

MICHAEL FORNEY.

Annie W. Reedy writes, I have not been able to move a foot or limb for eight months. I was always healthy until I lifted very heavy which caused a severe pain in my side for about two years, and then settled in my back a week or two, and finally caused a numbness and weakness in back and limbs. I am very nervous. I have spent the summer better than I expected, but do not know how I will stand the coming winter. I like to read the COMPANION and I think if I live another year I will send for it again.

EDITOR OF THE C. F. C., *Dear Sir:*—I write to inform you of a sad accident, by lightning. On the morning of the 5th of this month, the dwelling of brother Orval Fisher, was struck by lightning, and the family more or less shocked. Brother Fisher himself was so severely injured that his life was at first despaired of, shocking and burning him in a fearful manner; most of his clothes, and one boot being torn to pieces. He is now slowly recovering, but he suffered the most intense pain for several days.

E. HAWKINS.

Near Swede Point, Iowa.

John of Enon.

Under this head appeared a short communication, in No. 39, from the pen of brother A. H. Cassel, giving the author of "The Watery War," which was published in Nos. 33 and 34. By oversight his name was omitted; hence this notice.

Is Feet-Washing a Christian Ordinance?

What has become of "A Reader of your paper?" Has he become convinced of the truth? Has he any more objections or arguments to offer in the negative? If he has let us hear from him; if he has not, let him be honest, become obedient, and give God the glory.

JOSEPH HOLSOPPLE.

Tune and Hymn Book.

Brother Isaac Hufford says:

Tune and Hymn Book I received. I have examined it, and found that it contains nothing but Church Hymns, and none of those foolish love songs that are contained in many of the note books of the day. I recommend it among the Brethren. The book is in good order; well bound, good print, and good, plain notes. I thought it should be in every family of the Brethren. Oh, how soul-cheering it is to have a full congregational choir! ISAAC HUFFORD.

Rossville, Ind.

Announcements.

We expect to commence a series of meetings at the Plum Creek meeting-house, Armstrong county, Pa., on the 5th of November.

Also at Redbank meeting-house, commencing on the 21st of Nov. Brethren P. J. Brown and John Nicholson are expected to labor for and with us.

LEWIS KIMMEL.

Elderton, Pa.

MARRIED.

On the 20th of June, by the undersigned, at his residence, Mr. NELSON FYOCK and Miss JANE REPLOGLE, all of Cherry Hill township, Indiana county, Penn'a.

On the 1st of October, by the same brother JACOB SHAFFER and Miss LUCINDA LEWIS, both of Bush Valley township, Indiana Co., Penn'a.

JOSEPH HOLSOPPLE.

By the undersigned on the 6th of October, Mr. JOHN KNODE and Miss ELLIE COX, both of Huntingdon county, Penn'a.

SAMUEL M. COX.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Duncansville branch, Blair county, Penn'a., October 9th, sister NANCY BENTON; aged 27 years and 13 days. Disease, inflammation of the lungs.

Our sister was sick but a short time, and was sensible to the last. She felt that the time of her departure was drawing near, and desired to be anointed, and once more commune with her fellow pilgrims in the church militant. After this was attended to, she seemed perfectly resigned to the will of the Lord; and, as the rays of light from the upper sanctuary began to draw upon her weary spirit, she told her friends to prepare to meet her in heaven. Finally, in the even-

ing of the above named day, with weeping friends around, serenely and peacefully she passed from earth away. We mourn the loss of one we loved, but we would not call her back; for we believe that she "did what she could," and is now mingling in the harmony of the pure and the blessed. Funeral services by brother Jacob Miller and the writer, from the words, "It is appointed unto men once to die, but after this the judgment." Heb 9 . 27.

JAS A. SELL.

In the Elk Lick congregation, on Friday night Oct. 18th, WM HENRY BEAR, son of Jacob H. and Mary Bear, aged 9 months 18 days. "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven." Funeral services by brethren Ephraim Cober and Joel Gnagy. Text, 2 Samuel 12 : 19—23.

DAVID GERBER was born May 3rd, 1801, in Somerset county, Pa.; moved to Stark county, Ohio, with his father, in 1812, and from there with his family to Lagrange Co., Indiana in 1855, where he remained until the 2d of September 1872, when, in a good old age he fell asleep in death, leaving a very good character behind for his family to pattern after, and we hope all is well with him. He was a member, for many years, of the Amish Church, and a number of his children belong to the Brethren. His age was 71 years 3 months and 28 days. Funeral service from 1st Thessalonians 4th chapter, commencing at the 13th verse, in German by the Amish Bishop Smooker, and in English by Elder D. M. Truby. Disease, dropsy.

On the 23rd of September, near Sabbath Rest, Blair county, Penn'a., ADDIE CAROLINE MALOY, aged 3 years and 4 months. Text, Mark 10 : 14—16.

SAMUEL M. COX.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

D. Blickenstaff	75	Cath. Mustin	4 05
J. M. Elliott	75	Urias Schrock	1 50
Jacob Spangler	1 25	David Clem	11 90
Joseph Amich	3 00	W. N. Trent	1 00
J. F. Neher	1 25	E. W. Stoner	10 00
Lewis Kimmel	10 00	Isaac Hufford	1 25
J. S. Keim	75		

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WE will admit a limited number of select advertisements at the following rates.
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations

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A work proving that Trine Immersion was the prevailing method of baptizing, the first 1500 years of the Christian era. Commences with the fifth century, and traces Trine Immersion, in an unbroken line, to within 33 years of the Apostle John's death; and then proves it to be the Apostolic Method of baptizing, while single immersion stops 326 years this side the death of Christ.

Single copies, 25 cts ; 5 copies, $1.10 ; 01 copies, $2.00. Sent, postpaid, on receipt of price.

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39—50 Urbana, Champaign Co., Ills.

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Herb Liver Tonic. A certain Remedy for purifying the Blood and a cure for Liver Complaint, Sick Headache, Dyspepsia, Costiveness, Piles, &c., Diseases of Women. Pint bottle $1.00

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Great Specific. A certain Remedy for Cholera, Cholera Morbus, Diarrhea, Cramps &c. Price 50 cents.

Great Pain Xtenuo. Removes pain in 5 to 20 minutes. Allays inflamation and Reduces Swellings. Will cure Headache, Mumps, Diptheria &c. Price 50 cents.

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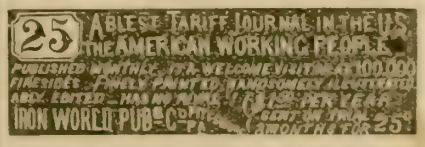
Robt. Emmett.
Eastern Pass. Agt., Indianapolis.
John E. Simpson,
Gen. Sup't., Indianapolis.



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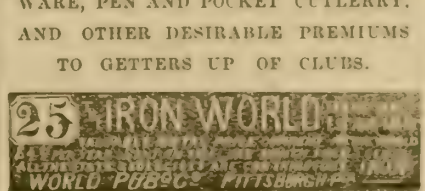

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Ample accommodations and thorough instruction will be given all students, who connect themselves with this College. Good Board can be obtained in good families at $2 50 to $3 00 per week; or students can board themselves at $1 25 to $1 50 per week, as numbers have done with the consent of the faculty. Special care will be given students who are far from home.

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1780 1872

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Terms : $2.500 cash and the residue in one and two years, and a lien retained on the land to secure payment.

August 28—5w.

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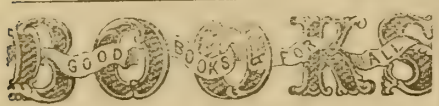
This Line has published a pamphlet called "How to go West," which contains much valuable information; a large correct map of the Great West, which can be obtained free of charge by addressing the General Passenger Agent B. & M. R. R. Burlington, Iowa.



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For the COMPANION.

Close Communion--Our Reasons for it.

For the satisfaction of those who may wish to know, we will give the following reasons for Close Communion. We must take the religious world just as we find it, and not as we wish it. In its divided and distracted state, we know of no better or more consistent course than to hold Close Communions, when we hold them at all.

Our reasons are as follows:

1. It is no indication of the love that does exist in the so-called Christian churches, for them to commune together: and if treatment is to form our judgment, we conclude that love is almost, if not altogether, out of the question. We are invited to commune with others, and sometimes, they almost seem offended because we refuse; and perhaps the same day these would-be friends ridicule our doctrine and practice, as though we were the most stupid, deceived people on earth. We can not feel like going to the table with them. "Let us not love in *word*, but in *deed* and in truth."

2. For the Brethren, it is the only consistent way. Because as a people we are separate and peculiar. We urge upon our membership, to obey *all* our Master's teachings, even to the least or lowest of them, and do not admit that any one of them is unnecessary or non-essential; for we hold as a perfect Law-giver, that Divine Mind which spake as never man spake. It could not be consistent in us to require our people to observe these things, and then admit to communion with them, those who neglect and even scoff at the plain "Thus saith the Lord." Why need we have a church at all, if there is no boundary to it. How can we have a field without a fence around it?

3. Because then the institution would fail of its design. Nature itself teaches us, and very plainly does the Holy Word teach, that we should be "perfectly joined together,"—Should be at peace among ourselves, and let all anger and clamor, and malice, and wickedness be put away from among us. We as a people labor to bring these things about among ourselves, and especially at the times of our communion. And it is our wish that this good work of making peace among brethren could be more effectually done. We think we have a right thus to deal with our own membership, and even to exclude some from the table, whose conduct may have been disorderly, either against the church or against a brother, and who will not make satisfaction for the same. We say we have a right thus to act, as a body of believers, with such of our members as may have been out of the Christian's path; but against those who are not our membership, although they may have a name in other churches, we have no right to deal. So then, that we may not offend any, or be inconsistent with our profession, or let the light that should be in us be darkness to the world we invite no one.

4. We invite none because we know not whom to invite, or where to stop. Should we invite those with whom we are surrounded, we find as much division, and as little love and Christian forbearance amongst them and between each other as between us and them. Nor is this all; if we invite one sect, we must invite another, and so on, till all are invited; and in case our meeting was composed of some twenty different organizations, as with us, what a confused, selfish disorganized mass would we have brought together! We very much doubt, whether the name *Christian* would apply at all. But further, we said we must take the world just as we find it, and so we must. Well in our part we have a score or more different religious bodies, all claiming to be Christians and the "*The Church*," and we have some men who are not in connection with any church who claim to be as good as any of the *professed* good people; and who no doubt are better than many. Well reader, now let us bring the Bible to bear. Its teachings are pointed and plain, and its divine Author no respecter of persons. Its duties are many, but impart much pleasure. God's commandments must be obeyed, or the Will of God is not done. Our people claim to have that Will and to follow it, although often at a great distance. We have our meeting, called the love-feast meeting. We are surrounded by hundreds of people classed in a score of religious bodies. They charge us with selfishness, and to clear ourselves of the charge we invite all in good standing in the churches to which they belong (this I have heard myself) to come and partake with us. We invite those whom we think are nearest the Gospel rule, thus making judges one of another, and not as the Bible will tell us, to "let every man examine himself, and so let him eat." We invite the first and the way is now open, and we must invite the 2d, 3d, 4th, and so on down the scale until all are invited or we will cause more hardness than to have invited none. And shall we now stop? Oh no! There is one neighbor a good moral man, who, although not a member of a church, is a strong believer in Holy Writ. He is a man we love, we know where his sympathies are and he has ours, and we have already invited those to whom he is superior, both in faith and conduct, because he is in good standing in society and respected by all, shall we pass him by? Not consistently by the rule we have laid down, so we invite the moral man to feast with us and feel better satisfied with his company at the Lord's table than with others who may claim more than he does. Now reader, where shall we stop? The scale upon which we began still ascends and can you tell us where to stop? Or will you not say we had better not court the favors of the world, both religious and moral, in that way any more?

5. It is plain, that some would go with us in some part of the service but not in others, and some in a second duty but not in first or third, and so there would be confusion. "God is not the author of confusion but of peace." Let us seek it by laboring for it.

6. One more reason and we are done. We ask in all candor how shall we have a church government at all if open communion is allowed? Let some member commit some crime for which he will not or can not make satisfaction and we disown him. He attaches himself to some other body and then when that body is invited to commune with us this apostate or imposter comes also. What can we do? or what does any one lose by living out off. We answer, nothing. Where is church government? We answer, there is none.

LANDON WEST.

For the COMPANION.

The Christian Sabbath.

In answer to a Query, represented in No. 23, present volume, permit me to pen a few lines.

We claim the authority to celebrate the first day of the week, instead of the seventh; not only to commemorate the creation of the world, but a still greater event—the completion of the work of atonement by the resurrection of Christ; and as he rose from the dead on the day after the Jewish Sabbath, that day of his resurrection has been observed by Christians ever since. The change appears to have been made at once, and as is generally believed, under the direction of the "Lord of the Sabbath." On the same

day, the first day of the week, he appeared among his assembled disciples; and on the next recurrence of the day he was again with them, and revealed himself to Thomas; 1 Cor. 11: 20; 14: 23—40.

It appears that the disciples in all places were accustomed to meet statedly, to worship and celebrate the Lord's supper; and from 1 Cor. 16: 1, 2. we learn that these meetings were on the first day of the week. Thus, Acts 20: 6–11, we find the Christians at Troas assembled on the first day, to partake of the supper and to receive religious instructions. John observed the day with peculiar solemnity. Rev. 1: 10; and it had then received the name of "The Lord's supper;" which it has ever since retained.

For a time such of the disciples as were Jews observed the Jewish sabbath also; but they did not require this nor the observance of any festival of the Mosaic dispensation, of Gentile converts, nor even of Jews; Col. 2: 16. Thus we learn by the above named Scriptures, that our early Christian fathers refer to the first day of the week, as the time set apart for worship, and to the transfer of the day on account of the resurrection of the Savior. Oh! brethren and sisters, let us not profane the Sabbath.

MARY LIVINGSTON.

Scalp Level, Pa.

For the COMPANION.

Shall we Know our Friends in Heaven?

In current vol., No. 40, under this heading, we read Brother L. West's views on the subject of heavenly recognition. He says: "*We do not believe that we shall know our friends in heaven,*" and gives his reasons for believing so. We shall try to give our views, not attempting to criticise or with any desire of controversy, but shall merely give our views on this subject.

"Shall we know our friends in heaven?" a question of intense interest, and agreeable, especially if we have encouragement to hope for an affirmative answer. *We believe that we will know our friends in heaven.* If we exclude the recognition of friends and loved ones, it would be exceedingly difficult for us to conceive of a perfect state of happiness in heaven. Sanctified friendship, next to our communion with God and his beloved Son, is the greatest source of our happiness and enjoyment on earth. However high our views of future heavenly glory may be from the hope and prospect of dwelling forever in the presence of God, it must be in some degree imperfect, if we leave out the recognition of those whom we have known and loved on earth, and conceive all strangers to us in that heaven of perfect bliss. The recognition of those whom we have known here, and with whom we have mingled together in Christian society, seems necessary for our future happiness to be perfect.

Paul says, "Charity never faileth." This truth, we think, strongly favors the idea that we shall know our friends in heaven, when applied to the subject before us. Love is the basis of all social happiness: supreme love to God, and to man, and such evidently must exist in the future heavenly world. And is it not a truth that knowledge must accompany love? for how could we love God, having no knowledge of the amiable character of God? We must have a knowledge of what we love. From this way of reasoning we infer that we shall recognize in heaven those whom we have known and loved here on earth. We cannot see how we can love each other and not know each other. Now, friendships must be made in heaven, or there must be a renewal of friendships which had before existed, before love can be exercised toward each other intelligently, and in either way we certainly shall know and recognize each other in heaven.

Again, it is evident that memory will continue in another life. We do not believe that any of the faculties of the mind will be destroyed in heaven; but we believe they will be more developed, and their capacities enlarged. Now, if we believe there will be social intercourse among the inhabitants of heaven, and communication of ideas—and we think none doubt this—and if memory continues to exist in heaven, by which the mind has a knowledge of what it had before known, felt or thought, then recognition of friends will be the inference that seems to be legitimately drawn from the premises. That memory will exist in heaven, and not only exist, but be active, is evident from Abraham's language to the rich man: "Son *remember*, that thou in thy life time receivdst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." The rich man had not forgotten his five brethren, neither had he forgotten his father's house. The rich man was not in heaven, it is true; but he was in torment, and remembered his friends on earth, and things that had occurred on earth. Can we doubt that those in heaven will have the faculty of memory? The indestructibility of the faculties of the mind affords proof that we shall recognize our friends in heaven.

Should there be no Scripture to sustain it, such proofs as we have given are enough to sustain the doctrine that we shall know our friends in the future heavenly world. But the holy Scriptures afford us still stronger proof to sustain us in the hope of heavenly recognition of friends and loved ones.

First, we refer the reader to 2d Samuel, 12th chapter. Here we find David sinned, and God threatened to take away his child. "The child that is born unto thee shall surely die." The thought was very afflicting to David, that he should lose his child. He "therefore besought God for the child; and David fasted, and went in and lay all night upon the earth." And in the 18th verse we read that the child died. "Then David arose from the earth and washed and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped. Then he came to his own house; and, when he required, they set bread before him, and he did eat." Then David was cheerful, and his servants were surprised. But the ground of his cheerfulness was his hope. "I shall go to him," was his hope, and it gave him great comfort. "I shall go to him" does not merely imply that David would die and that his body would be laid beside that of his child. Such a reflection would not have given him comfort. No, it evidently implied that he anticipated the glorious and welcome time when his own spirit should go to that of his child in heaven, and there recognize it as the object of parental love. Oh, how consoling the thought, that the grave will not forever hide from view those we have loved!

That impressive and instructive history or parable given us by our Savior, of the rich man and Lazarus, affords proof to sustain us in our

views of heavenly recognition. Now, it is plainly declared that the rich man knew Abraham and Lazarus: "And in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom; and he cried and said: Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame." He also speaks of his father's house, and says: "I have five brethren." Here he acknowledges a relationship still existing between him and his brethren, though he is in the world invisible, and in hell, and they here in the visible world of time. Abraham calls him "son," showing that he knew him to be a Jew. He also reminds him of things in his life time, by which is acknowledged the continuation of memory and consciousness, which evidently implies recognition.

Paul gives us proof to sustain us in the hope of knowing our friends in heaven, in 1 Thess., iv: 13–18. At Thessalonica some of the Christians were mourning and sorrowful. They did not mourn that they thought their dead should be lost; neither did they mourn that they feared they themselves should be lost; for the Apostle says to them that they "sorrow not even as others sorrow which have no hope." And this shows that they had a hope. The cause, then, was that death had separated from them those whom they dearly loved. They needed comfort, and Paul, in his words of comfort to them, makes the happy meeting of the saints at the coming of the Lord a special point. He says: "The dead in Christ shall rise first." The bodies of those for whom they mourned with all the dead in Christ shall be resurrected. Then the living should be changed and "be caught up together with them in the clouds, to meet the Lord in the air," and those who come with him—the disembodied saints—those for whom they mourned, included. So they should meet each other and the Lord in the air, and ever be together. Now, if these bereaved Christians, for whose comfort the Apostle was writing, could not recognize their friends, should they meet them in the clouds, how could they derive comfort from the prospect of such a meeting? But should they know each other, the anticipation of such a meeting would be comfort indeed. Conclusively, Paul teaches in this passage heavenly recognition. Other passages we might refer to, but we forbear for the present. Praises be to God that he has given us grounds for such a "lively hope" that we shall know our friends in heaven. Who can conceive of the rapture and glory that will possess and fill the souls of the glorified and redeemed in heaven, within the walls of the celestial city, when they become joined and united in eternal bonds of love and friendship with those whom we have known and loved on earth.

"The Christian's hope, a glorious hope,
A hope by Jesus given;
A hope, when days and years are past,
we all shall meet in heaven.

M. J. THOMAS.

For the COMPANION.

Autumn.

The summer is gone; its reign was brief; the birds no longer haunt the woods, making our hearts glad with their sweet carols. They have felt the cold breath of the winter wind afar, and have spread their wings, and have flown to a warmer climate. Yes, the bright and beautiful summer is a thing of the past, and the autumn is here with its bountiful harvests, and countless blessings. The woods are beautiful with the many shaded leaves, brown, red, yellow, and, I may say, almost every hue, from the dying green to the darkest brown. We hear them rustle as they fall; and, in the rustle of the falling leaves, and the sighing of the wind through the trees, there is a sad music to us. It teaches us that the brightest things on earth must fade and die, and that the summer-time of our life will soon be over, and the autumn come, and we will have to pass away. And as we ponder on these things, we wonder if we will be here next autumn, to watch the flowers die, and the leaves change color and fall from the the trees. We can look back over the past year, and see many vacant places, that, when the autumn was with us last, were filled with hearts that beat as high with hope as our's do now. To-day those hearts are cold and silent. Some of those places were filled by our associates, and, perhaps, by near and dear *friends*; and when we think of these things, we see how very uncertain life is, and realize that we may be summoned to leave this earth with all its bright and beautiful things at any time. But if God should will that we should live to be old, let us so improve our time in working for him and in obeying his commands, that, when the summer of our life is gone, and the winds of the autumn of life whisper in our ears the tidings of death, we will listen with joy at the sound, and willingly leave all things on earth, and go in peace to the far away land, where the gentle summer always reigns, where no winds ever blow, where nothing ever dies, but where the trees are ever blooming. LOTTIE E. TURNER

Freeport, Pa.

Lest they be Discouraged.

A father had given his son a book, and as he was going away to preach at a distant appointment, he spoke of the appropriateness of his spending his leisure hours on the Sabbath in reading it.

When he was gone, a sudden impulse seized the boy to win the father's approval by seeing how much he could read.

So every moment he could gain he read in his new book, thinking all the time how pleased his father would be with his diligence. When he returned, he hastened joyfully to meet him, showing him the mark, and telling him the number of pages he had read. But the father was cold and tired, and worse still was thoughtless. So he hastily put the boy aside, with the chilling words, "You should have read twice as much." If a blow had struck the boy to the earth, it would have been a slight injury, compared to this blow to the spirit. It crushed hopelessly for the time all aspiration, all efforts after knowledge. It made him look almost with aversion on his father. The scar on the spirit was carried into manhood. The book stood on the library shelf, but the mark had never been moved. No additional page was ever read in it.

Oh, how we need to watch ourselves in these moments of weariness and perplexity! Hasty, petulant words, where a child looks for approval, are wounds to the spirit, hard indeed to bear. It takes all our manliness fortitude to meet with and even mind such disappointment, and can we be surprised that the tender child's spirit grows discouraged and bitter under them.

Alone With God.

Alone with God—where no intrusive eye,
With curious glance, our secret motives spy—
No list'ning ear shall catch the murmured tone,
Whose trembling cadence reaches God alone!

Alone with God—the curtain drawn aside,
Revealing sins, we veil to all beside—
The inner workings of the soul laid bare,
With none but him to mark the conflict there.

Alone with God! the long pent stream will flow,
The "bitter waters" of some hidden woe—
Till like the Lake on Sinai's distant plain,
His healing branch shall heal again!

Alone with God! we dare not mask the crime,
That flings it shadows o'er all future time,
Tho' long concealed from every mortal eye,
'Tis known to him who ruleth in the sky!

Alone with God—the softest sigh is borne
From lowliest bosom to his loftiest throne,
And sin's chained felon feels he may be free,
Whose heart repentant turns in faith to thee!

Alone with God—we bring the golden key,
That ope's the cells of feeling wide to thee,
The secret spring that moves the creature man,
Thy hand can measure, and thine eye can scan!

Alone with God! we bring the broken lyre—
With cords unstrung, and rust on every wire—
To him whose skill can tune each slender string,
And sweetest tones from jarring discord bring!

Alone with God! like dew upon the flower
Comes his dear Spirit in its silent power,
To raise the drooping lily's head,
Whose trampled petals richer odors shed!

Alone with God! how holy, deep, and calm,
The sweet communion, with its soothing balm—
The heart's upsoaring to it's home in heaven—
Each grief forgotten—and each sin forgiven!

Alone with God—what solemn stillness reigns—
How rapt the heart with those melodious strains,
The far-off music floating through the sky.
That vibrates softly—"God is passing by!"

Gnats.

I do not understand our Lord as condemning the straining out the gnat; but rather the swallowing the camel while doing so. He approved cleanliness in eating, but was disgusted with the taste that would eagerly and assiduously work in getting out gnats, and yet leave more objectionable things behind, and swallow them with the soup. The application to things not of the table is easy. It is a very sweeping principle. It has especial reference to a person's consistency, whether of life or of words. * * *

Some people do not like gnats, and take great pains to get them out of of their food, but overlook spiders or bugs or creeping things. They do not like small sins, and berate them furiously; yet they take pleasure in greater ones. They are punctiliously prompt in paying tithe of mint, cummin and anise, yet singularly forgetful of much more important matters. All such "strain out the gnat, and swallow the camel." There is no difficulty in understanding all this; but there may be, or, at least, seems to be, some difficulty in applying it.

I have said that I do not think the Lord advises against getting clear of gnats. Indeed, I think he approves of such cleanliness. He does not advise to scoop out the camel, and let the gnats alone. He rather admonishes us to make the food clean of all foreign things, and take it pure. "The word of the Lord is pure enlightening the eyes." He advises against any admixture with the commandments of men, assuring us that such admixture is destructive to the eyes. These I think may be called gnats. Their bite poisons the blood, swells the affected part, and sometimes festers into gangrenous ulcers. Some species kill, and all annoy. They should, therefore, all of them, both mild, and noxious species, be strained out, and thrown away to die.

One or two of our scribes has written some on straining out gnats. They seem to condemn the operation, and to think that it will be better to let them remain. This may be human wisdom; it certainly is not divine; or if so, they have not made it clear.

Suppose we regard the things mentioned by them as gnats; are they, therefore, not to be strained out? The Lord does not say so. A small sin is no less a sin, because a greater one exists. Both are to be condemned. The first may need or require only a rebuke; the other may demand denunciation and the severest punishment. God sees both, though he measures them differently, and we may do the same. He judges and condemns *according* to the deeds committed, and so we may judge and punish as far as this is our prerogative.

It is certainly a very inconsistent thing in men when we see them fighting away gnats, while a poisonous serpent lies in their bosom. Their attention had better be concentrated on the serpent and let the gnats alone until the reptile is put away. The gnats may only annoy, and produce festering sores; we know the serpent's sting is death. It would be very inconsistent in a man should he rebuke his brother for foolish talking, while he was lying, deceiving and cheating. The divine volume condemns both, and so should we; but should not punish the first and allow the second to go free.

If a Christian lives consistently in a godly life, he does a great work. He is then faithful in small things as well as in large ones. The effort to live consistently in the Christian life throws the attention on one's self, and directs the mind to self-examination. When a man does this, he is very apt to discover a mote in his own eye before he sees a beam in his brother's; and he will first stop and clear his own eye before he attempts an operation on his brother's. He will find the camel first and throw it out, and then proceed to get clear of the gnats.

Gnats are very small insects, and exceedingly difficult to bar out. When they begin to annoy a church, a festering sore will soon appear. Their diminutive size, sometimes made smaller by those who love them, enables the pest to effect an entrance unawares. The first we know of their presence is that we hear them buzzing their hateful songs in our ears, or feel their poisonous beak in our flesh. Then to get clear of them is the trouble and difficulty. The barriers usually applied fail to keep them out, and if one is to have rest he must go where gnats "do not congregate." They are a pestiferous tribe. Few churches are entirely free from the pest. They congregate in certain trees. Some men draw them, and as we sometimes have to fell trees to get clear of the insect, so we have to remove the attraction to get clear of their antitypes.

If you will consider the commandments and ordinances of men as gnats, and place organs, melodeons, a ritual service and priestly robes, with candles and crucifix, in the same category, so be it. We will then know

what the insect is when they get into a church. There are no doubt many species, as there are in the natural world, and it is well to know them, that we may know which kill, and which are annoying, by their poisonous bite. All these things may be only gnats—may all belong to the insect world. They are for this reason the most troublesome and difficult to strain out. If they were as large as camels, our strainer would easily separate them from our soup. It will be better as the case stands to follow the old adage of economy, "Take care of the pence, and the pounds will take care of themselves." Strain out the gnats, and study cleanliness, and camels will not often fall in. If we would protect ourselves with the word of the Lord, and strive to enter the narrow gate and follow the narrow way, I imagine that even gnats would not trouble us on our journey. The gate is too narrow for camels to get through, and there will be far too little room to allow this beast to get on well. We will find the way, therefore, more infested with insects than quadrupeds. What does wisdom then advise? Evidently attention to gnats.

In fable and myth, the camel may reduce himself to a gnat and in that form pass barriers which effetually keep out quadruped. So may our favoritism dwindle an evil that is quadruple in size to the dimensions of the insect, and then introduce it where we will. We may say of this or that, that it is only a gnat, and ask admission and acceptance for it, while it may be, in fact, a camel in disguise. Some things are called gnats by one, which by another are a little heavier animal. If gnats at all, let us keep our strainer at the door. If it will keep the gnat out, we need have no fears as to camels. I do not want any one to put gnats into my food, and I will try to observe toward him the golden rule, and put none in his.

Suffering with Christ.

In my first I closed with a few thoughts on the sacrifices which Christians must make in order to suffer with Christ. In this article I wish to direct the mind to another thought bearing upon the subject—*the unwillingness of professors to suffer with Christ.* This arises,

1. *From the frailties of human nature.* Even the best of Christians have the flesh to contend against, and were it not for the grace of God the best of them would utterly fail. But this can not fully apologize for any; for it must be remembered that the grace of God is a sufficient guaranty against all moral defects of our fallen nature; and an unwillingness to suffer the will of God for Christ's sake will be sufficient evidence of an unsanctified nature. Was Christ sanctified and sent into the world? Then Christians must be also sanctified, if they would suffer with him. It is not from any want of professed devotion to Christ, but the great need of consecration to him, that the unwillingness to suffer arises. The giving up all for Christ; oh, how infinitely important it is, and yet how few do it! To lay all upon God's altar requires an effort which the flesh is unwilling to make. But, Christian brother, there was a period in your experience when you did that; if not, you are deceived. Then how is it that you are not now consecrated to Christ? Did you not, at conversion, lay all at the altar? and did you not then feel that God accepted the offering in Christ? Then you were willing to suffer with your Savior. Your flesh then yielded ready obedience to the promptings of the Holy Spirit, and you were happy in the love and service of God. Why not now? Fearful indeed is the solemn truth expressed in these words, "If any draw back, my soul shall have no pleasure in him." Reader, you ought to be better, holier, and wiser now than when you first believed. Were you willing to suffer with Christ then? You should be correspondingly willing now. Could you rejoice then when you were persecuted and evil-entreated for Christ's sake? You should have greater joy now; you should feel that your redemption is nearer than when you first believed.

2 *An undue estimate of our supposed worth may create in us an unwillingness to suffer with Christ.* What is man? What has he to boast of? If there is worth or merit in him, it is all of grace and not of self. No man is worth more than the value which the grace of God stamps upon him. This value can never be seen and fully understood only as it is developed through the submission of believers to the order of divine providence. This being the case, no man can honor God and his Christian profession, who allows self to interfere and intervene between God's authority and Christian duty. The divine injunction should be obeyed, even though it cost the life of men to do it. Nor will it be denied that those who suffer most willingly with Christ furnish the best proof of consecration to him. And on the other hand, those who suffer most willingly and cheerfully are those who have the least confidence in the flesh. Just in proportion as we arise in our own estimation we sink in the esteem of Christ, and fall below and come short of the great work to which we are called. Christians accomplish more by suffering the will of God than by talking his will. It is one thing to talk the will of God, but quite a different thing to suffer that will. Men may talk and boast much of the will of God and their readiness and willingness to obey it, but when put to the test, if that test should be in the way of persecution, temptation, affliction, losses, crosses, deprivations, and sacrifices, then their actions prove them insincere—they were in sport. They must be allowed to dictate for the council of heaven, and choose their own course, otherwise they can not act, no difference what it may cost the cause of Christ, which they profess to love so well. Alas for poor sinners when such men are to speak to them all the words of the Lord Jesus! Woe to the world when such examples are to be the standard of Christianity. To-day, if the many were to act the part of the few our world would be left without true Christian example. And if the whole were to adopt the principle of a part, God would be dethroned and self be constituted supreme dictator. These things are painful to record, but fearfully true, and should be the tocsin of alarm to the church throughout the land everywhere.

Less of self and more of divine grace is among the great needs of the church of Christ—its members; and in proportion as we rise with Christ we sink in self, and the nearer we approach to his perfections the more we see and realize our own imperfections. The more our hearts become imbued with his Spirit, the less are they controlled by a spirit of self-will. None should be desirous of vain glory, but all should seek to excel in the more excellent glory of Jesus Christ.

EXPERENTIA.

For the COMPANION.

Meditations.

Quite lately, while traveling in the west, we made choice of a small steamboat on which to take passage for a western point, from the fact we knew the waters were very low, and it was difficult for large boats to get along. But many others that were going the same way chose the larger boats, because they were more commodious, of finer gilding and finish, and the fare more sumptuous, and they made faster time when they had sufficient water to run in. One of these boats had a half day's start of us, but we soon overtook her, aground on the sand. Some of the passengers were then willing to come aboard our little craft upon which they looked with disdain at the setting out. We passed on and left the large, fine boat aground on the bar.

As I stood upon the deck, and looked at the large, grand boat with her brilliant lights shining from the cabin doors and windows, I thought, how like life is this circumstance. In setting out even in religious matters, how many choose the popular, grand and dazzling "boat," to sail in, because it is more commodious or rather gives *latitude?* And then the fare is more to the *appetite*, and the company is large; and the humble "gospel ship" is looked upon with disdain. All goes well with the great boats while the river is flush, and the waters deep, and they set out with merriment and dancing, and speed swiftly along. But alas! When the "rivers run down"—or the stream of life is ebbing low, then it is that the large and popular "bark" of liberal faith cannot take its passengers to the harbor of safety or place of expected destination. Then how willing some are to come aboard the humble craft, that is making its way along without difficulty. Then do they cry, as did those passengers, to the captain, to take them aboard that they might reach their destination.

And I thought, so it will be with many "crafts of faith." They will founder upon the sandy reef and go to destruction, while the despised "Gospelship" will take its passengers safe to the harbor, where pilgrims will be landed upon the shore of eternal deliverance.

And I thought too, how like many that set out in life, choosing the fast ship of the world to sail in, because it is wide, and looks beautiful, and promises sumptuous fare, and rapid facilities to sail on to honor and wealth. The "bark" of religion is despised; but when the time comes that life's waters are low, and the last launch to be made, then there will be a cry, "Captain take me in!" Yes, Jesus is then called upon. Then his humble ship is desirable because the world with all its glare is about to wreck precious souls. Reader, despise not the well tried "Gospel ship," tis better and surer than all others. The pilot and captain will take us all safe over the river.

J. S. FLORY.

Orchard View, W. Va.

Evil Conscience Healed.

Having our hearts sprinkled from an evil conscience." Hebrews 10: 22.

THE EYE OF THE SOUL.

Conscience is the eye of the soul. I mean by this, that conscience is very much the same thing to the soul that the eye is to the body. God has put these eyes in our bodies that we may see where to go and what to do; and so God has put something in our souls, which we call conscience, and which is intended to show us what is right and what is wrong, what we ought to do and what we ought not to do. But the apostle speaks, in our text, of "an evil conscience." An evil conscience means, a conscience that has been injured, like a diseased eye, so we can't see properly with it. We all have such a conscience, because we are all sinners. In our text, the apostle points out the way in which this injury done to our conscience may be removed, when he speaks of "having our hearts sprinkled from an evil conscience." Here, then, we have a leaf from the tree of life for the healing of conscience.

Our subject is, "the evil conscience healed." In order to properly understand this subject, there are three questions to be asked and answered:

1. What is conscience? God makes use of conscience for several things; one of the things is, as a guide to keep us from doing wrong. You know we have reins to our horses for the purpose of guiding them in the way in which we want them to go. Our conscience are the reins by which God wishes te guide us, and if we only mind the reins we shall save ourselves a great deal of trouble. "Why did'nt you pocket some of those pears?" said one boy to another. "There was nobody there to see." "Yes, there was though," said the other boy. "There were two to see. I was there to see myself, and I never want to see myself do a mean or dishonest thing; then God was there to see me." This boy was minding the reins. Remember whenever you are tempted to do anything wrong, there are always "two to see." This shows us the true meaning of the word "*conscience.*" It is derived from the Latin word words "*Scise,*" to know, and "*con,*" together. It means, knowing together. God and ourselves are the two who must know all about everything we do. There is a story told by a certain prince, which gives us a good illustration of the use of conscience. It is said, that this prince had a ring given him to wear on his finger. This ring had the strange power of contracting and squeezing his finger, whenever he was going to do anything wrong. It was given him to be a help to him in doing what is right; and he was told that as long as he wore it and regarded it, he would be happy and prosper. At first, he felt very glad to have the ring, and thought a great deal of it. But after a while he began to feel vexed at it, because it pinched him so often, and prevented him from doing what he wanted to do. One day he had set his heart on doing something that was wrong, and he knew it. His faithful ring warned him not to do so; but he was resolved to do it. Then the ring pinched him so hard that he got angry with it, plucked it off his finger, and threw it away; and then, like a horse that has broken its reins and run off, he soon found himself in great trouble.

To be continued.

Music.

One art of great importance, so much neglected in some seemingly intelligent communities, is music. Yet, while man, a rational being, neglects it, those innocent little birds of the forest are constantly warbling the sweetest music imaginable, and praising their great Creator. From these can man learn a lesson of immortality, of the pureness and innocence of his walk in life, if he be of a Christian character. We do not hesitate for a moment to regard it as a holy art, because there is nothing more soul-inspiring than a vibration of vocal sounds, caused by the singing praises to the great Jehovah. Persons are enabled to give vent to their feelings in singing glory and honor to their great I am. We all have given to us, an organ for almost anything; yet these organs are not capable of fulfilling their office aright, unless they be properly cultivated; and when we have these organs which are capable of being developed, we should by all means develop them: if we do not, we sin.

DAVID S. STAYER.

New Enterprise, Pa.

Pious Youth Department.

A Winsome Religion.

This is the special charge of Christ's followers, to move among their fellow men, and by the sweet attraction of godliness, "win" them to forsake the shamefulness and vileness of sin, and come to that pure and blessed life.

"All things that are lovely," we, as the disciples of Jesus, must put on if we would effect such a result. Is it enough with any of us that our religion is firm, that it braves danger, that it blanches not before opposition, that it speaks sharp words to every tempter, saying, "Get thee behind me, Satan?" Is it not only true, and constant, but is it in us lovely too? Is it sour, is it austere, is it grim and frowning? It has no business to be; it has no right to be. It will enkindle desire in no human bosom, except the desire to defer as long as possible any fellowship with it.

Christianity, to be winning, should show in us a pleasant *face*. It should chase away all dark shadows from the countenance. It should smooth the frown from the brow. It should arch pleasantly the bow of the lips. It should look with gentleness out of the eye. It should wear often a hearty and cheerful smile. It should mantle the whole face with a soft and warm-tinted light, so that every man who looks upon these harmonizing features should be made to ask, What sweet secret lurks below?

It ought to mellow and soften the *tones*. They have no right to be gruff and imperious. They must not be self asserting and domineering. The way in which some Christians speak, with downright cadences, imperative, peremptory, dictatorial, as though there were a strenuous hardship of self-will in them, overriding other men's views, feelings and wishes, repels men from them, and makes some gentle-spoken worldling far more lovely by contrast. This is not wise nor right. It is very unfortunate and very wrong.

Our religion ought to pervade our *manners*. It is the highest law of pure and true courtesy. It can not be indifferent to any man's feelings, nor blind to his discomforts. It must think of his accommodation before our own. It must insist upon his taking precedence, "in honor preferring" him to ourselves. It must give him the inside of the walk, the head of the pew, half of the seat in the car, his right to his own judgment, respect for his opinions, room for his peculiarities and idiosyncrasies. When Christianity in any of its confessors forgets to be polite, lays aside the apostolic injunction, "be courteous," indulges in little petty self-preferments and self-securities, which worldly good breeding adjures, it does not win men; it only invites them to dislike and despise it. It denies its own nature; for if it be anything, it is love in the heart and love in the life.

The Christian should be the *kindest* of men; so ready to serve another, so willing to wait himself, so open-handed, accepting disturbance of his plans and convenience so graciously, so cheerful and ready in the small offices of ministering to his neighbor's comfort, that it should be a perpetual marvel to the lookers-on how he can carry about with this unfailing spirit of practical and hearty beneficence.

Do you say, of course a Christian will be and do this, if he be truly what we call him? Ah it would seem sometimes as though a man had acquired something of the substance of this transformed character, when he is thoughtless about its expression. Some minds confuse themselves in regard to character and manners, by separating and discriminating where there is no room for such discrimination. The expressions of character are a part of it, no mean part of it, the whole practical part of it.

Genuine Christianity ought to shine forth in all these forms of sweetness, gentleness, consideration, sympathy and kindness, if it would charm men to its beauty and loveliness, and detach them from the odious reign of selfishness by winning them to itself. —*Week Day Lecture, by A. L. Stone, D. D.*

Sunday-School Teacher's Resolutions.

I do solemnly resolve that, by the help of God, I will carry into practice the following duties and privileges:

I. I will thoroughly prepare myself for my duties, by earnest prayer and study. II. Tim. ii. 15.

II. I will be punctual in my attendance, and if unavoidably absent, will provide a substitute, or give the superintendent timely notice. I. Cor. iv. 2.

III. I will be orderly myself, and will do my best to preserve order in my class. I. Cor. xiv. 40.

IV. I will visit my scholars, at least once a month, and always in case of sickness or absence. Acts xv. 36.

V. I will endeavor to impress upon the parents or guardians of my scholars the necessity of their conversion, and the duty of prayer and attendance upon public worship. Is. iii. 7.

VI. I will always strive to enforce my teachings by my example. I. Tim. iv. 12.

VII. I will, on every proper occasion, speak and pray with every member of my class, on the subject of *personal* religion; and my great aim and expectation shall be the immediate conversion of the whole class, and their subsequent Christian training. John iii.; II. Cor. vi. 2.

VIII. I will endeavor to "present my body a living sacrifice, holy, acceptable unto God, which" I know to be my most "reasonable service." II. Peter iii. 8-14.—*Sunday-School Mon.*

The Hindoo Boy's Prayer.

A missionary tells us that he was once walking in his garden, when a poor Hindoo boy, who belonged to the mission school, came after him, and, in a very gentle voice, said:

"If you please, sir, make me a Christian."

The missionary was quite surprised at what he heard, and said to the little heathen boy: "I cannot make you a Christian, my dear child, but God can. You must ask God to forgive your sins for Jesus Christ's sake, and to send his Holy Spirit to live in your heart."

Not a long time after, the same little boy came to the missionary, and said, with a soft voice and a sweet smile on his face:

"The Lord Jesus himself has come to live in my heart."

"How is that?" asked the kind missionary.

"I prayed," said the little boy, "as you told me; and I said, 'O, Lord Jesus Christ, if you please, make me a Christian.' And he was so kind as to hear me, and to come and live in my heart ever since."

A simple and touching story of the love of Christ to a poor little heathen child! Can all our readers say they have ever made such a prayer in such a spirit as this poor Hindoo boy? And can they say that Christ lives in *their* hearts? If he does, then they will be like Christ in their temper and conduct, and be trying to please and honor him in every way they can.

Christian Family Companion.

DALE CITY, PA., Nov. 5, 1872.

Editor's Diary.

The first thing in order this week is an apology, or at least a correction. In last week's paper about one-half column of the latter part of our Diary was cut off by the item under the heading of "Brethren's Almanac for 1873." It was discovered after about half of the issue had been worked off, but was not changed. All that follows the line "Send in orders immediately," to the succeeding column dash, belongs to our visit to brother Balsbaugh. Please mark it, by drawing a pencil line around the item.

Arrived safely at Harrisburg, and took up lodgings, until Saturday 19th, at 3 A. M., when the train was to leave, but for some reason unknown to us, it did not leave until about five. And then when it did start it did not appear to move along like a through train ought to do. Especially since we wanted it to make connections at Huntingdon with the Broad Top train, and we were exceeding anxious to get home. At Mt. Union, wife and daughter again joined us, having stopped at Mr. Bare's. So far all was right. But the train travelled so slowly, even stopping at such small places as Mapleton. For once we felt like being egineer ourself. At last we reached Huntingdon, but no train for Bridgeport until Monday. Of course we at once took the "horrors," for, in addito our own disappointment, we participated with those at home, who expected us without fail, this evening. Oh! how we were mortified! And all to no purpose, for we could not, now remedy the matter. And then the James Creek love-feast was only ten miles distant, which was to commence at two o'clock this afternoon; if we could only get there, into the society of the Brethren! Even that we could not do until in the evening. The train from the west landed sister Phebe Zook, and sister Bashoar, who also wished to go to the meeting, but must wait until evening. So we gathered our luggage into the waiting room, and Lottie and I were stationed as a guard, while the sisters went to seek the abode of brother A. B. Brumbaugh, M. D. One soon returned and reported them from home, as we indeed expected they should be, as they belong to the James Creek congregation. But not long after Dr. B. came in search of us, having only been temporary absent when our reporter left his house, and sister B. only having gone to the meeting. Thus we still had a pleasant entertainment, as brother Andrew did all in his power to make us happy; and we were made to feel ashamed for having been so blue; but then it is no small matter to be disappointed as we were.

After dinner, Dr. B. took us in his buggy to interview West Huntingdon. It is really surprising to observe how rapidly the place is improving. That which was a houseless common a few years ago is now a beautiful town, with a number of first class residences, and several fine business houses.

"What has your town to create such enterprise?" we asked. "The Railroad principally," was the answer. Many of the Railroad men have their residences here. But there are also manufacturies, some of which are worthy of note; one of which we visited. It is the Keystone Boot and shoe manufactory. The main-building is 120x30 feet, and three stories high; the engine house 34x30 feet; the leech house 50x15 feet. The Company finishes its own stock, and therefore knows what is used. We had the pleasure of examining some of their work, and venture our reputation as a judge, by pronouncing it first class. Huntingdon may well be proud of the institution. Major H. S. Wharton, is President, and P. M. Burbank, Superintendent, both clever fellows.

Before we leave Huntingdon, we must not forget to mention the beautiful site for a College. About one mile west of the town, is an elevation which appears to have been especially thrown up for a location for some public institution. The scenery is grand beyond description. At a distance can be seen the mountains and hills, dressed in their coats of many colors, overlooking the tallest steeples that rise from the town at the base. If a Normal School should be wanted in that section of country, that Normal Hill is the finest location in our knowledge.

Dr. Brumbaugh has our thanks for his indefatigable labors to make us comfortable, in our perplexity; and we hope he may not soon have another case of such persistant melancholy. In the evening we took the train for the James Creek meeting-house where we landed soon after six o'clock; but too late to participate in the exercises. This was the first time for years that we sat back and looked on, at communion occasion, and we were made solemnly to meditate upon the expression "Too late!" Oh! if we should be so unfortunate as to be too late when the bridegroom comes, so that we could not participate at the great Marriage Supper of the Lamb! These earthly disappointments can be compared to that, only as time would compare with eternity. Dear reader, participate with us in this profitable meditation, and let us endeavor at all times to have upon us the wedding garment of righteousness.

The meeting was well attended, and the order was rather good. As we were sitting back, perhaps we might be permitted to make a few criticisms, especially as we mean it all for good. In the first place we don't like the love sick song

"Round is the ring that has no end,
So is my love to you my friend,"

at the time of passing the salutation. We think entire silence would be more impressive, and much more edifying. We do not like to give any occasion at such times especially, for facetious remarks among the young people.

Once more. We think the custom of ridding off the tables while the last hymn is being sung, is very objectionable. We witnessed it at several places during our travels, and it invariably created confusion. The meeting having been closed with prayer, the announcements made, and now while singing, the brethren commence carrying away, and setting the dishes together, the people naturally suppose the meeting concluded, and leave the house. If the last hymn belongs to the exercises of the evening, then let it be sung in order. Then let the meeting be dismissed in order. We have felt sad after having a quiet orderly meeting, to see it break up in general confusion. The custom alluded to originated at places where the people are so unmannerly as to rush upon the tables, after being dismissed; and of course where that is the case it may be proper. But we think there are few such places, and would be fewer still, if the people were properly spoken to upon this subject. These remarks are not specially intended for James Creek, for they were already decided against it, but for general good.

The foreign ministers present were John Knisely, of Indiana, John Spanogle, of Augwick, Pa., J. R. and G Hanawalt, of Spring Run, Pa., Daniel Snowberger, Leonard Furry, John B. Replogle, and Joseph Replogle, of Yellow Creek Pa., and Jacob Steel of Hopewell, Pa., being a full board.

We took up our lodgings at brother Henry Brumbaughs's, with other brethren and sisters.

SUNDAY, 20th. Attended preaching at the meeting-house at nine o'clock. Good attendance. In the afternoon there was no appointment, but a number of brethren and sisters gathered in the house, and engaged in singing. After singing for some time, some of the brethren spoke upon different subjects. Preaching again in the evening, when we had the pleasure of once more hearing brother John Spanogle. His discourse was based upon 1 John 3: 1—3. The Attendance was large.

Lodged at sister Brumbaugh's, living in the same house with brother Isaac Brumbaugh.

MONDAY, 21st. Once more we set our faces homeward. The kind families from whose house we departed, supplied us with a box of fine grapes, of which brother Isaac had raised several hundred bushels. They have our thanks. Met quite a number of brethren and sisters on the train, who scattered off along the road, until at Mt. Dallas, when we were left alone. At Bridgeport we had a long wait, from one to five o'clock, and only twenty-three miles from home. Finally the train came along, and shortly after seven o'clock we were safely at home, and there were some glad hearts we know. Found our affairs in as good condition as could reasonably be expected, excepting that the COMPANION was several days behind time.

TUESDAY, 22d. Did some work in the office and received a number of visits. In the evening a number of friends arrived by the train, with a view of attending our lovefeast, to commence to-morrow. We cannot name them all, but we had the pleasure of entertaining brethren John W. Brumbaugh and John Replogle, of Morrison's Cove. The others were cared for elsewhere.

WEDNESDAY, 23d. Oh! what a bad day for our feast; raining all day, and very muddy. Rain is needed, but it would have suited us better a few days later. The meeting commenced at four P. M., and such a trump we had not in our five weeks' travel. Notwithstanding we had a fair attendance of the membership, but very few spectators. The meeting was very quiet and orderly, and after all, the rainy weather may have been for good.

Brethren Grabill Myers, J. W. Brumbaugh, John Knisely, Daniel Snowberger, John B. Replogle, constituted our ministerial board, with some from adjoining congregations.

THURSDAY, 24th. Attended preaching at ten A. M., at our Mechanicsburg meeting house, where the lovefeast was held. The weather still rainy, yet we had a fair attendance. The brethren spoke from Romans 12, brother Myers leading off in German, and brother Brumbaugh in English, other brethren following, and we had a good meeting.

In the evening had preaching in our Dale City meeting-house. Brother Knisely spoke from the words "Let this mind be in you, which was also in Christ and Jesus," Phil. 25, and endeavored to impress the importance of having the mind of Christ, which always was to do his Father's will. Brother Myers followed.

Had the pleasure of entertaining Sister Fannie Harshberger and her brother George, of Bloody Run, Pa., of whom we had received favors on our late visit.

FRIDAY, 25th. Went to Pittsburgh on business. Still raining, and the river rising. There was meeting at our meeting-house in the evening, by brethren Brumbaugh and Myers, and the brethren reported a good meeting. Text: Hebrews 4, first part.

SATURDAY, 26th. Returned home by noon. A short distance below our station the train struck an old man who had been on the track, instantly killing him. The train backed and took him in, and his wife, who was with him. The history of the case is about thus: The man's name was Henry Burgart. He had been living with his son-in-law, at Baden, about

ten miles above Cumberland, Md. He lately received word from his son, and another son-in-law, residing at a mine near Dawson Station, that they should come to them and they would keep them. Accordingly the family set out for that place. They consisted of the old man and his wife, both above sixty years of age, and a daughter, and her two children.

The daughter carried the money. At Cumberland she lost a ten dollar bill. So she had just money enough to bring the company to this place. But the old lady happend to have a few dollars of her own money, which she gave the daughter to take her and her children to Dawson Station. The conductor of the train refusing to take them without money, the two old folks left the train at Dale City, and set out on foot to finish their journey. About a mile below town the old man stopped on the track to mend his truss, when the train came along, and in the flurry of the moment he was struck by the engine, and instantly killed. An inquest was held, which relieved the engineer of any blame in the matter. The Railroad company took the corpse and the old lady to Dawson Station, by the night freight.

We returned home in time to bid farewell to brethren Myers and Brumbaugh, who went hence to Berlin, where they will labor a few days, and thence to Middle Creek, &c. May the Lord bless their labors.

SUNDAY, 27th. Still rainy; in consequence of which we spent the forenoon at home, knowing that there would be other brethren to serve the meetings.

In the afternoon we attended the Brethren's Sunday School. Had a respectable turn out for such a bad day. A new session has just commenced, and new officers have been elected for the winter session. At some places the Sunday-schools are closed in the fall, but here we take a new start, and intend to keep it up all winter. Why not? We will not want to sit at home all day on Sunday during the winter; then what better place could we have to spend the afternoon, than at the Sunday-school? At some time we may tell more about our school.

In the evening attended our regular preaching, at our town meeting-house. It fell our lot to preach, which we tried to do from the words: "Go thy way, thy faith hath made thee whole;" Mark 10: 52. Appeared to have the attention of those who were awake. Those who slept perhaps enjoyed it fully as well; but we prefer to speak to wakeful hearers.

MONDAY, 28th. Attended to office duties, with nothing special to note; and the same may be said of Tuesday.

WEDNESDAY, 30th. Went to Cumberland, Md., in the afternoon, on business, and returned in the evening. On our return home, fell in company with our young friend Scott Campbell, formerly of Martinsburg, but latterly of Westminister College. Md. He is a pleasant companion.

THURSDAY, 31st. This is the last day of October. And that is about all we shall say about it. The boys also reminded us of the fact that it was Hallowe'n, or all Hallow Eve. The Romish Church designed this day to be held in honor of all those saints who had no particular days appointed unto them.

FRIDAY, Nov. 1st. We are glad to enter the new month with prospects of soon being up to our regular time with the issues of our paper. The next number will most likely appear in rapid succession. Be sure you open it carefully.

Keep on the Lookout.

Do you you ask what for? we answer for our Prospectus for 1873; that is for the Blank Lists, whereupon to write the long rows of names of subscribers to the COMPANION for 1873, with their Post-office, County, and State, all written out plainly; and an envelope with our name, or rather the name of our house, and Post-office, County, and State, all plainly printed thereupon. "But" say you all, "Do you mean to send such an outfit in every copy of next issue?" Well, no, not exactly so. We had once thought of doing so; but upon mature deliberation we have concluded to do as we always have done: send the outfit to those who have been acting agent for us, and to each subscriber who gets his paper alone at an office. If we would send to every one, our old agents might conclude that they have not been giving satisfaction and might not act, and we thereby lose a good agent; and we do not wish to commit any such blunders. But we wish it to be fairly understood that we need a great many more agents than we now have on our books, and we will gladly supply them with an outfit. There are territories that have not yet been canvassed at all, where a large number of subscribers can be obtained. And in other places where there are agents, there is room for more to be at work. Can we not enroll several hundred for the approaching volume? We have the outfits and commissions in readiness. Do you say that will be going to considerable trouble, to write to our office, and get an outfit, just to accommodate us? It is going to considerable trouble, but then we do not think it is just for our good. We will pay you for our part of the work, for we allow you one dollar for every ten dollars of money you send us. But then we imagine there is more than money and trouble in this work. It is our impression that we are engaged in a great and noble work, and one in which our readers are all eagerly interested, and are all anxious to participate with us in laboring for the success of that work. And so we think they will be pleased to signify their willingness to take hold of it. But perhaps this much will answer

for our present purpose. We only want to have all our readers put upon the look-out for the articles so that they may not unfold the paper carelessly and let them drop out and get lost, or insert their pock-knives or scissors to cut open the pages, and perhaps mar them; or some of the sisters in their great haste to prepare the paper for reading, might run them through their sewing machines, and thus render them useless.

And in case we should fail to send the outfit to any of our old agents, they must by no means think that it was done purposely. Certainly not. Why should we do so foolish a thing, as to slight our friends. If there is any possibility of us doing differently to our friends from the rest of humanity, it would consist in giving them an extra supply. So if any such should be slighted it will be through accident. But we will have something more to say in regard to this matter, when the documents will accompany, for which also keep on the lookout. We have also in view to prepare something especially for subscribers who are not acting agents.—Hope they will be prepared to receive it.

Manuscript Wanted.

We want—in fact we must have it—pages and hundreds of pages of well written manuscript, upon live subjects, of interest to our readers. Our manuscript box is low, very low, and some way must be devised of replenishing it. If we must pay for it, then be it so, for have it we must. Our paper must be continued and we must have something to fill it with. And we have been so used to original matter, that we would consider it a great come down to be compelled to resort to the newspapers for matter for our paper. Brethren and sisters will you come to our help? There is much talent in the Brotherhood that has never been brought into use. We need it all. Why not apply it? As said before, we are willing to pay for it, if need be; but we think there ought to be those among us who are seeking to assist in elevating the standard of our literature, and who have the prosperity of the cause at heart, as well as ourselves. And should there be among such any who are in straitened circumstances,—and we have learned that talent and money do not always go together—we think it right that such should share with us in the advantages arising from the publication of their compositions, and we are willing that they shall do so. So if there be those who would write for money that could not well do so without, they will send in their productions, with their prices marked upon the top of the first sheet. If the price suits us we will forward the price to the writer. If not, it will be cast into the wast box, unless a sufficient amount of stamps accompanies it to pay return postage. Others will forward their contributions as usual. And almost anything that is good, would be good enough just now.

Brethren's Almanac.

The Brethren's Almanac for 1873, is rapidly approaching completion, and we announce ourselves ready to receive orders by the single copy, dozen, or hundred. It will be the best one yet issued; more variety in its reading matter. We do not see how you can well do without it.—We are sure no other almanac can take its place. And its price is within the reach of all. Only 75 cts a dozen, or 10 cts a single copy.

Brethren's Tune and Hymn Book.

Some new features in the delay in binding our Tune Book have lately come to light, which may or may not facilitate the business. We have this week received another box of 200 books which have been sent out as they stand in rotation on our order book, and still the list is not supplied. But we are hopeful that in a few weeks at farthest we shall be able to supply all requisitions that may be made upon us. The book is giving pretty general satisfaction, where fairly examined.

Thanks.

Brother Peter L. Swine, of Shirleysburg, Pa., has our thanks for a box of excellent grapes which we received by express. They were good, only somewhat smashed by handling, having been most too ripe for transporting.

The Phrenological Journal for October commands our approval for the variety and quality of its interesting contents. We think the following articles especially worthy a reading. Lowell Mason, the late eminent musician and teacher; The One-Eyed Conducter; Japanese in America, with portraits; Expression, its Anatomy and Philosophy; Preparing for the Cholera; Water, Pure and Impure; Children's Rights; The Last Case of Salem Witchcraft; Life Insurance; Enrico Dandolo; The English Language. In these we certainly have instructive, moral literature in a very attractive dress. Price for the number, 30 cts. S. R. Wells, New York.

Answers to Correspondents.

PHEBE DAVIS: We do not charge for our own mistakes. You have now paid for volume 9.

C. R. SUPLEE: We have no knowledge of having received the notices before. We have given you credit on the C. F. C. for the amount sent.

P. S. NEWCOMER: It is not likely that we shall be able to comply with your request; but if you will correspond with the other brethren named, you can no doubt obtain their services. For their addresses see the Brethren's Almanac.

WILFERD RICE: We did not receive the money; but the book will be sent as soon as we can get on a fresh supply.

DAVID CLEM: All right. We will send the books as soon as convenient.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Report of Travel.

According to previous announcements, I left home on Wendesday Oct. 9th. Took the train at Elizabethtown for Mt. Union, where I was met by a boy, and conveyed to the residence of Eld. J. G. Glock, where I arrived about 7 P. M.

Next morning visited at brother John Baeshoar's, where we took dinner. Afternoon went to place of meeting, being the place where the Annual Meeting was held in 1855, where we were joined by the "COMPANION Family," brother H. R. Holsinger, sister Holsinger, and their daughter Charlotte. The other strange ministers present were H. B. Brumbaugh of the *Pilgrim*, and Isaac Eby of Perry congregation. After the communion exercises in the evening, I went with Eld. John Spanogle, to the house of his uncle, brother Lutz, where we were kindly entertained, and lodged that night.

Next morning the 11th, went to meeting again for the last time at this place. In the afternoon we separated; some, no doubt, never to meet in this "vale of wo." I, with brother J. B. Garber, who conveyed me, returned again to Mt. Union, to the house of friend Peter Bare, whose wife is a sister, and a daughter of Eld. A. Spanogle, where brother Holsinger and family were brought also.

Next morning 12th, we witnessed the first severe frost of the season. Took the morning train for McVeytown, where we were received, and our wants ministered to at the house of brother A. Myers, a fellow-laborer in the ministry. In the evening, meeting in a school house, close by. Lodged that night at brother Meyers'. 13th being Sunday, we repaired to the Spring Run Meeting-house, where there was meeting appointed in the forenoon and afternoon, and communion in the evening. An election was held here for a deacon, resulting in the choice of Adam Rupert; and brother A. Meyers was advanced to the second degree in the ministry. After the closing of the exercise in the evening, we were taken to, and lodged at the house of Eld. J. R. Hanawalt. At this meeting we were met by brother J. L. Beaver, from Buffalo Valley church, and others, who labored faithfully with us in the Master's cause.

Next day, 14th, after meeting in the forenoon, I was taken by brother Beaver to our much loved young brother Geo. S. Meyers, where we took supper, after which we went to a school house where meeting was appointed. The weather being unfavorable, the attendance was not full. We tried to preach from the words of Pilate, "What is truth?" After meeting, went to the house of our brother Archy Vandyke. Here we were specially made to feel at home, from the fact that all their children, except one, down to the age of ten years, are members of the church. May God's blessing rest upon the brother and sister, as father and mother to be faithful in their calling; and may a special blessing rest upon the dear young brethren and sisters, who, so young, fell in with the overtures of mercy and renounced Satan, and the world with all its follies and vanities. Amen.

Next day, 15th, brother Beaver conveyed me to the house of Eld. Jacob Mohler, of Lewistown congregation, where we took dinner. Went to the Dry Valley meeting-house, where meeting was appointed.

At this meeting, three young brethren, Price, G. S. Meyers and S. J. Swihart, were advanced to the second degree of the ministry. That night was taken to and lodged at the house of our beloved brother Wm. How.

In the morning of the 16th, went to place of meeting, which we left about 9 40 A. M. Took the cars about 10 at Maitland for Lewistown, and from there to Mifflin. There we were met by brother John Zook, who conveyed us to Three Springs M. H., Lost Creek church, where we were met by brethren S. Grabill and Benj. Eby from White Oak, Lancaster Co., and others. After the exercise that day, we were taken to the house of brother A. Baeshoar, where we lodged that night.

After meeting at the same place on the 17th, was taken to the house of Eld. S. Sieber, where I took supper, and at six P. M. took the train for home, on which I again met brother Holsinger on his way to visit C. H. Balsbaugh. Bade farewell at Harrisburg. Reached Elizabethtown at 9. From there traveled on foot for home, 7 miles. As I passed the brethren's houses, all dark and silent, and, no doubt, the inmates asleep and at rest, both mentally and physically, I was made to feel that, while this is their pleasant lot, God's minister, and embassador in Christ's stead, was trudging along the highway, during the silent watches of the night, with no one to commune with but his God. Reached home at 12, midnight. Found all well; thanks be to God, the giver of all good.

At all the places I was, it seemed the brethren and sisters vied with each other, to manifest love, and minister to our wants.

May God reward them for all the good they have done to us, is my prayer.

In all the meetings there was a good turn out, all things considered; and the best of order and attention that could be desired. Brethren pray for us.

S. R. ZUG.

Insurance.

As there have of late appeared several articles on this subject, and as none of the plans suggested exactly meets my approbation, I thought I would give my plan in as brief a manner as possible, and should like if the brethren would give it a close investigation before passing it by.

In the first place, I am opposed to calling it Brethren's Insurance Company, as I think the term Brethren too sacred to be applied to an insurance company, and think some other appropriate name will sound better.

But now for the plan. Let the officers of the company consist of a President, Vice President, Secretary Treasurer, and Board of Directors.

Let the President and Vice President be chosen from the Board, and by the Board. And I would suggest, that this Board be chosen from brethren living as close together as possible, in order that they may meet together with as little expense as possible.

Let the Secretary and Treasurer consist of one and the same person, and be chosen by the board, and be under their control.

Then let there be a local agent in each branch of the church throughout the United States, and let all that want to insure apply to the local

agent of their branch, and he to the Secretary for them; and let each brother that insures remunerate the local agent for his trouble of sending on for him. And in order to create a fund to meet the losses of the company, let each one pay to the local agent say 25 cents or 50 cents on each one hundred dollars of his risk at the time the application is made, and let this be sent to the Secretary and Treasurer, and receive a policy stating the condition upon which he is insured; and then let the Secretary and Treasurer deposit the money received in some reliable bank, where he can draw interest on it by agreeing not to draw any of it out without giving 30 days notice, and in this manner, the local agent in any branch where a loss occurs can notify the Secretary and Treasurer, and the loss can be adjusted within 60 days from the time it occurs.

The preference to this plan will be easily seen, when we take into consideration the expense in postage and stationary, and the trouble to the Secretaries, and annoyance to the policy holders of making an assessment every time a loss occurs.

When this first assessment is exhausted in paying losses and expenses, let there be another made. If the first assessment be sufficient to pay losses for five years, the brother that insures, one two or three years from the time that the company starts can pay in the next assessment, in proportion to the time that he has been insured. And again, those that have risky property, such as town property, mills, and factories, might pay a larger percentage.

I might give other particulars concerning this plan, but I fear that I have already become too lengthy; so I will submit this, and if any one else has a better plan, or any improvement to make on this, let us have it; and if this is a good one, let it be submitted to the Annual Meeting.

E. C. Parker.

Canton, Ohio.

In Memorium of Brother Peter Hollowbush.

The painful necessity, yet pleasing task under such necessity, of either reading the fact of the departure from this world or referring to the life and history of long loved and tried friends, after their departure, is a task of both melancholy and pleasing interest. The reminiscences awakened, the kind act, the encouraging words, the friendly looks, and the pleasing emotions produced by all these, as they passed through a long series of years, many of them making at the time only a temporary impression, now, when the loved ones who produced them have gone down to the cold grave, all have a resurrection in our minds, and are placed before them in consecutive order, and in a most vivid light. The unpleasant,—if ever there was any—is all forgotten in the delightful retrospect of that which was most pleasing, most useful, and which afforded us the most happiness. This very result is only one among the thousand evidendences which prove that true friendship is among, if not superior to, all our earthly blessings. It proves, also, that we never know the value of true friendship, and the worth of real friends, until they have passed beyond our grasp. Then we feel and know from the depth of our hearts, how much we loved them, and the inestimable value of their friendship to our happiness.

The departure from our midst of our late, venerable and venerated brother, Peter Hollowbush, has awakened up in our minds the above and many other kindred reflections. We sometimes think, "Can it be possible, that we have lost another one of our most beloved and tried friends on earth? Oh! shall our souls be no more electrified by the burning words in which this dear brother related his Christian experience? Shall our hearts never melt and dissolve again into tears, at his simple, moving, pathetic relations of the boundless compassion and love of Christ Jesus towards himself and sinners at large?"

We may be permitted to hear others, we may be moved by others, still it will not be the fire, it will not be the pathos, the heart eloquence of brother Hollowbush. Others possessed learning, rhetoric, logic, method, far above his measure; but in the simple eloquence of the heart—the eloquence of fire—the eloquence of feeling—the eloquence of power—power to move others, to make others feel, even in spite of themselves, brother Hollowbush was head and shoulders taller than all his compeers.

But brother Hollowbush has laid down his armour and gone to his reward. He has left a good forgetting world behind; yet, it was made better by his passing through it, and lost, we fear, much by his leaving it. His family weeps over his departure, the church mourns her loss; his ministerial associates sigh in sadness over the breach made in their ranks by the shaft that struck him down; but all these rejoice that such a man once lived to advance the cause of God, to exemplify the Christian character, to preach righteousness to the world, to prove the power of faith in a dying hour; for he died with a Hallelujah upon his lips, perhaps half the sentence in this world and half in paradise. Farewell, dear Peter, we hope to meet again.

J. H. Tamm

North Coventry, Pa.

For the Companion.

Insurance Companies.

Several articles with the above heading have appeared in the Companion lately, and as I feel interested I will make a few suggestions.

The first article appeared in No 40, by D. H. Plaine. He proposed the mutual plan for a Brethren's insurance Co.

The second in No. 41, by D. F. Wagner. He suggested the stock company's plan. I prefer the mutual plan for the Brethren, for buildings and contents, but would propose to call it "an Undersigning Association of the German Baptist churches."

If the Brethren would have such an association amongst themselves let each arm of the church send a plan to their district meeting, and from the district meeting to the Annual Meeting, or let it be heard through the C. F. C., then the Yearly Meeting may decide.

In love to the Brethren.

Moses Light

Manheim, Pa.

More About that Imposter.

Six years ago he came here with his wife, called himself Ellsworth, and said he was a cousin to Col. Ellsworth; but having some relatives living here, and knowing they would tell his real name, he finally said his name was Ellsrode, but commonly spoken Ellsworth. He never studied medicine with Dr. Sturgis, and it is very doubtful whether he ever studied with anybody. There are some members living here who used to know

him in Ohio, not as a doctor, neither as a brother, but as "the man who would borrow overcoats, umbrellas, &c., and pawn them for tobacco, medicine, and anything he could get for them."

Beware of him.

REBECCA GALLAGHER.

Syracuse, Ind.

Richland, Lebanon Co., Pa.
October 19, ——.

Geliebter Bruder Heinrich;

Du werdeſtt dich noch erinnern das ich ſchon mehrmals Anſpruch gemacht habe, für den "Companion" mehr im Deutſchen zu haben, oder ein Theil davon Deutſch ſein ſollt, ſo das die Deutſchen Mitglieder auch ein Nutzen u. Vergnügen haben ihn zu leſen. Aber bis hieher iſt es noch alles Fruchtlos geweſen. Doch zu meinem Vergnügen habe ich geſehen das ein wenig Deutſch zum Vorſchein kommt. Wollte Gott das es fort machen könnte bis er um die hälfte Deutſch werd, damit die Brüder mit recht Grund behalden können, den wir uns zuſchreiben, die Alten Deutſchen Täufer, u. nicht mit ſchreiben, und drucken, und ſprechen, es wieder verleugnen. Wenn wir unſere Pflichten rühmen, als Deutſche und Engliſche Mitglieder, einer dem andere ſeine Laſt zu tragen, ſo kann es vollbracht werden. Es iſt noch Zeit um es wieder zu verſuchen bis Neujahr.

Nun will ich eine Tauf-übung berichten, die vollzogen iſt worten, den 29tn des letzten Septembers, durch den Bruder John Zug. Er iſt in ſeinem 76tn Jahr, und der Taufs-kandidat war ein Weibsperſon, in ihrem 72tn lebens Jahr. Sie ſteigen beide in das Waſſer, in der gröſten Munderkeit, und es wurde vollzogen in der Ordnung der Wahrheit; und das Herren Word bezeigt ſich, wo es ſagt: "Gott iſt ſtark in den Schwachen.,'

Was die Gemeinſchaft weiter angebet, iſt ſie geſegnet mit Frieden, und als am zunehmen.

J. P. Kline.

A Warning to Cooks.

It has been discovered that the Colorado bugs are mixed in among the white beans after they are threshed; and it is said that this bug is poisonous, so it is necessary to pick these beans over carefully, and wash them in hot water before boiling.

DAVID BOWERS.

Hartville, Ohio.

From Madison, Georgia.

A heavy frost, on the morning of the 15th inst. put an end to the growing of vegetables for this season. It is very unusual to have a frost so early. Last year cotton, potatoes, &c., were growing until the 27th of November. The cotton crop especially has been considerably reduced by the early frost this season.

E. HEYSER.

John Davis, McAlevey's Fort, Pa., has a son in California, last heard from at Virginia City, a miner, named, Roger Davis. He has been there about eleven years. Can any one inform him of his whereabouts?

Announcements.

A communion meeting in the Cerro Gordo church, Ills., on the 15th of November. General invitation. DAVID FRANTZ.

MARRIED.

By the undersigned, at the residence of the bride's father, June 23rd JAMES MC GREGOR and MISS S. A. GOOD, Both of Cambria county, Penn'a.

DAVID HILDEBRAND.

Oct. 1st, at the house of the bride's parents by Grabill Myers, JACOB M. NIESLEY and MARY E. PRISSEL, both of Lower Cumberland, Pa.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

At the residence of Joel Flory, near Dayton, Rockingham county, Va., October 6th, sister MARY FLORY, wife of brother Samuel Flory, Keokuk county, Iowa, aged 47 years, 5 months and 21 days. Disease, inflammation of the bowels. She, with her husband, left their home and children in Iowa, about two months previous, to visit their old homestead, kindred, and friends, in Augusta and Rockingham counties, Va. Having enjoyed their visit very much, they were expecting in a few days to return home, when sickness seized her body, and in a few days of suffering, which she bore with Christian fortitude, not murmuring or lamenting about home or earth or her dear children so far away,—only the desire of being in that home of the blest,—She fell asleep in Jesus. All who knew the departed mourn, but not as those who have no hope, but feel sure she has only gone home to God, and our loss is her gain. Oh, that all of us might set our house in order, so that, let us die where we may, whether at home or abroad, we can have the assurance that Jesus is our friend, that all will be well with us. Her remains were interred in the burying-ground near the Brick church, in Augusta county, Va., where the funeral services were attended to by brother Solomon Garber and others, to a large concourse of mourning kindred and sympathizing friends. Shortly after the sad occurrence, the almost broken hearted husband left for his home in Iowa, there to meet his now motherless children, who were so anxiously awaiting the return of their dear father and mother. But ah, the tyrant, death, had taken one of their dear ones. Yes, she had found another home, and some other dear children that had gone to that heavenly home some time before their mother. My pen cannot describe the scene, when the news came to the children that their mother was dead. Oh, the pangs of sorrow, the unbroken cries of mourning love—for their parent! We know and feel the stroke is hard, but we must bow to the will of him who ruleth all things. It is he and he alone that can soothe the broken spirit—the sorrowing soul. Then let us be submissive to his will at all times, and under every affliction. As the children, family connections, &c., in Iowa, were deprived of the benefit of the former funeral services, it was thought good to have a funeral attended to in Iowa; consequently, on Sunday the 13th of October the occasion was improved at the Brethren's meeting-house by brother C. Long and others, to a very large crowd of sorrowing kindred and sorrowing friends, from the 14th chapter and 14th verse of the book of Job.

B. F. FLORY.

[*Visitor please copy.*]

Oct. 8th, DAVID FRANKLIN GARBER, son of brother Abram and sister——Garber, and grand-son of David Garber, dec'd, aged 13 years and some months. Disease, Brain Fever. Occasion improved by brother D. M. Truby, followed by friend Smooker, in German.

In the Elk Lick branch, Somerset county, Penn'a., Oct. 30, ADA ALICE BERKLEY, infant daughter of brother Ezra Berkley, aged 8 months and 23 days. Text selected by the parent Matth. 19 : 14.

C. G. LINT.

In the Lower Deer Creek church, Oct. 22d, brother JAMES MC FADDEN, aged 56 years, 5 months and 18 days. Disease, Lung Fever. He was confined to his bed but a few days. Funeral occasion improved by Eld. Isaac Eikenbery and others, from 1st Thes. 4 : 13, 14.

R. YOUNG.

On the 15th of Oct., in the Pipe Creek church, Carroll county, Maryland, sister REBECCA REESE, aged 68 years, 11 months and 18 days. Our departed sister lived in widowhood many years, the last 19 of which she was paralyzed, and for the latter ten years not able to walk. Otherwise she had good health, but was waiting for her change. She frequently conversed upon the subject of death, and with her, to die, we believe was gain. On 17th her remains were interred in the burying-ground attached to the Meadow branch meeting-house. Funeral preached by the Brethren. "For me to die is gain."

EPHRAIM W. STONER.

In the Dry Creek congregation, Linn Co., Iowa, Oct 20th Elder JACOB O. WATTERS, aged 69 years, 3 months and 26 days. He emigrated in the year 1855, from Cambria Co., Pa. to his present home in Iowa. In 1856 he organized the Brethren church in Linn county, Iowa. He was ever faithful to his calling, as a minister and Elder, to the best of his ability. His seat was seldom vacant. In cold and heat, wet or dry he was at his post. The day before he died he worked hard, eat a hearty supper, then soon retired and fell asleep, and died without a struggle; his wife sleeping by his side at the same time, and not aware of his death. In the morning after day light his wife arose and built a fire, and attended to house work for some time, and then returned to the door of his bed-room and called, "Pap!" But no answer. Then she went to his bed and touched his arm which he had folded on his breast, and to her surprise his arm was

stiff and cold. Only one of his daughters was at home at the time, Oh, what lamentation and weeping, and no one to comfort them. Brother Watters has two sons living, both deacons in the church, and five daughters all of the same fraternity. May his example never be forgotten by his children. "Weep not for me, but weep for yourselves and your children." Funeral services by the Brethren, from Rev. 14: 13.

THOS. G. SNYDER.

In the Philadelphia church, June 23d, suddenly of cholera infantum, ROBIE EVANS, infant son of Robert I. and Mary S. Evans, aged 7 months and 12 days. Interment at Germantown. Funeral services by C. Custer.

Also in the Green Tree church, Montgomery county, Oct. 18th, after three months suffering and pain, fell asleep in Jesus TILLIEN M. SUPLEE, only daughter of brother John R. and sister Sallie D. Suplee, aged 7 months and 11 days. Both were grandchildren of Samuel and Catharine R. Suplee. Funeral occasion improved by Eld. John H. Umstead. C. R. SUPLEE.

(Visitor please copy.)

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

Mary Ream	1 50	Josiah Ringer	2 00
B Shellenbarger	5 00	Andrew Umbel	1 50
Christ Meyers	1 50	J J Bitner	1 50
S. Powel	2 00	J H Balsbaugh	1 50
Sarah J. Meyers	1 00	J Grazier	1 50
J. L. Beers	7 00	S A Moore	14 00
S. H. Swigart	2 00	Henry Clapper	75
S. W. Bollinger	39 50	C. B Dilling	1 50
J. N. Hunter	1 50	D Stair	1 50
Wm. Miller	1 50	S A Moore	6 00
D. Whitesel	1 50	J L Holsinger	1 50
M. Antelberger	1 50	J L Wineland	3 90
Julia Messamore	1 50	Jos Wisler	1 50
Conrad Imler	3 00	J H Dilling	1 50
Silas Hoover	1 60	G W Swine	2 00
A B Snyder	50	J H Roberts	1 25
D Wolfe	1 50	E D Shafer	75
A Pheil	1 50	Adam Kimmel	1 75
E Brumbaugh	28 00	S Falkender	10 00
Martin Bowers	2 50	C R Suplee	50
Eliza Brant	50	N B Wagoner	1 00
J H Ellis	3 00	J H Witwer	3 75
John Shick	1 00		

Advertisements.

WE will admit a limited number of select advertisements at the following rates.
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

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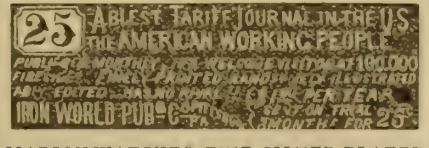

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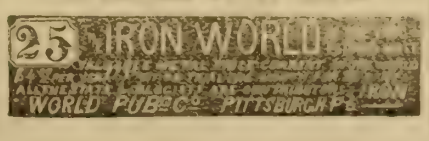

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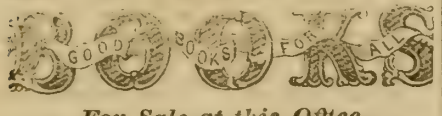

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VOLUME VIII. DALE CITY, PA., TUESDAY, NOV. 12, 1872. NUMBER 45.

For the COMPANION.

A Consolation.

How well it is that Jesus said,
"Let little children come to me."
Now all the children, when they die,
Go to him, and his glory see.

They go to an eternal home,
In golden mansions bright and fair,
Where children see their Savior shine,
And his supernal blessings share.

It seems to break our hearts at first
To see our darling children die;
But then again we should rejoice
That they are angels in the sky.

It only now remains for us,
Our own salvation to prepare;
That we eventually may
Be happy with our children there.

And we, if we like children are,
Shall also see him as he is,
And be like him, the morning star,
Eternally in joy and peace.

JAS. Y. HECKLER.

For the COMPANION.

What must we Do to be Saved?

This is a very important question, and should be asked by each and every one that has come to the years of understanding. Time and space will not permit me to express my sentiments upon the subject above mentioned, but I will proceed to the import of the question. The end proposed in it is, *salvation*. The inquirer would know what he must do to be saved. What is it to be saved? It is to be delivered from sin and suffering, to be made holy and happy, to be recovered from the condemnation and corruption brought upon the soul by transgression, to be restored to the favor and image of God. It includes being pardoned, justified, adopted, and made an heir of God, as well as being renewed and sanctified. Salvation comprehends both grace and glory; it commences in time, it is continued through eternity. Peace that passeth understanding, hope that maketh not ashamed, joy unspeakable and full of glory, and everlasting consolation belong to this salvation. These begin to be realized here; and beyond the grave, a crown unfading, a throne exalted, a kingdom that can not be moved, and an inheritance incorruptable and undefiled, are reserved for the happy and glorified subject for this salvation. He shall no more suffer, weep, sin, or die. And the positive good that God has prepared for him, sense cannot discern, imagination cannot conceive; it is an exceeding and an eternal weight of glory. Now the sinner asks what he must do in order to gain this salvation. Before I tell him what *he* must do to be saved, let me tell him what *others* have done that he might be saved. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." His Son, whom his Father spared not, though he was his only begotten and well beloved, the Lord Jesus, though rich, became poor for our sakes, took upon himself the form of a servant, humbled himself and became obedient unto death, even the death of the cross. Yes, for us he condescended and came down, lived in earthly circumstances, moved in human society, was subject to our ills, was despised, wept, bled and died. This is what he did for our sakes, and in our stead. For the same object he is now doing in heaven, and this, God in providence is ever doing, angels are waiting to do, men are doing, ministers preaching, and Christians praying. But in all this the sinner must come to Jesus, confessing his sins and believe that "He is a rewarder of those who diligently seek him." Now, dear sinner, do you ask how you are to believe? Faith is a moral exercise: 'With the heart man believeth unto righteousness." Do you ask how you may know them? Faith works by love. The heart is purified by faith, and this is the victory that overcometh the world, even our faith. These are among the achievements. It is a holy and heroic principle. Read a record of its exploit in Hebrews 11th Read the Bible and learn what is recorded therein, and "If you know the things that are on record, happy are ye if ye do them." Believe on Christ and be saved. It is a present duty; believe while it is your privilege. Not believing, you remain not saved; and "How shall we escape if we neglect so great salvation?" Not saved, and soon the harvest will be past, the summer ended, and you not saved! Oh sinner, act immediately, and with thy might! Be instant, be earnest! The Savior looks toward thee, he comes after thee, his arms are extended, his heart is open. By the love that was stronger than death he pleads with thee to let him save thee. But perhaps you say, I hear all this, and I approve it, and I do make the attempt to believe, but it is all in vain, I experience no relief, no change. Renew the attempt, there is no alternative, there is no second thing you are to be directed to do, in case the first does not succeed. But may I not pray, and read my Bible, and break off my evil habits, and attend on the means of grace? Most assuredly you may, and if you are in earnest, you will do it. Salvation includes a work for you. Read about it, think about it. Jesus died for you and me. In his name, we must come, for there is no other name under Heaven whereby we can be saved. And even remember that that which is to be done by you is more than reading about the work of the Spirit. Propitiation was the work of Christ. Regeneration is the work of the Spirit; to repent and believe is thine. "Study to do thine own business,' and then thou shalt not only have to praise Christ for having done his work, but thou shalt bless the Spirit too, for having accomplished his work; to the divine Trinity, "Father, Son and Holy Ghost," shall be due, and shall be rendered by thee, the glad subject of the salvation, and by the general assembly of the redeemed, and by the whole fraternity of angels, the praise, all the praise, and the praise for ever, *that thou art saved.*

JOHN MEYERS.

Centreville, Pa.

Professional Morality.

BY M. STONE, D. D.

Every department of human activity has its own peculiar temptations, some more, some less, probably, though the difference, both as to number and power, is not so great as many suppose.

The sins that characterize one employment may be much more conspicuous and hurtful to others, and therefore may be much better known, while those peculiar to another may be out of view more, and be more hurtful to self, or they may be violations of obligations to God, hardly known to any but to him who commits them, or to God.

It is very common for persons who only see the outside of ministerial life to suppose that of all professions, or employments, the ministry is freest from temptation and most conducive to devotion, and purity of heart and life. They suppose that because the daily duties of the minister have to do with the study and interpretation of the Scriptures, prayer, religious conversation, reading upon religious topics, visits to the sick and dying, attending funerals, etc., he must therefore always be in a religious frame of mind; and because practice in religious services renders them familiar and natural, they seem to be spontaneous and spiritual. Readiness and ease are taken for spiritual life. There is, probably, no room for doubt that the ministers, as a class, live up to a higher standard than any other class, morally; are much less frequently detected in violations of civil and social law; so rarely that when one is detected it obtains very great notoriery, is in the mouth of everybody, and creates more excitement than the detection of several of any other profession. And yet this outward conformity to virtuous practices can not always be set down to the credit of piety or superior virtue, but often to the constraining force of his circumstances. Regard for the fitness of things, for congruities, no doubt have much to do in producing outward ministerial life, as surroundings in other professions have in producing what seems to be much less suitable to devotion. Throw a minister into business circles, let him be subjected to all the rough aspects of human nature that men in the selfish business relations have to meet, a while, and see if his character does not contract a taint that will lower him in the estimation of his neighbors. Let him be placed in those countries where ministers are not expected to be more holy than their neighbors, and see if he will in all respects retain the punctiliousness that had characterized him in our refined, Christian communities. The sins of ministers are rarely of the showy, conspicuous kind, but they may, nevertheless, be sins grievous in the sight of God. The temptations of ministers may be in their nature quite peculiar to their sphere, so much so as to be very imperfectly appreciated by others, and yet their sins may be quite as offensive in the sight of God.

It may be thought that such sins as we have intimated as peculiar to ministers would hardly come into a discussion of moralities. The propriety of classing them among immoralities depends very much upon the definition we shall adopt for morality. The Decalogue is a moral law. All obedience to the moral law is morality. It may be more—it may be piety. It is mere *morality* when it is only an outward community, and *piety* when, besides being externally right, it results from a hearty, affectionate regard to the will of the Lawgiver. Now if God cannot discriminate any better than we can, as to the impulses from which our obedience springs, then he may mistake mere morality for piety, and be satisfied with it.

But if "he looketh to the heart," then what the world call moralities may be grievous offenses in the sight of God, because they lack all that could possibly make them acceptable in his sight. We restrict the application of the term morality to the outward, because we can rarely penetrate beyond the outward. We, however, measure praise, or blame, to all men, according to what we can conceive to be the inward, the intention, the feelling, the like to what constitutes piety. Then, if service from the heart is what God requires, and alone what can be acceptable, and if the peculiar sphere of duty among ministers is such as to produce a tendency to a mere treadmill obedience, outward religion, professional piety, then they mock and offend God as any other class of men. If there be any minister who has never detected in himself mere professional piety, that is, the performance of religious services, all right, so far as form is concerned—doctrinally sound, proper, serious, suitable, that could claim very little else—he is surely a very happy man, and has escaped *one of the great dangers* to which ministers are liable, and *one of the greatest causes of barrenness* known to his profession. His sermons may be models as to form, doctrine, appropriateness and delivery, and yet be an offense to God, for want of the spirit and soul of pious feeling. The minister may be a faithful student, may prepare his sermons with great care, may make them scriptural, and they may be ineffective nevertheless, because they may have the one fatal defect. The minister may be liable to *avarice*, *lust*, *ambition*, *vanity*, *indolence* or *frivolity*, and he may fall by either, but it is probable that God sees more ministers fail from mere professional piety than from any other cause, and probably from all others together: that is, from being content to keep up the habit of praying, preaching, visiting, and conversing in a pious way, without due attention to his own spiritual state. Many a minister who enjoys a high reputation is no doubt in a state of grievous backsliding in the sight of God, in heart. It is so much easier to slide into a pious habit, and pray, read, talk or preach, professionally, than bravely to grapple with our vile affections, and gain a victory over them, and maintain earnest, spiritual life in the soul. It is so much easier to preach the Christology of the schools than to keep ourselves in a condition to hold forth the living Christ, personally apprehended in the Lord.

It was not the design of these articles exhaustively to discuss the morality of the four classes named in these articles, nor to confine the term morality to the common definition, but rather to consider the peculiar dangerous tendencies of these several spheres of effort, with a view to greater caution and circumspection, and with the hope that others would take up some or all of these topics, and push on these inquiries, and make suggestions of remedies. Each of these professions has a class of temptations peculiar to its self, and there is probably very little difference between them as to the possibility of living a godly, righteous and sober life, though some think there is a vast difference. The temptations of each are very insidious, and very likely to be called by a better name than they deserve. Treachery to truth and moral principle in one of them is likely to be called "true to my client," "faithful to my oath." Concealment of crime in another may pass for a "sacrifice to peace." In another zeal for study, prompted by ambition, may take the place of devotion and spirituality, and the politician may *lie* and *slander*, from pure patriotism, to defeat a dangerous party and promote the success of a better one, as he thinks. Let each look well to the avenues of evil that open out of his path.—*A. C. Review.*

For the COMPANION.

Close Communion.

The Subject of Close Communion has been before the public for a long time. Several brethren have given attention to it and have reasoned very well. However, but little scriptural authority has been produced.—The reason no doubt is, because there is but one text of scripture directly to the point on this question. We will proceed at once, stating the text in connection with a few thoughts upon the same. Turn to Heb.: 10. Here we have it in these words, "We have an altar whereof they have no right to eat which serve the taberacle." This text, in my opinion, comprehends as much and perhaps more than any other in the Epistolary writings. The "altar" represents the Bread and Wine; i. e. the communion. The "Tabernacle" here referred to represents man's temporal body; see 2 Cor. 5: 8: and 2 Pet. 1:

13, 14. Serving the "Tabernacle" implies that a man may become a servant to his own body. 1st. It may consist in adorning the body, in eating or drinking. It may consist even in labor—laboring to excess for the purpose of accumulating wealth.

2 Serving the "Tabernacle" in its most extensive sense consists in performing the "Works of the flesh."—This includes very much. Paul in Gal. 5: 19-21 gave a catalogue of them, and concludes by stating; "And such like." Now let us reason together a little. Supposing we would extend the hand of fellowship to all, or invite all professors of religion to participate with us in the communion; Among them are such who do not believe in the Salutation, the "Kiss," nor "Feetwashing," which we deem essential. Others again, have no faith in the "Supper," and consider it altogether out of place. Now if we should all mingle together thus, what disorder and confusion would ensue. We count that in so doing we would even commit sin, "For whatsoever is not of faith is sin." Rom. 14: 23. Our friendly reader will please bear in mind that beside all this we believe that a thorough examination should take place in the mind of every member of the body of Christ before partaking of the sacred emblems. Members are exhorted to this, and if by examination they ascertain that there is enmity in their hearts, or ill will against any of their fellow members, they should by no means participate in the "Communion," lest they "eat and drink to themselves damnation." 1st Cor. 11: 29. Yea, so pointed was the Savior on this subject that if by examination it be brought to our remembrance that there is one member who even has aught against us he commands us to withdraw; "Go thy way, first be reconciled to thy brother." Mat. 5: 23, 24. Why then should it be thought uncharitable in us, when we do not invite all religious professors, since our own members are admonished to withdraw when not having complied with all the requirements of the Savior? Professors of religion who do not believe in keeping the ordinances instituted by the great "Teacher," should be reminded that they have not yet "obeyed that form of doctrine" which was delivered unto us." Rom. 6: 17 Not even the first principles of the oracles of God; Heb. 7: 1. And should we invite such to participate with us, and should they feel disposed to partake it would be rather to their destruction, than to their edification.

Fraternally yours,
JACOB BAHR.

Moulton, Iowa.

"Stand Fast."

It is a question of the utmost importance, to every child of God who earnestly desires to be just what the Lord would have him to be, "How can I stand fast?" It is very humiliating to find that, with all our watchfulness, all our earnest determination to walk unblamably in the narrow way, our inward life with Christ is so vacillating and unsatisfactroy. We feel, when we approach the unconverted, so completely shorn of strength on account of our heart-wanderings from Christ, such a lack of power, as almost entirely discourages us from attempting to lead them to the blessed Jesus.

Many fail to "stand fast," because they do not obey the apostle's injunction, to "Put on the whole armor of God." They have been careful about their "girdle," their "breastplate," and their "helmet," and their success has proven that they were well "shod," while the skill with which they wielded their "sword," showed constant practice and faithfulness in drill. But when they come to pick up their "shield," they have found it entirely too small to cover their person, and themselves exceedingly slow and clumsy in its use. Perhaps the great apostle himself had failed at one time in that point, for we read of his crying out, "Oh, wretched man that I am;" and looking back to that bitter, painful experience, he urges upon the Ephesians to "put on the whole armor,"—"*above all*," says he, "taking the shield of faith." Why, Paul? Why so much more importance attached to this part of the armor than to the others? Because it is the only thing that will make you "able to quench *all* the fiery darts of the wicked." And this will certainly do it, no matter how unerring the aim, no matter how unexpected the assault.

Perhaps it is a little dart, just enough to ruffle your temper, and cause you to speak unadvisedly with your lips. Never mind. That shield will catch it, and you will "stand fast," notwithstanding. Perhaps it is a little dart intended to stir up selfishness, or pride, or ambition, just enough to cause a separation between you and Christ. You have all along known which one was your weak point, and the enemy of your soul knows too, and there is where he will aim his fiery dart. But, though he propel it with as much skill as the Benjamite displayed with his sling, that shield will catch and quench it.

We often hear expressions like these: "My faith is very weak, and faith is the gift of God; therefore I cannot believe until he gives me faith." But the apostle says, "Take it." It is all provided in the great armory, "without money and without price." "Take it." And if you would "stand fast" all the time, "watch and pray;" but be sure and watch Jesus, and let him watch the enemy, and the danger. If we keep our eye on him, while we go into the harvest field, to bring in sheaves with both hands, the result will be that we shall "stand fast," "looking unto Jesus, the author and finisher of our faith." "Therefore, brethren, dearly beloved, stand fast in the Lord.—*National Baptist.*

Five Steps to the Gallows.

A man had committed murder, was tried, found guilty, and condemned to be hanged. A few days before his execution, upon the walls of his prison he drew a gallows with five steps leading up to it.

On the first step he wrote, Disobedience to parents.

On the second step, Sabbath Breaking.

On the third step, Gambling and Drunkenness.

On the fourth step, Murder.

Boys, heed the lesson; avoid these four steps that you may never stand convicted on the fifth, which is the fatal platform.

Temperance and Christianity have a wonderful power in adorning people, or improving their appearance. It gives them "a meek and quiet spirit;" and this the Bible calls an "ornament which is in the sight of God of great price." Temperance and religion make the eye look brighter, the complexion clearer, the smile sweeter, the voice softer, and everything about our person better-looking than it otherwise would be.

Grandmother's Work.

Up in the garret the grandmother sits,
Under the rafters dark and low,
Sorting over the faded bits
Of woolen and silk and calico;
And the children wonder, as peeping in
They watch the old lady her task begin,
Why the aged hands, so wrinkled and thin,
Should tremble and be so slow.

Run away, ye careless ones, to your play!
Let her muse for awhile alone!
These faded remnants, once bright and gay
Have a history—every one;
And this is the reason the grand-dame sighs,
And the blinding tears, that unbidden rise,
She paused to wipe from those faded eyes
Whose weeping she thought was done.

This silk, whose color she scarce can tell,
Laid away with such pride and care,
Was the bridal robe–she remembers well–
Of her darling so pure and fair;
And she hastily folds it out of sight,
For she knows full well, in that land of light,
Unfading and spotless, clean and white,
Are the garments the ransomed wear.

And these tiny shreds of old, soft lace,
Which the years have turned so gray
How they bring before her the baby face
That within those ruffles lay!
And her heart leaps over the days that remain,
Till she clasps in her arms her babe again
While her withered heart feels a yearning pain,
For the little one called away.

And now she has found a scrap of blue,
And she brushes away a tear
As she thinks of her soldier-son so true
To his country—to her so dear;
A bit of blue her brave boy wore
When he said "good-bye" at the cottage door.
She listens in vain, on the oaken floor,
For the footsteps she loved to hear.

And thus she labors, and thinks & dreams,
While memories fast arise,
Till the fading light of evening seems
To come with swift surprise;
And the children that night, in the chimney nook,
Looking up at length from their picture book,
See the folded hands and the shadowy look
Of tears in her kindly eyes.

From the National Baptist.

"Sowing Wild Oats."

BY WILLIAM LAMSON, D. D.

There are many sayings current which have been handed down from generation to generation, some of which are most pernicious in their influence. Among these latter phrases may be classed that common one, "He is sowing his wild oats." It is an apologetic phrase. Here is a young man, wild, reckless, mischievous; and his partial friends say of him, "He is only sowing his wild oats," by which they mean that he is working off his exuberant wickedness, and that when that is done he will settle down to be a sober, industrious, useful citizen.—The idea is conveyed that such a youth has the promise in it of a noble manhood, that it is indeed richer in promise than that of him whose life is correct and exemplary. Many a fond father, who has thought and said this of his son, has had occasion in later years to weep unavailing tears over the failure of his predictions.

Youth is the seed-time of manhood, and the law is that whatsoever one soweth then, that shall he also reap. The harvest will be like the seed.—That is the law in the natural world. We all act upon it. Every farmer has believed in it and acted upon it since the days of Adam. No one ever sowed turnip seed expecting to reap wheat. But in morals an expectation as unreasonable and absurd as that is often met with. Of many a young man to-day whose life is irregular, if not flagrantly criminal, fond friends are saying: "O he is only sowing his wild oats." Sowing his wild oats, indeed, but not in the sense intended, not in the sense of burying them; but sowing them as the terrible seed of a more terrible harvest.—It is false, parents, that such a youth has rich promise in it. It is false, young man, that you can transgress great moral laws and form vicious habits, and arriving at manhood cast them off as easily as you can change your dress. The law is that you will reap in manhood what you sow in youth, that and not something else.

Every man who has passed the meridian of life finds himself at times musing on the past, running back to his early years and surrounding himself with the scenes and associates of those early years. In such a review he will not fail to see the working of the law of which I have spoken.—Those associates have in nearly every case, if not in every one, fulfilled their early promise. The harvest has been like the seed. The child was the father of the man. Among my early associates was one with whom I was intimate. We attended the same school, sat on the same form, recited the same lessons, and after leaving school engaged in the same occupation. We grew up together. There was this difference between us,—he was the child of wealth,—I of poverty. But he was just one of those free, generous, profane, wine-drinking young men of whom it is said, They are sowing their wild oats. Well, not to prolong the story, a few weeks since, on a visit to my native village, I passed over the ground over which we had often passed in company, saw his father's house where he had often sat at the same table, and could not help recalling him and thinking of his sad end. His habits grew with his years and strengthened with his strength. His course of dissipation and extravagance exhausted his resources. He must have money, and one night, at midnight he resolved to break into the village bank, and was shot dead by the watchman within sight of his father's door. This was the harvest of the seed early sown.

But how when one whose early years have been worthless or vicious, is afterwards met, subdued, and changed by the regenerating grace of God? Take Augustine, St. Augustine as he is called, one of the most saintly men, one of the most eloquent preachers, and one of the most honored bishops of the Latin Church.—Perhaps no name in any church is held in higher and more merited esteem. And yet if we credit his own confessions, his youth was profligate and vicious in the extreme, he was the companion of the lewd and profane, and he gave himself up to every indulgence to which his depraved tastes inclined him. Now the question occurs, and it is a fair one, what became of the law of seed and harvest, of sowing and reaping in the case of Augustine and in other similar cases? Was Augustine, the devout, earnest, self-denying Christian, the eloquent preacher, the profound

theologian, the learned author, was he the legitimate harvest of the youthful Augustine? Does not his course justify the saying, He sowed his wild oats? that is, worked off his exuberant wickedness and thus became the sober, devout, spiritual man that he was? No! emphatically no! this manhood was not the product of his youth. A new law, a supernatural law, came in, arrested the natural law, and the result was a new man. God met him and created him anew by his mighty power. If any man be in Christ, he is a new creature. And did this change come as a consequence of his early recklessness and dissipation? No, it came by the action of another law, the law of prayer. The mother of Augustine, the saintly Monica, ceased not to pray for her wayward son, never giving him up, never despairing, and her prayers, like those of the Syrophenician mother, though for a while apparently unheeded, at length prevailed. The answer came in the regenerating grace that made of that wicked son a new man, kindling in him a glorious light in the church of God, a light still shining.

We say, then, and this is the point, that the law is that manhood and old age are the harvest of seed sown in youth, that what is sown, and not something else, is reaped. This is the law. If there are miracles of grace by which this law is in some striking cases arrested, a new law acts; it does not disprove the existence of the original law. That is the law on which we are to act, on which parents and guardians are to build their expectations, and not on the baseless saying that the wild, dissipated, worthless youth is sowing his wild oats. The greater number of those who sowed their wild oats in their early years are not in the pulpits of the land, nor in the churches of Christ, but they are in prison cells, or are filling unhonored graves.

Ye Who are Young, Come.

SELECTED BY E. MEYERS.

Youthful readers, be persuaded to give your early years to God! There is a special promise for you, "Those that seek me early shall find me." Perhaps you think, "I am too young to be religious yet; let me enjoy the world a little; I have plenty of time before me." Too young to be religious? But you are not too young to sin, nor too young to die, nor too young to be cast into hell? You may not live to reach manhood, much less old age. Multitudes die as young as you. If you enter a burial ground, how many of the graves are those of young people! Death may be even now preparing to strike you. Oh, then come at once to Jesus! You greatly err if you think religion will make you gloomy: it alone can render you truly happy. Many young people have tried it, who will tell you that the pleasures of piety are far better than all the delights of sin and vanity. You will find that this is true, if you come to Jesus. Is it likely he will let his followers be less happy than the servants of the world? Besides, how can you dare to live a day longer rejecting him? He commands us at once to believe and obey him. Every day we put off repentance we commit a fresh act of rebellion, and "heap up wrath against the day of wrath!" You say you will repent when you are old. But we need the Spirit of God to help us to repent; and if you say, "While I am young I will serve Satan, and not till I am near death will I turn to God," do you think God will give you his Holy Spirit at all? Is not this to quench the Spirit? Very few are converted when old. If you come not to Jesus when young, it is not likely you will come at all. Habits will fasten strong chains around you, which will be harder to burst asunder. Every day while you wait, Satan works. He is busy tying knots. You are his prisoner, and he is making the cords which bind you more secure. Whenever you sin, he ties another knot. Every impression you smother, every hours delay, add a few knots. If you do not escape now, how can you expect to break loose, when you are weaker, and your fetters stronger? Oh, then, "Remember thy Creator in the days of thy youth!" Come at once to Jesus, if you wish to come at all! He will be your guide amid the snares, your comfort amid the sorrow, your guardian amid the dangers of life! Lose not for one day the privilege of possessing such a friend! Say from this moment, "My Father, thou art the guide of my youth."

For the Companion.

Who are They.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven." Matthew, 5: 19.

These persons are teachers; and if teachers, preachers; and if preachers, then who are they? Are they not those who tell the people that Christ never intended such a low thing as feet-washing to be observed as a church ordinance, but that he only washed his disciples feet to show us that he was humble? Now I surely think that every person that ever read or knows anything about Christ, knows that his whole life was a meek and humble one, without his performing this act to show us the same.—But I should think that we are the ones, with our naturally high minds and haughty dispositions, that should show our Savior, that we are willing to humble ourselves and obey all his commands, no matter what they be. Are those persons not also they who teach the people to bring the infants, and have them sprinkled; that this infant baptism must come in and take the place of circumcision, telling them, also, that it looks shameful to see persons going into the water to be baptized by immersion? Now do those persons for one moment suppose that the Lord Jesus would do any act that we should blush to perform? Did not his Father say he was well pleased? And is it not enough for us to know that we please God, no matter how much we displease the world? Are those persons not also they who teach the people to believe that the Lord's supper, we observe, is the Jewish passover and should not be observed, and that a small portion of bread and wine is all that is necessary? that the reason they take this in the morning is it is more convenient? Now, after reading the lives of the apostles, of their sufferings and trials, and of the extreme suffering of our Savior, I say, shame to any person that would plead inconvenience! In conclusion, if these are not the persons mentioned in this portion of scripture, then who are they?

KATE A. WOLF.

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An Important Question.

Read the following passages in their connections, inserting first *sprinkle*, and then *immerse*, where *baptize* occurs, and see which makes the better sense.

Matth. iii. 5, 6, 7, 11, 13, 16.
Matth. xx. 22, 23.
Matth. xxi. 25.
Matth. xxviii. 19.
Mark i. 4, 5, 8, 9.
Mark x. 38, 30.
Mark xi. 30.
Mark xvi. 15, 16.
Luke iii. 3, 7, 12, 16, 21.
Luke vii. 29, 30.
Luke xii. 50.
Luke xx. 4.
John i. 25, 26, 28, 31, 33.
John iii. 22, 23, 26.
John iv. 1, 2.
John x. 40.
Acts i. 5. 22.
Acts ii. 38, 41.
Acts viii. 12, 13, 16, 36, 39.
Acts ix. 18.
Acts x. 37, 47, 48.
Acts xi. 16.
Acts xiii. 24.
Acts xvi. 15, 33.
Acts xviii. 8, 25.
Acts xix. 3, 4, 5.
Acts xxii. 16.
Romans vi. 3, 4.
1 Corinthians i. 13, 17.
1 Corinthians x. 1.
1 Corinthians xii. 13.
1 Corinthians xv. 29.
Galatians iii. 27.
Ephesians iv. 5.
Colossians ii. 12.
Hebrews vi. 8.
1 Peter iii. 21.

Death of Charles XV., of Sweden.

Charles XV. (Louis Eugene), King of Sweden and Norway, died at Malmo, a seaport town of Sweden, whither he had gone for rest and recuperation.

He was the son of Oscar I. and the grandson of Bernadotte, Prince of Ponte Borvo. Bernadotte was one of the most celebrated of the First Napoleon's Generals, and it was at the dictation of the French Emperor that in 1810, he was elected Crown Prince of Sweden, the throne of which nation he ascended in 1818 as Charles XIV. Oscar I. came to the throne on the death of his father, in 1844, and reigned with great justice and ability until his death, in 1859.—Charles Louis Eugene was born on the 3rd day of May, 1826. His mother was a daughter of Prince Eugene Beauharnais, Duke of Leuchtenburg, and he was therefore a cousin of ex-Emperor Napoleon III. On June 19, 1850, he was married to the Princes Wilhelmina of Orange, a grand-daughter of the late Frederic William III., of Prussia, a daughter of William Frederick, Prince of the Netherlands, and a first cousin of King William III., of Holland. In 1857 the late King was appointed regent of the kingdom in consequence of the protracted illness of his father, whom he finally succeeded on the throne on the 8th of July, 1859. King of two nations, he was crowned at Stockholm on the anniversary of his birth, May 3, 1860, and Drotheim on Aug. 5 of the same year.

The New King of Sweden.

STOCKHOLM, Sept. 21.—Oscar, a brother of the deceased king, Charles the Fifteenth, has succeeded to the throne of Sweden and Norway. All the dignitaries of the State yesterday took the oath of allegiance to the monarch.

For the COMPANION.

Baptism the Door into the Church.

We said in a former article that we would show, that, according to the teachings of the apostles, baptism is the door into the church of Christ, or the sheep fold. The Savior told his apostles to tarry at Jerusalem till they were "endued with power from on high." The time had fully come, and they were all filled with the Holy Ghost. They were now under the influence of the Spirit of God; and we must conclude, that if ever poor, sinful man was qualified to speak the word of the Lord, Peter certainly was, and that he spoke nothing but the word of the Lord. Now, what was the answer he gave to those that made the inquiry, "Men and brethren what shall we do?" Did he tell them to pray and God would hear them by and by, and forgive their sins? Why, my dear reader, they were praying, when they saw the wonderful works of God. The apostles were filled with the Holy Ghost, and they spake with other tongues, as the Spirit gave them utterance. Now there were at Jerusalem Jews, devout men, out of every nation. The multitude came together, and were confounded, because every man heard them speak in his own language. They were amazed, and marvelled, saying, "Behold! are not all these which speak Galileans? And how hear we every man in our own town wherein we were born? Acts 2: 4—8. When these Jews saw what they had done, after Peter's preaching to them, that this same Jesus, who is Lord and Christ, they had taken by their wicked hands and had crucified, they had faith in Peter's preaching; they were satisfied that this was the true Messiah, which was to come to save his people from their sins, that they had stained their hands with the blood of the Son of God, and they were made to cry out, "Men and brethren, what shall we do? Now they realized what they had done; they felt that great load of sin which was upon them. They had faith. If our friends and neighbors could but have such faith as these Jews had, who were willing to hear the word of the Lord!

But it is a prevalent doctrine in the world, that, having faith in the Lord, this and praying is all that is required of us. Let us see what the apostle Peter's answer was to the Jews. He was under the influence of the Holy Spirit of God—the right man to give the right answer. What did he say to them? Did he tell them just to have faith in God, and to pray, and that Heaven would be theirs forever? Did he set out a mourner's bench? No, he did not; neither do we think any of the apostles ever did. But Peter's answer to those inquiring souls was, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call;" Acts 38: 49. Show me the promise of the forgiveness of our sins, in this chapter, before baptism. If there was any, would not Peter have told us? Certainly he would.

We are often cited to the conversion of Carnelius, recorded in the tenth chapter of Acts of the Apostles. They say, "Was not there a baptizing of the Holy Ghost before water baptism?" We answer, we must understand the Scriptures in the true light. Did not God ever work by means? We will look back to the time when Jesus came into the world. Was he not rejected by his people, the Jews,

the chosen people of God? He was not received by them to be the true Messiah, and in order to have them believe, did he not do many miracles? Did he not unstop the ears of the deaf, and open the eyes of the blind? He even raised the dead. He did all this that they might believe. Yet we see that many did not receive him; and some were willing even to put him to death. Peter was a Jew, brought up under the law, and was very zealous, and as the Jews would not even eat with the Gentiles, it was necessary to convince Peter that there was no difference between Jews and Gentiles, but that every one that feareth God and worketh righteousness is accepted by him. Now there were certain animals, which the Jews, under their law, were forbidden to eat. While Peter was upon the housetop praying, he fell into a trance, and he was very hungry and fain would have eaten. And he saw heaven open, "and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth, wherein were all manner of four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord, for I have never eaten anything that is common or unclean. This was done thrice; and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate." We see in the 19th and 20th verses, that the Spirit of the Lord told him to go, doubting nothing, for the Lord had sent them. Peter willing to be obedient to the word of the Lord, went. Then after Peter had come to the house of Cornelius, Cornelius fell down before Peter and worshipped him. But Peter took him up, saying, "Stand up; I myself also am a man." Peter says, to them in the 28th verse, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or to come unto one of another nation; but God has showed me that I should not call any man common or unclean." The Savior says in the 10th chapter of John, speaking, undoubtedly, of the Gentiles, in the 16th verse, "And other sheep I have, which are not of this fold; them also I must bring in and they shall hear my voice; and there shall be one fold, and one shepherd." Now, my dear reader, do not try to confine the entire scripture to the conversion of Cornelius; it does not help you for it was done only to show Peter or those with him that there was no difference between Jew and Gentile, but that whosoever "believeth and is baptized shall be saved." In the 3rd verse we read, "Then Peter opened his mouth, and said, of a truth I perceive that God is no respector of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." This convinced Peter that the time had come that high and low, rich and poor, white and black, noble and ignoble, had free access to the throne of grace, if they would lay hold of the work. Then in the 47th verse he asks, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" "Then he commanded them to be baptized in the name of the Lord."

Now let us see something about the conversion of Saul of Tarsus. This man too was very zealous toward God. We find him binding men and women hand and foot to bring them to Jerusalem to be punished. But while on his way to Damascus, he was struck down with a light from heaven, and a voice came unto him, "Saul, Saul, why persecutest thou me?" And he answered, "Who art thou Lord." The answer was, I am Jesus of Nazareth, whom thou persecuted Now Saul asked the Lord what he should do. What did he tell him to do? Did he say to Saul, "Pray on, just have a little more faith and I will by and by forgive you?" We say, No! What then? Why not forgive Saul's sins right then? Because Jesus tells us he is the way: "I have left my will with you, and have sealed it with my blood. Now, Saul, I have yonder in Damascus one of my executors, who is a teacher of my will, he can tell thee what thou must do." Here we have a man that was praying and fasting, and was blind. He was three days and three nights in this condition. When Ananias expounded unto him the way of the Lord, there fell from his eyes scales, and he received sight forthwith, he arose and was baptized; Acts 9: 18. In the 22 chapter, 16th verse Ananias says, unto him, "And now why tarriest thou, arise and be baptized, and wash away thy sins, calling on the name of the Lord." Do we see a mourners bench in this case? No, not a word of it.

G. M. NOAH.

(To be Continued)

A Joyful Thing.

It is a sweet, a joyful thing to be a sharer with Christ in anything. All enjoyments wherein he is not are bitter to the soul that loves him, and all sufferings with him are sweet The worst things of Christ are more truly delightful than the best things of the world; his afflictions are sweeter than their pleasures, his approach more rich than treasures, as Moses accounted them. Love delights in likeness and communion, not only in things otherwise pleasant, but in the hardest and harshest things, which have not anything in them desirable but only that likeness. So that this thought is very sweet to a heart possessed with this love. What does the world by its hatred, and persecution, and revilings for the sake of Christ, but make more like him, give me a greater share with him in that which he did so willingly undergo for me? "When he was sought for to be made a king," as St. Bernard remarks, "He escaped; but when he was brought to the cross, he freely yielded himself." And shall I shrink and keep back from what he calls me to suffer for his sake? Yea, even all my other troubles and sufferings I will desire to have stamped thus with this conformity to the sufferings of Christ, in the humble, obedient, cheerful endurance of them, and the giving up my will to my Father's.—*Archbishop Leighton.*

There is no greater virtue for every day use, than cheerfulness.

The modest man will not parade his own excellence lest he should offend.

A secret is too little for one, enough for two, and too much for three.

Happiness is like manna: it is to be gathered in grains, and enjoyed every day. It will not keep, it cannot be accumulated: nor have we got to go out of ourselves or into remote places to gather it, since it has rained down from heaven, at our very doors, or rather inside them.—*Martyrio.*

Life Without an Atmosphere.

BY JOHN G. WHITTIER.

How wearily the grind of toil goes on
Where love is wanting, how the eye and ear
And heart are starved amidst the plenitude
Of nature, and how hard and colorless
Is life without an atmosphere. I look
Across the lapse of half a century, [flower
And call to mind old homesteads, where no
Told that the spring had come, but evil weeds
Nightshade and rough-leaved burdock in the place
Of the sweet doorway greeting of the rose
And honeysuckle, where the house walls seemed
Blistering in sun, without a tree or vine
To cast the tremulous shadows of its leaves
Across the curtainless windows from whose panes
Fluttered the signal rags of shiftlessness;
Within, the cluttered kitchen-floor, unwashed
Broom-clean I think they call it; the best room
Stifling with cellar-damp, shut from the air
In hot mid-summer, bookless, pictureless
Save the inevitable samples hung
Over the fireplace, or a mourning piece,
A green-haired woman, peony cheeked
Impossible willows, the wide-throated heart,
Bristling with faded pine-boughs half concealing
The piled up rubbish at the chimney's back;
And, in sad keeping with all things about them,
Shrill, querulous women, sour and sullen men,
Untidy, loveless, old before their time,
With scarce a human interest save their own
Monotonous sound of small economies,
Or the poor scandal of the neighborhood;
Blind to the beauty everywhere revealed,
Treading the May flowers with regardless feet;
For them the song-sparrow and the bobolink
Sang not, nor winds made music in the leaves;
For them in vain October's holocaust
Burned, gold and crimson, over all the hills,
The sacramental mystery of the woods.
Church-goers, fearful of the unseen powers,
But grumbling over pulpit-tax, and pew-rent,
Saving, as shrewd economists, their souls
And winter pork with the least possible outlay
Of sanctity; in daily life
Showing as little actual comprehension
Of Christian charity and love, aged duty,
As if the sermon on the mount had been
Outdated like a last years almanac;
Rich in broad woodlands and half tilled fields,
And yet so pinched and bare and comfort less,
The veriest straggler limping on his rounds
The sun and air his sole inheritance,
Laughed at a poverty that paid its taxes,
And hugged his rags in self-complacency.

Christian Forgiveness.

BY P. H. DAVIS.

Offenses, actual offenses, will come, in this world. They must come, because of sin in it. And this evil is rendered doubly worse by our readiness to suspect them and magnify them whether real or imaginary. And such is our constitution that our hearts naturally rise in the attitude of resistance against an injury or insult to our name, person or property. Such resentment, in fit kind and degree, is right. It is one of the securities of good society that the world will never be able to dispense with so long as sin is in it. Crime ought to be hated, and the hate manifested. Resentment ought to be felt, and the feeling ought to be shown when wrong has injured us. It is a wild and silly dream to think that we shall do the world the most good by smiling as blandly on the wrong that hurts us as on the good that helps us, Vice has never been cured by such quackery, and never will be.

But hatred to the wrong is one thing, and enmity to the doer of the wrong is quite another. Christian forgiveness has respect to this enmity in all its shades and varieties. It would annihilate this and all that springs from it. It would do this in every instance of offense. It never lays up the fault in the mind to cherish the memory of it, to nurse an unfriendly feeling because of it. It is the spirit of long and general forbearance and kindness, not ready to "think evil," but to forgive and pass over a thousand wrongs and injuries without any explanation at all. The true spirit of forgiveness will not hang on the point of restitution or repentance or amendment, especially when the offense was only personal and has not done to society a general evil. It will demand little more than that the offender shall cease to offend; and it will often go beyond this, and, itself, cease *to be* offended with the same things. It is the opposite of all enmity, bitterness, and ill-will—always more inclined to apologize for injuries than to look up aggravations of them. It would even return good for evil, and kindness for injury and hate, never hunting down the offender to drag him to punishment, but with the keenest feelings of pity and compassion. Let it be universally exercised; then all intercourse would be harmonious; then would we dwell together without suspicion; then would the exercise of it be no more needed.

And shall we fail in a duty upon which scripture has laid a stress so impressive? "Forgive and ye shall be forgiven." "Be ye kind to one another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." "How often shall my brother sin against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee until seven times, but until seventy times seven." "And when ye stand praying, forgive, if ye have aught against any, that your Father also which is in heaven may forgive you your tresspasses." "Forgive us us our debts as we forgive our debtors." This cluster of divine sayings puts the duty of Christian forgiveness in a light so clear, so positive, so impressive, and so important, hinging, as it does, our own forgiveness by God on our forgiving those that offend us, that none who respect the authority of the Scriptures can be indifferent concerning it. I can very easily understand how the heart of him who regards not God and his word can treasure up bitterness against his fellow; but how a regenerated man, a true believer in Christ Jesus, can store away, in his blood-washed heart, coldness, scorn, enmity, or vengeance toward the offender, is not just so clear to the writer. Is it to you, reader? He that saith he loves God and respects Bible commandments, and hates his brother—unwilling to forgive him, though he be the real offender—is wanting in simple honesty.

But there are other reasons for the enforcement of this duty, that draw equally deep.

An unforgiving disposition is a constant source of peronal unhappiness, and robs others of joys that are due them. It trains one to constant fear and uneasiness. As it broods over them it magnifies them, puts out peace of mind, and shadows the soul with the black wings of revenge. It creates a general inclination to think worse of human nature than is just, and prepares the mind to expect injuries everywhere. And hence the

one who will not forgive is unfit, in fact, for the common sense and relations of society where offenses must come, unfit to find any enjoyment for self, or to add to the happiness of others. An unrelenting, unforgiving spirit puts a bitter rot into the core of all our enjoyments, and breeds contentious divisions, bitterness, wrath, strife and war, and human society loses much of its divine power to communicate felicity to its members. In the exercises of social affections, in loving and esteeming others and being loved and esteemed by them, and in the mutual offices of kindness, confidence, and good-will is to be found one of the most fruitful sources of earthly bliss. And a being who receives so much from society may well afford to bear something from it, and should add, as he may add, to the common stock of happiness, by a forgiving spirit.

But then no man can live in this world without being himself an offender. Purposely or otherwise, he will offend. The man does not live who does not need forgiveness himself. "If his injustice has not offended, his pride may have done so,—his coldness, his indifference, his haughtiness, his vanity, his want of sympathy, his distance and reserve may have done so. And such a wound is often worse, more painful, than could be inflicted by injuring the property or violating the external rights of our fellows. It may sink deeper into the heart and lie among those tender and cherished feelings whose bleeding is most easy and most severe." How inconsistent and inconsiderate it must be for one who has offended so much and so deeply to cherish offenses instead of forgetting them. Himself an offender, and needing to be forgiven, how unfit that he should refuse to others the very forgiveness that he needs himself! To set himself up as superior to such necessity, and, by indifference to the feelings of his fellows, or by reliance upon his wealth, power, place or name, to be led to say or feel that he does not care for their forgiveness, is itself an offense,—an insult, mean and little. He ought to care. Humanity and manliness, as well as Christianity, demand it of him. He would care if he were not at once supremely selfish and supremely vain,—yea, supremely mean. Yet we have not only offended man, but God. We have offended him as our bitterest enemy could not offend us. And had he no disposition to forgive us, the shadows of the blackest despair had already settled about all our hopes — But that he might forgive, and forgive the very last of our wrongs, he has borne with us, giving us time for repentance. And shall we, who are out of hell by a gracious forbearance, and who expect heaven only as a gracious boon to offenders, deny forgiveness to our fellows? Shall we receive so much from God and refuse so little to man? Surely no man who fitly feels what a sinner he is, what a miserable offender against infinite goodness, can find it in his heart to deal hardly toward an offending brother. Our fellows may have greatly wronged us, may owe us much, but we owe these infinitely more. And should God feel and act toward us as we do toward those that may have wronged us, "gone forever" would be our last hope. But not so. Infinite pity weeps over our follies, and infinite mercy anxiously offers forgiveness to all. Those offending against us have injured us only in mere trifles. They have touched none of our dearest interests. They have not injured our piety, or made it more difficult to love God and confide in him. They have not made dying harder, the judgement more terrible, God less forgiving; heaven less holy, or its sainted songs less sweet. Not an item of interest in the bright beyond have they touched.

And then this creature who has wronged us, against whom we bear malice, to whom we are so unwilling to grant pardon, is only a frail, erring mortal, weak and sinful, with his face set toward the tomb, and with hurried pace is he going down to its eternal silence. Few are his joys, and they but brief. Many are his sorrows. Often does his heart bleed under trial, and he sighs for the rest of the grave. And shall we see him trudge life's weary way, bearing all of its burdens, go to his death-bed and out into the silent land unsoothed by a kind word, unsolaced by our heart's forgiveness? We, too, are weak and wicked. Soon we shall sleep the sleep of death at his side; our heads will lie as low as his. And soon, by his side, shall we stand in the last judgment. Let us not go to the grave and the spirit-land with wrath in our hearts. "Forgive, and you shall be forgiven."—*Religious Telescope.*

For the Companion.

Insurance Companies.

This is the heading of a few articles in Nos. 40 and 41, by which we still perceive, as heretofore, that the Brethren seem to think it requisite to have our property insured, and even life not excepted. Why so? Because it is almost universally so done; and in consequence of this, we are led to believe it is highly necessary for us to resort to the same means of recovering value or sustenance in case of loss; hence the cry is: "Have a company of our own, or amongst the Brotherhood, to avoid brethren insuring in companies of the world, which is exceptional, because they, in the end, are money schemes." We seem to be a hard learning people, that not until now we could perceive the object of these different insurance companies to be, finally, speculating with our money. But now to the proposition. We have, in different localities, just what you propose, which stands as a test, and what is the result? No advantage have such companies, generally called *home insurance* companies, over others. So declare its members. I was informed, not long ago, by a member of such a company, that he paid more since having united himself to that company than in all other companies; consequently, other companies are just as responsible and economical.

Much could be said, and should be said, on this subject, but for want of time I will drop off, by stating the exceptions taken to not insuring. They say, "In case you suffer loss, you will be left to yourself." Also, "why did you not get insured?" &c. Hear the rejoinder: "If I have have food and raiment, it is all I ask."

Finally, brethren, what have we gained after all our labor and institutions of this kind? Still an unlocked purse to distribute out of, here and there; and let it be so, then all will be right. Therefore, I consider such institutions uncalled for, until suffering becomes prevalent and they will prevent it. D. Fike.

Dale City, Pa.

Christian Family Companion.

DALE CITY, PA., Nov. 12, 1872.

Editor's Diary.

SATURDAY, Nov. 2nd. If only our readers can endure our scribbling, it will be a consolation to know that we can fill our paper ourself, if no one else intends to come to our assistance. And we have plenty of matter, too, such as it is; but it does appear to us like imposition to force so much of our own personal experience upon our readers. But hitherto there has been no complaint, and we think our patrons are pretty well trained in the virtue of standing up for their preferences and rights, and we expect them to do so in this case. Whenever this diary becomes too prolix, please ask for a little less of it.

Our last report closed on Friday, without referring to much of its experiences. Brother Beer was somewhat ill, for several days, and this forenoon it became evident that he was unable to fill an appointment that had been made for him at Grantsville, Md. So it appeared to become our duty to take his place, which we finally, somewhat reluctantly, agreed to do. So according to arrangement, brother Joel Gnagy took us with him in his buggy,and we set out upon the journey, at about two o'clock. We had not gone far until it commenced to rain, and then to snow, until the tops of the surrounding hills and mountains became white; and we had a bad afternoon to travel. Arrived at brother Emanuel Gnagy's, who lives in sight of Grantsville, at about dark. Here we received a warm reception and enjoyed a warm stove, both very desirable in our case. After a palatable supper we repaired to the Lutheran meeting-house, where we tried to hold forth the Word as the Lord gave ability, to an attentive audience. We think this would be a good place for the Brethren to labor with reasons to hope for success. The attendance was good for the very bad state of the weather.

We took up our lodgings at the house of brother Samuel J. Livengood, a deacon in our congregation, and one of our energetic agents. He is in the mercantile business, and is doing a fair business.

SUNDAY, 3d. This forenoon there was an appointment, at a school-house, about three miles distant, near brother Solomon Baker's, called Engle's school-house. The weather was still bad, yet there was a fair turn out, and good attention. Brother Gnagy spoke in German, from Luke 13: 18–24, and we followed in English. We had put up our team at brother Baker's and so we also stopped with them for dinner. As we had decided to return home in the afternoon, we were obliged to make our visit short. We were very strongly urged to leave another appointment, but were not willing to take it upon ourselves. Hope the brethren will be supplied.

On our return homeward we met quite a number of the Amish folks returning from their meeting. We learned that they had held a choice, and cast lots for a minister, and that the lot had fallen upon one Moses Yoder, residing near Grantsville. We are told they hold an election very much as we do. Then if there are different names, receiving votes, as there always are, several of those having the highest number, are taken, and lots are cast, and upon whosoever the lot falls, he becomes the preacher.

We returned to our home at about seven in the evening, in time for, but a little too tired to go to preaching. We learned that brother Jos. B. SELL and brother JONAS LICHTY did the preaching, and that at the forenoon meeting brother Sell was alone. Brother LINT and brother BEER were both too unwell to attend.

MONDAY, 4th. To-day the DALE CITY RECORD, of which a specimen copy was published in the latter part of April last, became a fixed institution. We have engaged the services of Mr. J. C. Postlewait, formerly of Somerset, as editor. The paper will make its appearance on the 15th inst. and thereafter regularly every Friday. Price $1 50 per annum, in advance. Address H. R. Holsinger, Dale City, Somerset County, Penn'a. The paper will be independent in everything. It will be devoted principally to the interests of the town and community; but will participate in the discussion of all useful topics, in which its patrons especially are interested. Those of the readers of COMPANION who were once residents of Somerset county, will find something to interest them in the columns of the RECORD.

TUESDAY and Wednesday we will omit; having other matter of more importance to us.

Now for Volume Nine.

And of course you will want to hear first of all what we have to say; what propositions, promises, &c. Indeed, kind reader, we would gladly propose something that would stir you up to double your efforts to work for us, and that might thus double our circulation, but we have nothing of that kind to offer, that we can just now call to mind. We might get up a sensation, upon some imaginary expectation; but our observation teaches us that that would not pay. We have known publishers who tried it, by making promises which they could not fulfil. We think the safest way is always the best. We had expected to create some enthusiasm by changing the form of our paper; but that worked the wrong way for us; and considerably quelled our ambition: not however, to such a degree as to discourage us. When people tell us to "let good enough alone;' they verily tell us that that something is good enough; and when that something has reference to *our paper*, we think it saying a great deal.

So, to make the story short, we can do no better than to promise our readers that we will strive to do the very best we can for them. We will labor busily the whole year. Will publish the best matter in our paper that we can possibly secure. We will keep its columns free from everything that we think could possibly be detrimental to the cause of truth. In short, we think we may safely promise to do fully as well as we ever did, and if we can we will do better. We will certainly try.

One thing we just now think of. Several years ago there was a great peace cry raised through our columns. *Peace*! PEACE!! PEACE!!! was the cry. Down with your controversy. We must all be of one mind. In obedience to the cry, and through the advice of our Assistant we have been running somewhat upon that principle; and do you know that we have not been increasing our list at a corresponding rate during the last two years? That is so. And now, if, during the coming year, the peace principle does not operate more profitably, we shall again adopt the principle of our Savior: "I am not come to send peace, but a sword;" and believe we have entered the age of the world when the cry is "peace, peace, when there is no peace."

So now you have what we have to say. The COMPANION will be published another year, no providential interference, upon the same principles as heretofore, and in the same form, size, and style, and upon the same terms. Only, (mark this item) we propose to adopt the cash system, whenever practicable, money appears to be getting a little more easy, and when it can be done, we should be pleased to receive cash in advance.

Now, reader, we are coming to the practical part of our remarks, and we wish you to pay special attention.

First. If you are not an agent, and do not expect to become one, then resolve at once the first time you see the brother or sister who is acting agent for the *Companion*, you will renew your subscription. And if you have not just the money about you, ask a friend to loan you the amount. By doing this you will encourage the agent, and very much facilitate the business. Do not expect the agent to follow you up and coax you for your name. It is no paying business to our agents. And is it not an accommodation to you to have them send your name and money, and thus save you time, expense, and the risk of losing the money by mail. Please think of it in this way, will you? And it is even now high time to attend to the matter. By all means we should have our list for the new year made up by the middle of December. You can scarcely appreciate how much advantage it would be to us to have all the names in for the new year, by the time the old list expires, which is generally about the fifteenth of December.—All the names of subscribers for the present year are in type. If they are renewed at the time the last paper for this year is sent out they may be left in type for another year. If not they must be distributed, and when renewed set up again. This alone is quite an additional trouble and expense; besides there are other disadvantages. Will you not therefore heed our request to be punctual? And remember that it will require some time for your letter to reach us, and that will be all the better if it will come to hand two weeks earlier.

Second. If you are not, or have not been an agent, but have by any means received an agent's outfit, as all those subscribers will where but one copy goes to an office, will you not be good enough to take our list and make an effort to get subscribers for us? If you could just get one more it will very materially aid us. In nine cases out of ten you will succeed. At any rate will you try. We have great confidence in the word" try," and still more in "try again."

Third. If you are an agent, you will know your business; and we can only solicit you to continue giving us your support, and entreat you to act promptly, and perseveringly. Have it made known at once, and as thoroughly as possible that you are acting agent for the *Companion* and that the time is at hand for renewing subscriptions. Wherever it is practical collect the money when you take the names. Have your territory thoroughly canvassed. Solicit the influence of other brethren and sisters in your neighborhood. If possible send in your lists by the middle of December. Fail not in a single instance to fill up the blank and to sign your name at the place indicated, and if you wish the paper yourself, add your name to the list also.

You will perceive that the papers are smaller than formerly. This has purposely been done for the sake of economy, as heretofore not one in five was filled. Where a larger one is needed, an addition can easily be appended.

Please use the printed envelope.

Remittances may be made in Drafts, Checks, Money Orders payable at Somerset, Pa., or by registered letter. Sending money by Express is very expensive, and must always be done at the sender's expense.

All the numbers of this year, remaining at the time the subscriptions are received, will be sent free to new subscribers.

And now we shall patiently await the result, hoping it will be favorable.

TO-DAY.—Rather a strange name.

TO-DAY.—A very common word, but rather a strange name for a weekly paper; but that is nevertheless its name. It is published by McLean, Stoddard & Co., Philadelphia, and edited by Dio Lewis, It is very neat and contains several illustrations. It is rather literary in its tendencies, but proposes to assist in making impressions for good, and especially to labor against those influences that destroy the public health. Price, $2.50 per annum, in advance.

Answers to Correspondents.

MARY M. PEFFLEY. Please send us your address for important business.

J. J. FAUSNACHT: Suppose the mistake was ours, as your name was entered twice on our book. All right, sell the book, and remit the money.

JOHN SHICK: We have squared accounts.

MOSES LIGHT: We have no knowledge of the manuscript.

MISCELLANEOUS.

Summer Heat in Various Countries.

For the benefit of our readers, we have collected, from various sources, the following, relative to the extreme summer temperature of the different countries of the world :

Thibet, situated in Central Asia, between thirtieth and thirty-eighth parallels of north latitude, is a decidedly hot country; so hot, indeed, that even the fiercest heat which the firemen in a sea-going steamer have to endure is scarcely equal to its midsummer temperature.

Senegal, in Africa, and the island of Gaudeloupe, in the West Indes are next to Thibet in summer heat; the weather is variable, but sometimes reaches a temperature of 120°. Still more changeable is the climate of the Great Desert Saharah, where the thermometer, after rising 130° during the day, at nightfall descends to among the fifties. In Persia, fearful plagues and pestilence are bred by an atmosphere heated to 125°. At Calcutta, and on the Delta of the Ganges, points from which the Asiatic cholera is said to begin its western march, the mercury rises to 120°, while in Central America the same limit is attained.

In the jungles of Affghanistan and in the deserts of Egypt 110° is the maximum. Strange to say, the same high temperature is reached in some of the interior valleys of California, although the average of the surrounding countries is much lower. At Cape Colony, the diamond diggings in Africa, and in some parts of Utah Territory, the midsummer heat is 105°. This is next greatest in Greece, reaching 104°; then comes Arabia, 103°, the arid deserts of that country being much less heated than the vast expanse of Sahara. Now follows a strange anomaly; it will hardly be credited that our blue-nosed neighbors in Canada ever experience such a temperature, but it is nevertheless a fact, that at Montreal the extreme summer heat is often as high as that of the deserts of Arabia, both being 103°.

New York is not far behind, its summer limit being 102°. Spain, Upper India, Canton, China, the island of Jamaica, and most of our southern states average 100° With the exception of New York, 98°, is the highest range in the northern states. The island of Mauritius is next on the list, having a summer temperature of 96°; then come Sierra Leone, in Africa, and Guiana, in South America, both 94°; then Ceylon, 92°. Throughout France in St. Petersburg (Russia), Denmark, Belgium, Burmah, Shangai in China, Penang, the Sandwich Islands; Buenos Ayers, and the islands of Bourbon and Trinidad, the average is 90°. That of Nova Scotia and the majority of the Azores islands is 87°. England, Ireland, Sicily, Siam, and Peru, in summer are about the same temperature, not exceeding 85°. Pekin (in China), Portugal, and Natal Colony (in Africa) all have mild summers. 80°. being the extreme. In Siberia, 77° is the limit. In western and southern Australia and the eastern and western part of Scotland, the temperature does not rise above 75°. In Italy, Venezuela, and Madeira, 73° is the maximum.

The thermometer in Prussia Victoria Land, and New Zealand, rarely rises above 70°; in New South Wales not above 68°; nor, in Switzerland and Hungary above 66°. Colder still are the summers in Bavaria, Sweden, northern Siberia, Tasmania, and Moscow in Russia, where 65° is the extreme limit. Norway, Greenland, and Newfoundland have no weather warmer than 60°; 55° is the maximum for Central Scotland, the Orkney Isles, Patagonia, and the Falkland Islands; and finally, amid the ice and snow of the arctic regions, the heat of midsummer is below 50.°

Iceland, however, is colder still. The northern portions of that country virtually have no summer; on its southern shore which are swept by the Gulf Stream, the temperature sometimes rises to 45°. Last comes Nova Zembla, bleakest and most inhospitable of islands, lying frozen in the Arctic Ocean, on the confines of northern Asia. It can be truly said that in that country there is no summer; for even in midsummer days, while we suffer under the intense heat, there the mercury fails to rise beyond 34°,—two degrees above the freezing point,—and this is the extreme of the temperature.—*Scientific American.*

Christian Morality.

I do not forget that Christian morality has been a thing of degrees and impulses, rising and falling; that it has been at times impracticably extreme, and at times scandulously lax; that there have been periods when it seemed lost; that in some of its best days it has been unaccountably blind and perversely stupid and powerless, conniving at gross and undeniable inconsistencies, condoning flagrant wrong. This is true. Yet look through all the centuries since it appeared, and see if ever, in the worst and darkest of them, it was not *there*, as it never was in Rome, for hope, if not for present help and remedy. There was an undying voice, even if it came from the lips of hypocrites, which witnessed perpetually of mercy, justice, and peace. There was a seriousness given to human life, by a death everywhere died in the prospect in the judgment. I am putting things at the worst. Christian morality lived even in the tenth century; even in the times of Borgias and Medici. The wicked passed,—the wicked age, the wicked men; passed, with the evil they had done; with the good which they had frustrated; with the righteous whom they had silenced or slain. And when they were gone, "when the tyranny was overpast," the unforgotten law of right, the inextinguishable power of conscience, were found to have survived unweakened through the hour of darkness, ready to reassert and extend their empire. Great as have been the disasters and failures of Christian Society, I think we have not yet seen the kind of hopeless collapse in which Roman civilization ended. Feeble and poor as the spring of morality might be in this or that people, there has hitherto been something to appeal to and to hope from, which was not to be found in the days of the Antonines, the most peaceful and felicitous of Roman times.—*R. W. Church.*

Irregularity and want of method are only supportable in men of great learning or genius, who are too full to be exact, and therefore choose to throw down their pearls in heaps before the reader, rather than be at the pains of stringing them.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Notes of Travel.

J. S. FLORY.

Left Louisburg, Miami, Co., Kansas, Tuesday, 8th of October, for Mo. Arrived at Holden, at 8 P. M., where we lay over until next morning, when we went by first train to Centreview, Johnson Co., Mo. Called upon brother A. Hutchinson, living in town.—Was truly glad to meet with our former co-laborer once more. Enjoying the hospitalities of his home until after dinner, when we took a ride with him into the country, and then went to Brother A. Stoner's where we met sister Anna Langer, wife's sister. In the evening, meeting in the Methodist Church in town. Home with brother Jacob and sister Susan Crumpacker. Sister Susan is also wife's sister.

Next morning, in company with them, went to brother Kinsers; after dinner to brother Killingsworth and to brother Scaggs; in the evening to brother Repp's where we passed the night. In the morning went to Centreview to take the train. While with the dear ones at that point, we were kindly cared for, and we truly enjoyed the hospitality of their homes, and shall not soon forget their deeds of love. We were soon on our way to Kansas City, where we arrived before noon, and having to wait on an eastern train until evening, we improved the opportunity of taking a stroll through the streets of that prosperous and busy city. It is truly a great railroad centre and place of business. Among other sights which we saw in the city, was a fire, a great crowd of people, fire engines at work, &c. City people are used to such things. At near 5 P, M., we were on our way eastward. At 8 o'clock we arrived at Hamilton, Mo., where we contemplated stopping over.—Elder George Witmer met us at the depot, and conducted us to his home in town, where we were soon made to feel at home with his kind family.

Next morning brother Peter Overholtzer, who had come up from Andrew Co., the day before, took us to the place of communion meeting, 4 miles north of Hamilton, at the house of brother W. B. Sell. Had a convenient plank shed prepared for the occasion. Public preaching at 3 P. M., at night the usual exercise, having brethren present from other congregations, Daniel Gibson, of Clinton Co,, Peter Overholtzer and Daniel Glich of Anderson Co. About 50 members communed, and we must say we felt that we had a feast of love together indeed. Home with brother Abraham Sell. Public preaching again at 11 o'clock, also at 3 P. M., after which a kind brother volunteered to take us to Hamilton. Spent a pleasant evening at brother G. Witmer's in social exhortation and worship with the family and a few neighbors who had been invited in. Accompanied brother D. B. and sister Sell to their home near by. Sister Fanny is the eldest daughter of brother G. Witwer. Here, like elsewhere we were kindly entertained. Next morning we had to take leave of all that section; and we can truly say, our sojourn of two days among the Brethren there was a season of joy; and notwithstanding we went as a stranger among strangers, we felt when we left that we had formed dear acquaintances, and our associations were such that we shall not soon forget them and their deeds of love. We left Hamilton on the morning of the 14th, and on the evening of the 15th we were in Cincinnati, where we had to lie until next evening, when we came up the Ohio on the steamer "Jessee," and arrived at Huntington the morning of the 18th at 3 o'clock. Took the train at 7 A. M. Stopped over at Charleston with the family of brother J. Starkey, where I was kindly entertained until evening, when I took the train and arrived at the Falls of Kanawha at 8 o'clock at night, and home next day. Found all well. Thank the Lord for his protecting grace. My health has been improved considerably, and I feel the Lord has been good to me. Honor and praise be ascribed to his holy Name.

Brother M. J. Thomas, I am pleased to read an article so interesting, so beautiful and so consoling, as that on the subject of the resurrection so ably held forth by you, in No. 35. But there are a few things in your article which I could not reconcile with the Bible; but may be I did not apprehend your idea of the subject, where you say, "The light of nature is sufficient to tell us that the soul is immortal."—Are we to understand that the light of nature was all the light we needed? Is that the reason the Bible does not teach it? And, again, you say, "There are some faint glimmerings in men of reason, who teach that the soul is something so wonderful that it cannot die." Please be so kind and reconcile the above with the following Scriptures, Ezel. 18: 20, "The soul that sinneth it shall die." Isa. 53: 12, "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he has poured out his soul unto death." Acts, 3: 23, "Every soul which will not hear that prophet shall be destroyed." Acts, 2: 27, "Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy one to see corruption." Psalms, 49: 19, "But God will redeem my soul from the power of the grave." Psalms, 56: 13, "For thou hast delivered my soul from death."

Written by your brother, who desires to know nothing but the truth as it is in the Bible.

JOHN FORNEY, SEN.

Falls City, Nebraska.

Dear Companion:— On Wednesday, 23d, we had the pleasure of meeting with the brethren of the Elk Lick congregation at the Love-feast at their large and commodious meeting-house near Mechanicsburg; which, to our astonishment on account of the inclemency of the road and weather, was almost filled with people, and, to our surprise, saw the best conduct that we ever saw at such a place. The young took such an active part in singing; and the able and energetic sermons we heard more than paid us a thousand times for our journey. We also felt gratified with the accommodations of the brethren, in seeing them conveying brethren from one place to another. May the Lord reward them for their labor.

We also had the pleasure of meeting with the Brethren in their meeting-house at Dale City, where we heard the best music we ever heard. The brethren here are under the control and led by Eld. C. G. Lint, who possesses a vast degree of manly eloquence, and who seems to have a

great influence as their Leader. We were reminded of Moses, in ancient times, when he led the Israelites out from under their bondage under king Pharaoh; they being subject to his commands. The brethren, as well as we, had a happy season, although the rain made the roads almost impassable, without a conveyance of some kind. There was great interest manifested at this communion season. We enjoyed it much. May we always be grateful in all things, wherever we are, and may we all try to lead a holy life, so that we can be numbered with the blessed in heaven, where the meetings will never break up, where parting will be known no more, where we may all be so unspeakably happy as to meet on the sunny banks of fair deliverance, there to enjoy bliss in ages without end, where the weary are at rest.

M. H. MEYERS.

Sipesville, Pa.

Proposed Visits.

Brother Henry; I propose, the Lord willing, to visit the following churches:

November 25, and 26, Clover Creek,
" 27, and 28, Yellow Creek,
" 29, and 30, & Dec. 1st Snake Spring Valley.

December 2d, leave Bloody Run for Dale City and spend two days there.

December, 4th and 5th, Berlin,
" 6th and 7th, Middle Creek.
" 8th and 9th, Quemahoning.
" 10th and 11th, Shade.

I expect the brethren to convey me from place to place, except from Bloody Run to Dale City.

The brethren can make their own arrangements for meetings, allowing part of the first day named for each place, for transportation. I desire some brother along the route to accompany me.

JAMES A. SELL.

Newry, Pa.

REMARKS: That part of this programme belonging to Somerset County, was made in this office, by request of brother Sell. We would in addition suggest that the brethren meet him from the congregation to which he is next expected. For instance, let the Berlin brethren meet him here; the Middle Creek brethren meet him at Berlin, &c. This will give him a little acquaintance and an opportunity of knowing the arrangements in advance. He will also most likely have a day or two left, for which time his labors might be secured, by addressing him, or meeting him at this place.

To my Friends and Brethren.

WELLSVILLE, PA., Nov. 1st, 1872.

This leaves us all well but my poor self. I am still not able to get out of bed alone, on my chair or off it. I can't even sit up on my bed without help. The abscess is still discharging, and is so near my spine that my spine is affected, so that it makes me helpless. And my legs are so swollen with the dropsy that the great weight in them disables any action whatever. So I must suffer all that, and in addition a very bad bed sore, which gives me much pain, so that I can't lie on my back, upon my side that the abscess is on, I could not lie for over a year, and the other side is very sore at present, so that I can lay on it but a short time. I am so sore of sitting on my arm chair, that I can scarcely sit any time. This is my present condition. And where can I have any pleasure at living at this poor rate.—My appetite is very poor, and very often when I do eat I must throw it up right off. At night I can't sleep, or even rest. I must be changed every hour or two in my position, and this charge falls on my poor wife, who has been under it over one year. She has not had her clothes off at night nor been in bed to sleep for a long while. She is all the time close by my bed, nor has she murmured nor complained once, to my knowledge. May God bless her is my prayer.

ADAM HOLLINGER.

EDITORS COMPANION:—Our communion meetings are over. At our first meeting the Brethren ordained brother A. Hanson Sensenly, forwarded to second degree in the ministry, brother Amos Caylor, and elected to visit (or deacon) brother Joseph Stoner. Last Sunday we baptized three young persons. We had good meetings, and I hope the labors of the brethren will be blessed in the return of many more to the father's house. Brother C. G. Lint was with us, and labored faithfully. May the Lord abundantly bless him and all of us, that we may be faithful, and at last meet at home where no farewells will be given.

EPHRIAM STONER.

Uniontown, Md.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the West Branch Church, Ogle Co., Oct. 24th, sister MARTHA SAYLER, aged 24 years, 10 months and 5 days. Our dear sister was sick only a few days, she had lived a Christian life, and we need not mourn as those who have no hope. Leaves a kind husband, mother, sisters and a brother to mourn her death. Funeral services by M. Emmert and E. Newcomer, from Matthew 24: 44.

JOHN DIEHL.

Near Bloomville, Ohio, Oct. 22nd, sister CHRISTINA DOWNS wife of brother Stephen Downs, and daughter of Elder John Brillhart, aged 32 years, 11 months and 8 days. A husband and six small children are bereft of an affectionate wife and a kind mother. God bless the little children. She consecrated her life to the service of God in her youthful days, and we firmly believe she was "meet for the Master's use." Funeral discourses by brethren David Roop and John Shontz, from Tim. 4: 7, 8.

Visitor, please copy. S. A. WALKER.

In the Eagle Creek Branch, Hancock Co., Ohio, Oct. 11th, our beloved brother, DANIEL B. BOSSERMAN, aged 20 years 7 months and 16 days. Disease, Typhus fever. He joined the Church in early youth, and lived a consistent life. He was loved by all who knew him; yet we had to part with him. We trust he is at home with all the sanctified. He is the third one that has died out of father's family of 11 children, all of whom are members of the Church of the Brethren, except our two little brothers, who, we believe, are not far from the kingdom, and will soon enlist. Funeral discourse by Brother J. J. Rosenberger and others, from Job 19: 25, 26.

S. T. BOSSERMAN.

In the Log Creek Church, Caldwell Co., Missouri, Oct. 28th, our beloved brother DANIEL ZIMMERMAN, aged 71 years, 4 months and 4 days. The circumstances of his death were about as follows: The day before he was at meeting in his usual health, which was always good, never having been sick. On the morning of his death, when he arose, he complained of being light-headed; he lay down again and in a few minutes died. In his death the church has lost a faithful brother, his companion a kind husband, and the neighborhood a worthy citizen, which we believe is his eternal gain. Occasion improved by the brethren.

PETER OVERHOLTZER.

In the Lick Creek Branch, Williams Co., Ohio, Sept. 25th, sister MARY ELIZABETH YOCUM, daughter of brother Lemuel and sister Elizabeth Yocum; aged 20 years 4 months and 1 day. Funeral services by the writer and J. Moore, from Matthew 25: 21.

DAVID RITTENHOUSE.

Visitor please copy.

At South Bend, Indiana, September 26th, of Typhoid Fever, sister NANCY LUCAS, aged 47 years, 7 months and 28 days. Sister Lucas was born in Adams county, Penn'a, a daughter of our much beloved old brother and sister John and Rebecca Studebaker. She joined the Church in Ohio at the age of 22, married John Lucas at the age of 25, and lived a consistent Christian life, beloved by all who knew her, she leaves her aged parents, five brothers, four sisters, a son and daughter, and many friends to mourn the loss of one so near and dear to them. Before her decease she called for the Elders of the Church and was annointed in the name of the Lord, and expressed her desire to depart and be with the Lord. Funeral services by Elder D. B. Sturgis to a large assembly.

(*Visitor please copy.*)

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

J. Leffler,	80	Philip Probst,	10 00
Joseph Radle,	50	E. B. Swine,	1 03
I. L. Glass and		Wm. Shafer,	2 00
J. Clement,	14 50	Moses Light,	4 50
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August 28—5w.

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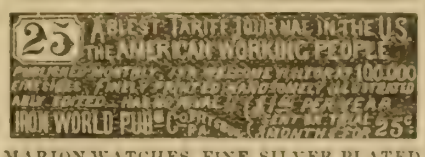

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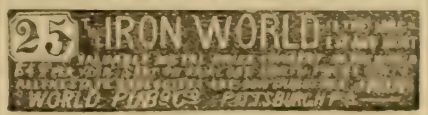

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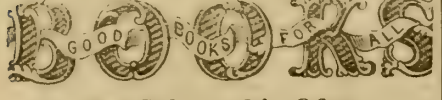

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VOLUME VIII. DALE CITY, PA., TUESDAY, NOV. 19, 1872. NUMBER 46.

Selected by PETER S. GARMAN.

"The Prodigal Son."

Brother, hast thou wandered far
From thy father's happy home?
With thyself and God at war?
Turn thee, brother, homeward come.

Hast thou wasted all the powers
God for noble uses gave?
Squandered life's most golden hours?
Turn thee, brother, God can save.

Is a mighty famine now
In thy heart and in thy soul?
Discontent upon thy brow? [whole.
Turn thee, God will make thee

He can heal thy bitterest wounds:
He thy gentlest prayer can hear:
Seek Him, for He may be found;
Call upon Him, He is near.

Having our Hearts Sprinkled from an Evil Conscience. Hebrews 10: 22.

[Selected from Notes of DR. NEWTON.]

God uses conscience as a clerk to keep an account of what we do. Conscience is God's scribe, or private secretary. It writes down all that we do or say, think or feel. During the reign of queen Mary, in England, good Bishop Latimer was brought to trial for his religion. In the room in which his trial took place was a curtain, and behind this curtain was a man writing. Whenever he answered a question he could hear the sound of this man's pen, as he wrote down every word that was spoken. The bishop said that the sound of that pen made him feel very careful to say nothing, but what he knew was true. And this is just the way that we should feel all the time. Conscience, God's secretary, is writing down everything that we do, whether it be good or bad; and the Book in which all this is written, is no doubt, the Book of God's remembrance, that the Bible tells about, and out of which we are to be judged at the last day.

Some time ago two young men went to a livery stable to hire a horse and carriage. They told the keeper of the stable that they only wanted to go to a village seven miles off. When they came back, the man thought the horse looked as though he had been driven much farther than that. He asked them how much farther they had been. They said, they had been only to the next village. Then he opened a box that was fastened to the side of the carriage. In this box was a little thing almost like a clock. This had the power of keeping a correct account of every turn made by the wheels of the carriage. It did this by pointing with a finger to the figures on the dial plate. The man knew how many turns of the wheel it took to make a mile, and so when he saw the figure to which the finger pointed he knew in a moment how many miles the carriage had been. As soon as he opened his box he saw that the carriage had travelled thirty miles instead of fourteen. Those young men didn't know that they were carrying with them a silent witness against themselves. They didn't know that that little instrument was keeping time or a correct account of every yard of ground they went over. Just so it is with conscience. It is busy all the time; and at last it will give a correct account of all that we have done.

I. H. THARP.

For the COMPANION.

Translation of the Scriptures.

Sometimes I have made myself these thoughts. If the people generally knew how difficult it is to translate correctly out of one language into another, and how imperfect the translations of the Scriptures are, they would spend less time in disputing about words, and feel less inclined to censure others on account of some difference of opinion or understanding. The greatest difference in the translation of the Scriptures I have ever met with, is found in the 8th verse of the 32nd chapter of the prophet Isaiah. In King James' version of the Bible we have, "But the liberal deviseth liberal things; and by liberal things shall he stand."

In the Douay Bible, or Catholic version of scriptures, we find, "But the prince will devise such things as are worthy of a prince; and he shall stand above the rulers."

In Luther's translation of the Scriptures, we have,

Aber die Fürsten werden fürstliche Gedanken haben, und darüber halten.

This is about as much as to say, "But the governers will have exalted thoughts, and contend for them." My impressions are, that the spiritual meaning of the 8th verse is about the same as the meaning of the first that in Christ's kingdom righteousness will be exalted, and that those who govern will have a correct understanding of things; and their decisions will be so rendered that the poor and the weak will not be oppressed.

O. SNOWBERGER.

Quincy, Pa.

We Shall Know Each Other In Heaven.

Shall we not know each other when we are examined and judged at the bar of God? Then "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil;" Eccles. 12: 13 In that great day, when the world is judged in righteousness, every character will be made manifest before an assembled world. But how can we hear the impartial examination of the Judge without a knowledge of the parties concerned, especially if we knew them, and had connections with them in the present world. Thus it appears that every thing, and consequently every person, will then be made known. "The dead, small and great, will stand before God. The books, in which the conduct of man has been recorded, will be opened, and every one will be judged in righteousness according to his works." Rev. 20: 12, 13. Every individual will then be personally known, with every circumstance of his life, and the state in which he must enter after the sentence has been pronounced. Shall we not know our religious friends when we see them at the right hand

of the Judge—those with whom we shall enter into the Kingdom of God? If it be objected, that a knowledge of our relations and acquaintances, who may be banished from Christ, will fill us with grief, we reply: We shall then have such views of the equity of the Judge, that nothing will distress us that is done by him. All his works will appear fit and proper; and we shall say, "It is the Lord: let him do what seemeth him good;" 1st Samuel 3: 18. We may argue this question from that fellowship of saints which is begun on earth, but perfected in heaven. Can this be carried into effect, if they do not know each other, when they meet in glory? It is affirmed of our present state, that "If we walk in the light, as he is in the light, we have fellowship one with another;" 1st John 1: 7. Will not this continue and increase, when we meet in the New Jerusalem? Shall we not know them, those holy and happy souls with whom we have held sweet communion on earth, and with whom we shall enjoy a delightful union in Heaven? With them we have prayed, with them we have suffered in the cause of God, and with them we have fought and conquered. Our souls united by love, have jointly offered up praise and thanksgiving to God; and we have worshipped him together in the Spirit and in truth, in his holy Sanctuary. Will all these things, with all our pious conversations, be buried in eternal oblivion, when we stand before the Lord and worship him in his holy temple on Mount Zion? The idea is extremely absurd. "Is it possible that we should be happy hereafter in the same seats of joy, under the same perfect government, and as members of the same Heavenly society, and yet remain strangers to one another? Shall we be together with Christ and yet not with one another? Being in the same happy state with our present virtuous friends and relatives, will they not be accessible to us, and if accessible, shall we not fly to them and mingle hearts and souls again?"—*Dr. Price.*

But how shall we know those holy persons who lived in former ages, and in distant climes? The answer is easy. Intelligent spirits, who knew them all well, will make them known to us in friendly conversation. How did the three disciples of our Lord know Enoch and Elijah, when they appeared with him on the mount? It is probable that they received information from their Master, to whom those departed saints were well known; and in the heavenly world it may be said to us, "This is Abraham, that is Job, and that is Daniel." And all these saints, when once made known to us, will be known forever. If we were to travel to any civilized region of this world, should we not be introduced to the inhabitants of the place by some friendly person who might know them? Are saints less courteous in the heavenly world than men on earth? In that world of felicity, holy spirits of every rank take pleasure in communicating happiness; and our happiness will be greatly augmented by a knowledge of all the inhabitants of that place, where we shall live to all eternity—and will not the Lord of all worlds, who has connected our happiness with the sacred ties of friendship, appoint certain spirits to discover to us those holy spirits whom we knew before and with whom we shall live forever? Angels have charge of every good man on earth, from the beginning of the world, and they know every one by name—and will not those holy spirits discover the saints to each other? and shall we not receive from them extensive information of those good men to whom they ministered in the present world? The saints of former ages, who are far advanced in knowledge may be appointed to instruct their younger brethren. The divine Being, who knows all things, employs instruments and agents to instruct men; and why may he not pursue a similar plan, in his wise goverment of angels and saints, in the world of glory.

We do not pretend to explain how those happy spirits instruct each other. It has not been revealed; and it is a subject which our limited powers cannot discover, for we are unacquainted with their language, their organs of speech, and their method of communicating ideas; but it must be absurd to suppose that they are less perfect in those things than mortal men in the present state of comparative ignorance. No doubt they excel, in every method that can be used, of communicating thought from one intellectual being to another—and could they be ignorant of each other? Will nothing be said, by any intellectual spirits, to bring to remembrance, persons and things of former times? Scripture and reason are both at variance with the absurd opinion. But what sweet and edifying conversations may be expected, between kindred spirits, in that happy world! how amazingly will these be heightened by a perfect knowledge of each other, when all have passed through this world of sin and sorrow, we will ever be ready to teach one another, and all will rejoice in the acquisition of knowledge! The mind of every one will be enlarged; truth will be unfolded; and all will be innocent and holy. The joy rising from a knowledge of each other will be mutual; and to know, and be made known will produce pleasure that cannot be expressed. But if former things are to be forgotten, and if we are to remain strangers to each other, our bliss will be imperfect. The ties of friendship will be weakened: and all its peculiar enjoyments considerably abridged. May God pardon all that I have been writing amiss, and bless all that is in accordance with his will and word.

I. H. THARP.

Wellersburg, Pa.

"I Will Never Leave Thee."

In these words the English language fails to give the full meaning of the Greek. It implies, "Never, no, never; no, no, ever!" This world is a world of "leaving, parting, separation, failure and disappointment." Think of finding something that will never leave nor fail. Grasp this promise. "I will never leave thee," and store it in your heart. you will want it one day. The hour will come when you will find nothing so comforting or cheering as a sense of God's companionship. Stick to that word "never." It is worth its weight in gold. Cling to it as a drowning man clings to a rope. Grasp it firmly, as a soldier attacked on all sides, grasps his sword. "Never!" Though your heart faints, and you are sick of self failures and infirmities—even then the promise will not fail "Never!" When the cold chill of death creeps on, and friends can do no more, and you are starting on that journey from which there is no return—even then Christ will not forsake you. "Never!" When the day of judgment comes, and the books are opened and eternity is beginning—even then the promise will bear all your weight; Christ will not let go his hold on your soul.—*J. C. Ryle.*

Much of the unhappiness of this world arises from giving utterance to hasty, unkind words.

The Bereaved Parents.

FROM A LADY'S NOTE BOOK.

Once happy father, you need watch no more as you come from work for the pat and smile am of thy existence. The sweet face that made thy whole heart glow with parental love will never greet thee on earth again; the little cheek that was so often pressed to thine is now like marble in the icy hand of death; the heart that once beat with love's devotion has ceased its throbbing forever; the rosy mouth that would smile at a loving word or kind caress, or quiver at a harsh look or cold frown, is now indeed forever hushed; the restless fingers will trouble you no more; the little feet that were ever pattering about will never be heard again; and the clear, ringing laugh, echoing through the house, filling it with sweet melody, is now hushed for ever.

Never again will the childish tongue utter the sweet name of mother, and the ear that never before was deaf to thy loving voice takes no notice of it now. The little dresses will never more want an owner, for the form they were wont to robe, in all its graceful beauty, is soon to be laid down in the cold and silent tomb.

Put away the playthings, pick up the little half-worn shoes, bearing yet the imprint of the dear foot, a relic of the past, even to be watered with a mother's tears. Push back the curly locks, damp with the dews of death, that cluster in life like beauty around the marble brow. Gently close the pearly eyelids, with their long, silken lashes, over the glassy eyes, which, in life, shone with such laughing beauty. Tenderly straighten the scattered limbs, and press one more kiss on the childish face, every lineament of which is engraved on the heart; and as you take the last long, lingering look at the little form which, in life, had never known a single want, be thankful, in all your agony, that the child so dear to you had never, in all its life, like many others, felt the awful pangs of hunger gnawing at the childish heart, or felt the bitter cold freezing those little limbs.

Step for a moment into one of the alleys of our city; into this miserable house, up the creaking stairs, into this desolate home, where there is a mother watching by the death-bed of her first born: she loves it just as well as you loved yours, but no soft coverlet is thrown over it; its childish face is pressed against no downy pillow; its little form rests in no mahogany crib. Ah, no! far from it. The little one that has known nothing but cold and hunger, is lying now, in death, on a heap of straw in one corner of the room, with a tattered quilt for its only covering. The sweet little hands are calmly crossed on the tired little heart. The tiny feet are pinched with want, and the poor little body is nothing but a miserable frame of bones. The wretched mother thanks God, with tears streaming from her eyes, that He has called her little one home to where no temptation ever can assail it.

Oh, parents, when your little ones are called away before their young hearts are contaminated with sin or their minds have been led astray, cease your sorrow for a home of perfect peace, never to ask them back, for you know that if they had remained here, it would be impossible to conceive to what depths of woe and vice they might have fallen.

A Cheerful Heart.

"I love to see you coming. You are a gladness in the darkest hour—a perfect sunbeam." A merry or a cheerful countenance was one of the things Henry Taylor said his enemies could not take from him. There are some who spend their lives as if shut up in a dungeon—gloom and despondency ever on their faces, fretting and fault-finding ever on their lips. They mourn day by day, they have so little, and are in constant fear lest what they have should slip from their fingers. They never enjoy the good of to-day, for fear of the evil which may come. This is poor piety. "A merry heart maketh a cheerful countenance." Religion must make the heart glad. When the true relation is established, and known between God and man, men must be happy in spite of themselves, and happiness in the heart will be reflected in the face.

There is enough to find fault with, if we have the disposition; there are thorns and thistles on every hand; there is a cross in every lot. We may be called to travel a weary road; but with a heart to praise God for his mercies, we may "make a joyful noise" unto him, and walk as in our appointed way in comfort and peace, even to the end of the journey.

Lonesomeness.

A mother, busy with her household cares, was obliged to go into an upper room, and leave two little ones alone for some time. So she gave them books and toys to amuse them, which answered very well for a time. But, by and by, the house seemed to grow so still and lonesome, they began to feel afraid. So the eldest went to the foot of the staircase, and calling with a timid voice, said: "Mamma, are you there?" "Yes, darling," said the mother, cheerily. "All right," said the little one, more to herself than to her mother. So she went back to her play for a time. After a while the question was repeated, with the same answer and the same result. Oh, how often in our loneliness and sadness here in the world, we forget that God is still overhead! But if we only send up our prayers to Him, we shall not fail to get a comforting and quieting answer. "What time I am afraid I will trust in Thee." You need not fear in the darkest night, or the wildest storm, for God is still overhead. "As one whom his mother comforteth," so the Lord will comfort those sorrowing ones who flee to his bosom for rest.—*Presbyterian.*

WANTS SUPPLIED.—A good man shall have what he needs, not always what he thinks he needs. Providence intends the supply of our necessities, but not of our desires. He will satisfy our wants, but not our wantonness. When a thing is not needful, a man cannot properly be said to want it; when it is needful, a good man shall not be without it. What is not bestowed upon us may not be so beautiful at that time wherein we desire it, for everything is beautiful in its season. He that did not want God's kindness to renew him shall never want God's kindness to supply him; his hand shall not be wanting to give where his heart has been so large in working.—*Charnock.*

Men and women make their own beauty or their own ugliness. Lord Lytton speaks in one of his novels of a man "who was uglier than he had any business to be;" and if he could but read it, every human being carries his life in his face, and is good-looking or the reverse, as that life has been good or evil. On our features the fine chisel of thought and emotion are eternally at work. Beauty is not the monopoly of blooming young men and of white and pink maidens. There is a slow-growing beauty, which only comes to perfection in old age. Grace belongs to no period of life, and goodness improves the longer it exists.

There cannot be greater treachery than first to raise confidence, and then to deceive it.

For the Companion.

Explanatory, to J. T. Meyers.

At the time I wrote the first article, in which occurred the language that ministers should not preach, "In the midst of life we are in death," I apprehended no opposition. I supposed my brethren to be in this, like in many other respects, like myself—ready to catch, or borrow, ideas expressed by another, or some maxims in use and preached, like the one above, which is only found in a hymn of a Lutheran hymn book, and so long in use that many are ready to preach it for Bible wording, without due examination by divine revelation, —the criterion by which all our words, and acts must be tested,—and after doing so for some time, we stop no more to take a second thought whether right or wrong, until some one calls our attention to it, when our mistake at once appears clear to us. I did not suppose, for a moment, that any one would attempt to sustain an idea so groundless, after taking a second thought, that the end of life comes not at the time of death, whether old or young. I mean the scriptural import of death. Dieth, in the language of Job, only denotes that death will take place at some time. Death cannot take place unless a man dies; hence the word death may properly be made use of to denote that death is taking place.

Brother M. says, "There are brethren who become so much confirmed in their own peculiar views, that were they to believe otherwise from the productions of the mind of an unsurpassed logic, would not yield as to the least, and if the latter were demonstrated to them in the most rigid analysis of language." In this, no doubt, brother M. means to say to the readers of his production, that, if he fails to convert me from the view that in the midst of life we are not in death, it is only owing to my being one of that class of brethren. But brother M. fails to see that there is equally as much room, by an impartial decision, to arrive at the conclusion that he is not entirely exempt from the same fate. Dear brother M., let us be careful; God knows the design of our productions that are thrown broadcast before the world, through our periodicals.

In my first article brother M. is left to conjecture; and in his conjectures he forms wrong conclusions, and begs leave to differ with me. In the second he became confounded at my remarks, and thinks I made them to baffle away the strength of his arguments. I see no arguments, much less strength of argument, in either first or last of his articles, touching the part of my article, "Both old and young die at the end of life."

Brother M. admits that the expression, "In the midst of life we are in death," is not a scriptural wording. I ask him therefore, why are you alarmed about it? The truth is not suffering. You should not be so hasty in charging me with so much weakness, shortsightedness, human hastiness, and rashness, (see the words "Human precipitancy,") and try to make it appear in your article as if I had denied a part of the truth of the Bible; claiming that, if I did not, you frankly acklowledged yourself ignorant of "scriptural phraseology," which by a more thorough examination of the scriptures, you may find to be true, at least, to a certain extent.

Physiology I did not say anything against. I believe it to be right, as a science, and one with which we should all be somewhat familiar; but it does not answer to prove very strongly that the death of which we speak comes in the midst of life. But we will try brother M's. manner of reasoning, as he claims, from the science of physiology. He says: "Every effort and every movement kills some portion of the muscles employed; every thought, even, involves the death of some particle of the brain." The child, as soon as it is born into the world, is as much a total human organism as brother M. or myself, only not mentally and physically developed as we are. Now, does brother M. mean to teach us that, according to the course of nature, every effort or movement the babe makes from the time it is born "kills some portion of the muscles employed," and that "every thought involves the death of some particle of the brain?" If he means to show us, by reasoning from a physical standpoint, that such is the fate of the human organism, if such is the power of his philosophy, then I would ask again, when and how does this wasting away of which he speaks, take place in the human race? Does it take place in the beginning of life, or in the middle? or at what age of the human organism does it commence? If in early life, how, then, does the human body grow, and become of full size? and how do our organs enlarge, our muscles become strong, our brain increase, our susceptive powers expand, so that, not alone physically, but also mentally, by the proper cultivation or training of our faculties, we may become useful men and women? According to brother M's. way of reasoning, it could not be so; we would have to be on the decline of life, from the time we are born into the world; at least that class of human beings just growing up into manhood and the vigor of life, and until their vital powers commence to fail, would only be liable to die at the end of life, the very class of which it is generally said if they die, "How true it is, that in the midst of life we are in death." But that class, who, in the decline of life end their days, may have died, according to your manner of reasoning, physiologically, in the midst of life. Is this consistent? Reader, judge for yourself. Brother M. makes use of some Greek and Latin terms in his articles. I am an old fashioned scholar, and, no doubt, something like many of the readers of the COMPANION, understand simple, common language the best. I have books containing high words, but make no use of them, except in making out prescriptions to druggists for medicine.

I will joyfully hear what Job says: "Man dieth and wasteth away." But Job does not say one word, that man dieth in the midst of life; neither does he hold forth the idea; but he means to teach us, that man cannot always live here, but must die. If there is any weight of evidence as to the time when death takes place, it is as I claimed and still claim, at the end of life, and not in the midst.—This is evident from his language following, "His days are determined, his months are numbered, and thou hast appointed his bounds which he cannot pass." But we know that man through intemperance in various ways, may subject himself to death long before that time.

Brother Meyers cites us to different passages of the Bible. One is, "Be not overmuch wicked, neither be thou foolish; for why shouldst thou

die before thy time?" Next the Psalmist's language, "Bloody and deceitful men shall not live out half their days." These passages, in connection with the language of Job, already treated upon, it seems to me, frame the great master-wheel of Biblical phraseology, by which brother Meyers is carried along with the idea that "In the midst of life we are in death." But, dear reader, I think by what I have said from the language of Job, you discover that it does not answer to sustain his position, but is rather against him. The language of the Psalmist, and of the prophet named by brother Meyers is synonomous in meaning. Under the Mosaic Law, the man that was overmuch wicked, and broke some parts of the law, had to die without mercy. Such was the case with the adulterer, the man-slayer, the Sabbath breaker, &c., no difference had they lived out half their days or not. No doubt the adulterous woman that was brought to Christ was guilty of death, as well as the thief on the cross. What his age was, I know not; one thing I do know, his life was brought to an end, and he died at the end of life. Thus may bloody and deceitful men not live out half their days, under our or any other law. When executed there is an end of life by sudden death. If brother Meyers re-reads and applies properly by the passages he referred to, to prove his position, he will at once discover that they have not been intended to sustain the idea that in the midst of life we are in death.

But brother Meyers claims that, upon the grounds that "in the midst of life we are in death" is philosophical, we can preach it. Paul says, "Beware lest any man spoil you through philosophy and vain deceit, after traditions of men;" from which we are forced to believe that Paul does not sanction that kind of reasoning.

Secondly, Brother Meyers claims that brethren differ, because "they can not see alike," which he assigns as a reason that Brethren should not preach alike upon topics of this kind, and means to say, therefore we can preach, "In the midst of life we are in death." How does brother Meyers expect we will ever see alike unless we look through the same telescope—the Gospel?

Thirdly, Brother Meyers reasons, from the grounds that we need not have a thus saith the Lord for all we preach. Notice his language, "Is his preaching of a 'thus saith the Lord,' and nothing more?" As evidence to sustain his assertion he refers us to Paul, when he preached, not of commandment, but by permission, and asks, "Are we more righteous than St. Paul?" Paul spoke by permission, through the inspiration of the Holy Spirit, as the Lord directed, and permitted him—If brother Meyers or myself are inspired, then, and not till then, can we speak forth the former hidden things of God, like a Paul did; and yet he emphatically declared, that what he preached was not after man, "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Where is our permission to preach anything outside of what we have a thus saith the Lord for? "I Paul, charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom, preach the word." And again, "I am determined to know nothing amongst you save Jesus Christ and him crucified." And Paul said his preaching was "In demonstration of the Spirit and power." He claimed not these words of wisdom, and physiology, and philosophy, in his preaching, although I believe he had as much knowledge of them as sciences, as brother Meyers or myself, if not more. But he only made use of the human organism to illustrate to his brethren the joint labors, the compactness, and union of the body of Christ, the Church. See Rom: 12. 4–8; also, 1 Cor. 12; Eph. 9: 21–31. God forbid that we should preach anything outside of what we have a "Thus saith the Lord for." Let us build upon the prophets and apostles, and Jesus Christ the chief corner stone.

Come, brother Meyers, you said you purposed coming to me, God willing, either to instruct or be instructed. I would then say to you in love, if you have no other reasons why we can preach that "in the midst of life we are in death," than those conveyed in the two last points under consideration,—because we cannot see alike, and that we can preach that for which we have not a thus saith the Lord,—let it drop to the ground and make use of your time and talents in writing upon something that you have a thus saith the Lord to sustain you with, which is far more pleasant and useful. What you have said in your last to sustain your position,—"In the midst of life we are in death"—rather served to prove that man is subject to death, which is not at all the point at issue; for we all fully agree in this, that man, born of a woman, is liable to death, regardless of person, standing, or age.

We will now notice what we are to understand by the term death, and when it takes place. Webster's rendering of the word death is as follows: "The extinction of life." Now if Webster's definition of the word midst was good and sufficient ground for brother Meyers to reason upon, why not also at the same time examine him upon the word death, and save all his trouble of writing? Paul gives us the scriptural meaning of death, and also when it takes place. He said he became dead to sin, and was made alive unto righteousness. I ask you, Paul, when did this death take place with you? Was it in the midst of your sinful life? I want you, Paul, to answer this disputed question yourself. "Why, I, Paul, made that as plain as language can make it in Romans, 6th and 7th chapters. There I told you, 'He that is dead is freed from sin.' I admonished you to reckon yourselves 'to be dead indeed unto sin and alive unto God.' I have told you, that we who are dead to sin live no longer therein. I have also told you that 'Christ died unto sin once,' 'and you all know when and where that took place, that it was at the end, when all was fulfilled but to die,' and he bowed his head and gave up the ghost.' I have also told you, that the woman is bound by the law to her husband while he liveth; but when he is dead she is free from that law. I have also shown unto my brethren that were under the law, that you became dead to the law by the body of Christ, who is the end of the law, and died at the end, that you should be married to another, to him who is raised from the dead. Again, 'He that is dead, has ceased from sin,'" and many other passages of scripture which I will not name now, in which it is demonstrated to us 'by the most rigid analysis of language,' that death, or the word death always denotes the end of a life, let that be when our spirit is separated from the body and the

ghost is surrendered. James saith, "The body without the spirit is dead;" and the Bible everywhere throughout its pages holds forth the idea, that a man's life always did consist in the number of days he lived, and when they ended, the Bible says, "He died," having lived or reigned so long, as the case was.

Now brother Meyers, this is the language of the Bible, and your weak brother's strong convictions of the truth of it. Now, for the truth's sake, as it stands upon the pages, I would say to you, beg no longer leave to differ with me, but meet me at home in the Bible, and we shall see alike, and all be of one mind, and all speak the same thing. Our ideas, maxims, and traditions, may sometimes be true, but unless they are supported with reliable testimony, they are like brilliant soap bubbles, which a child's breath will disperse. So with the maxim that "In the midst of life we are in death," it is vanished out of the Bible, and out of reason; for it is morally impossible to be in death in the midst of life. Paul, when he stopped sinning became dead to sin, totally inactive in the life of sin. Here we find death again the end of life, if brother Meyers is still ready to teach otherwise, he can have it his way, I shall not trouble him any longer. What I have written I have written in love to the truth, and to my brethren and sisters, who love the truth as it is contained in the word of God, whom I hope to meet in the kingdom of immortal glory. Amen.

JOHN FORNEY, Sen.

Falls City, Neb.

For the COMPANION.

Drunkenness a Crime.

Drunkenness from the use of intoxicating liquors, almost any one will admit is a crime before God, and a grievous sin against society. The drunkard and the drunkard-maker stand on the same level. The former must be looked upon as an enemy to good society, by his precept and example tending to ruin the young, poison their minds, and drag them down on a level with himself. The designs and emotions being the offspring of the soul, it follows that the man whose highest aspiration is to gratify a morbid appetite, either for liquor or tobacco, must have a soul correspondingly mean and low, and therefore not a fit companion for the good and pure in mind and heart.

We pity the drunkard-maker. The curse of God is pronounced against him, and it is upon him even in this life. With all the gains from his unholy traffic, prosperity rarely attends him. We say confidently, that none can carry their hatred of strong drink to excess, and too strongly oppose the fearful tide sweeping over our land and carrying before it thousands and hundreds of thousands of the young men, middle aged men, old men, and even maidens, to this fearful end—a drunkard's doom. The avenues that lead to this destruction are vast and many. Home-made wine is a demon in angel's guise, and is constantly luring men and women to destruction. You, who have domestic wines, and give them to your friends and neighbors for their entertainment and gratification, beware! There will be a fearful reckoning with professing Christians, who have thus tempted their friends and are thereby the means, as might be the case, of their eternal damnation. The Bible positively affirms, without modification, that "no drunkard shall inherit the kingdom of God." "The Law will not spurn him; but the anger of the Lord * * * * shall smoke against that man and all the curses that are written in this Book shall lie upon him, and the Lord shall blot out his name from under heaven."

BOELUS.

Home Reading.

One of the most pleasant and noble duties of the head of the family is to furnish its members with good reading. In the times which are passed it was considered enough to clothe and feed and shelter a family. This was the sum of parental duty; but lately it has been found out that wives and children have minds, and so it has become a necessity to educate the children and furnish reading for the whole household; it has been found out that the mind wants its food as well as the body, and that it wants to be sheltered from the pitiless storms of error and vice by the guarding and friendly roof of intelligence and virtue.

An ignorant family in our day is an antiquated institution. It smells of the musty past; it is a dark spot which the light of the modern sun of intelligence has not reached.

Let good reading go into a home and the very atmosphere of that home gradually changes. It becomes clearer, purer, more cheerful, healthful and happy; the boys begin to grow ambitious; to talk about men, places, principles, books, the past and the future; the girls begin to feel a new life opening to them in knowledge, duty and pleasure; and so the family changes, and out from its number will go intelligent men and women to fill honorable places and be useful members of the community. Let the torch of intelligence be lit in every household; let the old and young vie with each other in introducing new and useful topics of investigation, and in cherishing a love of reading, study and improvement. Subscribe for the CHRISTIAN FAMILY COMPANION.

For the COMPANION.

Where was Christ Born?

My attention has been drawn to the above query, of late, inasmuch that I have been prompted to write a few lines for the COMPANION, for the consideration of those who may be cherishing wrong impressions, gathered, perhaps, in their childhood, from Dr. Watts' Cradle Hymn, picture books, &c. The impressions gathered in childhood are so lasting as to become established facts with us in after years. So it is with many (the Brethren not excepted) in regard to the birth place of Christ. Some are under the impression, that it is positively declared in the New Testament that Christ was born in a *stable;* others tell us that the *wise men of the East* and the *shepherds* were the *same characters,* and I have heard ministering Brethren say, that the shepherds were guided by a star to where the young child lay; also, that the *wise men of the East,* found him wrapped in swaddling clothes, and lying in a manger. Not feeling myself gifted in argument, I would merely say to those who hold such opinions, "Search the scriptures, and see whether these things are so." Let us be careful, Brethren, when expounding the scriptures, that we are not giving our own impressions instead of the word of God, even in *small matters.*

Written in love,

S. H. SWIGART.

McVeytown, Pa.

Pious Youth Department.

The Best Teacher.

He teaches best who best doth learn:
We give what we receive;
We cannot give unless we get—
Let none their hearts deceive.

He teaches best who best doth pray:
Enriched by prayer we give:
Our cries and tears bring down the rain
Which makes the seed to live

He teaches best who best doth live;
'Tis thus the truth we know;
The power which living hearts doth win,
From earnest lives must flow.

He teaches best who best doth love;
This quickens, yet controls;
This grace must live and reign in those
Whose aim is to win souls.

He teaches best who best doth show
The merits of Christ's death:
Through those kind words true love doth glow
And breathe in every breath.

—*Sunday-school Times.*

For the Pious Youth.

Religion an Adornment to the Youth.

BY J. S. FLORY.

Religion is an adornment to the character at any period of life: but in the young it has a peculiar and striking charm. Literary attainments, good breeding, courteousness, and such qualifications are commendable in the young; but all these, with many other good qualities, do not give that lovely tone and shining mark to the young man and young woman that is given by the religion of Jesus. All other endowments of the mind and character, without religion, are gold without the shine, or beauty without light. To any other good and needful qualifications in life, religion gives the crowning master finish. Religion molds literary attainments aright; directs the will in its proper course; tempers the disposition as it should be, and, in fact, makes the possessor a worthy character in every respect for the diversified stations of this life, and fits him for eternal life. Even to *person*, religion adds a charm. Beauty without religion is a rose without sweet fragrance: it will do to look at from a distance, but on a near approach the "mold beneath the rose" is discoverable. But beauty *with* religion is the more to be admired the nearer you approach it, and even the "unhandsome" are to be admired when the glow and color of religion is seen to shine from within. Believe it young men and young women, religion adds such charms to character, that all else, such as "gaining" and putting pomade and hair-dressing and the like, sinks into nothingness. All that you may learn in the high-courts of fashion to make you fascinating or attractive, is nothing, in comparison to what you may learn at the feet of Jesus, to make you objects of love and admiration in the eyes of all sensible people. All the adornments of art, fashioned from the dust of gold, from coral beds, from diamonds, highest gem, can never stir within the bosom of man or woman such depths of love and admiration as the *pure graces of that* religion which plucks from heaven's royal wardrobe, garments of splendor that outshine the magnificence of sun, moon, and stars. A meek and humble spirit, that feels the living of that crimson flood from Calvary, is something that attracts our attention, and calls forth our highest regards. Where shall we look for a picture to fill our admiring mind with pleasure? Shall it be in the painter's gallery? No, not there. Shall it be amid the dazzling splendors of artistic glow? No, not there. Shall it be to the fond mother caressing her darling babe? That is beautiful, but no, not there. Shall it be to the arch bow spaning the heavens, or to the shining constellations in the upper deep? No, no, not there. But to here: *a young maid kneeling at the foot of the cross, and learning of Jesus!* FAITH as a radiant light, encircles her heart. HOPE, an anchor to her soul is there, and LOVE, ah, how it sheds sweet music all around! Be silent, earth, and listen heavens, here we have found a centre for our highest admiration, and a prototype of the centre of perfection.

Old Copartnerships.

Whiskey and Ignorance.
Whiskey and Poverty.
Whiskey and Sensuality.
Whiskey and Crime.
Whiskey and Desolation.
Whiskey and Disease.
Whiskey and Broken-hearted Wife and Ragged Children.
Whiskey and the Poor House.
Whiskey and Destruction.

Words of Wisdom.

Keep good company or none.

Never be idle; if your hands cannot be usefully employed, attend to the cultivation of your mind.

Always speak the truth.

Make few promises. Live up to your engagements.

Keep your own secrets, if you have any.

When you speak to a person, look him in the face.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else. Your character cannot be essentially injured except by your own acts.

If any one speaks evil of you, let your life be so that none will believe him.

Drink no kind of intoxicating liquor.

Never live (*Unfortune excepted*) within your means.

When you retire to bed, think over what you have been doing during the day.

Take no house to be rich, if you would prosper.

Small and steady gains give competency with tranquillity of mind.

Never play at any game of chance.

Avoid temptation, through fear you may not withstand it.

Earn money before you spend it.

Never run into debt unless you see a way to get out again.

Never borrow if you can possibly avoid it.

Do not marry until you are able to support a wife.

Never speak ill of any one.

Be [illegible] you are poor.

Keep yourself innocent, if you would be happy.

Save when you are young, to spend when you are old.

Read over the above maxims once a week.

Trusting the Promises.

When a pious old slave on a Virginia plantation was asked why he was always so sunny-hearted and cheerful under his hard lot, he replied: "Ah! massa, I always lays flat down on de *promises*, and den I pray straight up to my hebenly Father."

Humble, happy soul! he was not the first man who has eased an aching head by laying it upon God's pillows; or the first man who has risen up the stronger from a repose on the unchangeable word of God's love. Spiritually, that man was a Cresus, for all his soul's wealth was in the currency of heaven. If you take a Bank of England note to the counter of the bank, in an instant that bit of paper turns to gold. If we take a promise of God to the mercy-seat, it turns to what is better than gold—to our own good and the glory of our Father.

Let woman wash her hands of all participation in the customs of social drinking, and let her wear the frown of absolute refusal to enter life's partnership with those who cannot second her example, and she will have accomplished a reform mightier than ever followed the scourging of pen or platform, or weapons of war.

Charity has an eternal debt, and without kind.

A noble heart, like the sun, shows its greatest countenance in its lowest estate.

For the COMPANION.

A Christian's Parting Words.

BY LOVINE H. BURKHART.

AIR:—*The Dying Californian.*

Mother, I have fondly loved thee,
And am loth to leave thee now;
But my Heavenly Father calls me;
To his will I meekly bow.
Yes, he calls me, I must leave you,
Father, mother, kindred dear:
Never more my form will greet you,
But in heaven; so meet me there.

You have loved me, mother, dearly,
But with Jesus I'll be blest,
Where no sickness, grief, nor sorrow
Ever can disturb my rest.
You have loved me, oh, so fondly
And with you I fain would stay;
But, dear mother, who can tell the
Troubles of a long delay.

Brothers, sisters, cease your weeping;
Do not grieve for me so sore;
For while 'neath the sod I'm sleeping,
I am free forevermore.
You will miss me, well I know it,
Miss me from your heart and home;
But in this low world, so gloomy,
I could wish no more to roam.

Mothers, yet I fain would tarry
Thee to cheer in coming years;
But, since God is sweetly calling,
Mother wipe away your tears.
Father, mother, when I'm sleeping,
Lay your treasures up in heaven;
Earth has no abiding city:
Here no hope to meet is given.

But we all may meet in heaven;
Parting there is known no more;
There is joy, and peace, and brightness
'Mong the saints who've gone before.
Father, mother, friends so lovely,
Long fare-well, I must be gone;
Shed no tear of bitter sorrow;
Heaven's my eternal home.

Good-by, friends, I now must leave you,
Jesus calls me, I must go;
Yes, he calls, and I must answer;
Farewell all my friends below.
Farewell, all my friends, I'm going.
Meet me where we'll part no more;
Then we'll bid adieu to sorrow—
Sing God's praise on Canaan's shore.

Mineral Point, Pa.

A celebrated writer says that if one could read it, every human being carries his life in his face, and is good looking or the reverse, as that life has been good or evil.

How We are Saved.

BY REV. A. J. GORDON.

When in the darkness of the midnight train, the conductor's lamp is seen glimmering through the car, does he hold it to your face to learn who *you* are, in order to be satisfied of your right to proceed? No! he lets its beams fall on the *ticket* which you hold out to him, and if that is right you are right, no matter who *you* are, whether rich or poor, whether rude or noble. Christ, and Christ alone, is our passport to glory. Never can we say, "O Lord, look upon *me*, for *I* am holy." Always must we say, rather, "Behold, O God, our shield, and look upon the face of thine Anointed." And ever since that face dropped pale and gory on his breast with that dying sentence, "*It is finished,*" God has only to look upon it to justify any sinner, however guilty, who looks upon it also in a trusting faith. Believest thou this, my heart? Or is pride setting you to the hopeless task of self-redemption, putting you to gazing upon some thin *transfiguration of self*, to find a ground work for confidence and trust.

But many are beguiled away from the simplicity that is in Christ by a false humanity. Unworthy? Most assuredly you are. And if you lived to be the veriest saint, you will be so still. And that is the reason why God has chosen to save you by one who is worthy. It is not a question of what you deserve, but what Christ deserves. And for you to refuse to take the place which God assigned you in redemption, because of a sense of unfitness, that is not humility, but *unbelief*. It is putting self in the place of the cross. And that is always to set aside Christ. I care not whether it be a *proud self* or an *humble self*; a self righteous self or a self condemning self; the moment you put it in the place of the cross, you throw the atonement into eclipse, and Christ is made of none effect to you.

The Gospel stipulates to take men at their worst or at their best and it matters little which. It has to do the same work for both. You know it costs our government just as much to uniform a well dressed recruit as it does a ragged one. In either case the recruit must put off his citizen's dress and put on the army blue.—And so it is not worth while for a volunteer to spend his labor and pains to get a new suit to enlist in. There is likewise no necessity for a sinner's waiting to get a better moral garb, a more respectable wardrobe of frames and feelings, before he may come to Christ. For in any event he must put off the old man with his dress, and put on the Lord Jesus Christ, who of God is made unto him wisdom and righteousness and sanctification and redemption.

Roman Catholic.

The following are the statistics of the minor Roman Catholic missions in the East, as recently published by the French Catholic Missionary Society: China: In the provinces of Su-Tchuen, Yun, Nan, and Trouy-tcheu there were, in 1822, 1 apostolic vicar, coadjutor bishop, 1 European missionary and 15 native priests, 1 college, and 60,000 Christians; in 1872, 5 bishops, 78 European missionaries, 79 native priests, 7 colleges, 134 schools, 21 orphanages, and 108,500 Christians. (2.) In Tong-King, in 1822, there were 1 apostolic vicar, 4 missionaries, 90 native priests, 3 colleges, and 150,000 Christians; in 1872, in the same province, 3 bishops. 32 missionaries, 121 native priests, 4 colleges, 6 orphanages, and 210,000 Christians. (3.) In Cochin China, in 1822, there were 1 apostolic vicar, 3 missionaries, 20 native priests, 2 colleges, and 80,000 Christians; in 1872, 5 bishops, 65 missionaries, 71 native priests, 4 colleges, and 102,538 Christians. (4.) Kingdom of Siam, in 1822, 1 vicar apostolic, 3 missionaries, 5 priests, 3,000 Christians; in 1872, 2 bishops, 34 missionaries, 5 native priests, 2 colleges, 30 school; 5 orphanages, 18,500 Christians. (5) Pondichery and Coromandel, in 1822, 1 vicar apostolic, 6 missionaries, 8 native priests, and 50,000 Christians. in 1872, 3 bishops, 69 missionaries, 38 native priests, 7 colleges, 92 schools, 6 orphanages, and 170,000 Christians. In fifty years, therefore, their missions have increased by 5 bishops, 216 missionaries, 176 native priests, 12 colleges, 436 schools, 39 orphanages, and 266,538 Christians. Added to those that previously existed, give the following result; 18 bishops, 278 missionaries, 311 native priests, 24 colleges, 436 schools, 39 orphanages and 609,538 Christians.

Personal Annals.

Selected by S. Z. SHARP.

Some people have a habit, whether it be in conversation or more public talk, of thursting bits of their own personal history into whatever they say, forgetting that not one person in ten thousand cares a rush for the information. But when one of these vain-glorious characters comes to be an editor, don't his readers get "posted" in personal annals! He is the sort of editor so well photographed by Warner, in the CHRISTIAN UNION. A good many of the first class newspapers of the country have emancipated themselves from this weak, and self-conscious, and conceited use of the "We." Am I mistaken, in thinking that a good many of the religious journals are very provincial and ludicrous examples of it? It seems to be difficult for the clergyman who has come into editorial life to curb and ride the "*We*" without showing that he is mounted on a sharp-backed and high-trotting nag. It is known when We have been on a journey;" when "*We* spent the Sunday at Gilgal, and preached morning and evening in the church there;" and "on Monday, Deacon Gross hitched up his mare, which he slyly remarked was unwilling to let grass grow under her feet even going to meeting on Sunday, and whirled us rapidly over the hills to Ramoth, where we preached to an immense concourse of people eager to hear," etc.—*The Christian.*

The Moab Excavation.

A late letter-writer from Jerusalem gives some account of the results of the excavations now being made in Moab. About six hundred articles, such as earthenware jars, lamps, figures of men and animals, inscribed slabs etc., have been safely lodged in Jerusalem, and some of them are of the highest interest. The jars are large, somewhat rude in construction, and chiefly valuable for the writing with which they are covered. In some instances the characters are stamped, in others engraved with a sharp instrument, while a third sort is in strong relief and may have been molded or first formed of wet clay and then stuck on. The letters are mostly Phœnician, some are "Nabathen," and others again are characters of unknown origin. Some are thought to represent Moloch, having a cavity in the capacious abdomen, and hollow space, perhaps for fire, underneath. Many of these antiques are the Phallic emblems. Among miscellaneous articles are knives, hands, small lamps, a horse-shoe of the European pattern, and a great number of medallions of various shapes and sizes.—*Daily Times.*

Dying at the Top.

Quite a number of prominent railroad men are mentioned as being obliged to retire for a time at least, some going to Europe; their brain being affected by too long and excited attention to business. It is the bane of our business men. They are doing too much. They must take things moderately, or go by the board.

It is next to impossible to make any man sensible of his own need of the care and caution that he would commend to his neighbor. "All men think all men mortal but themselves." And every man thinks he can endure a strain that he knows would brake down any two men of whom he was not one. At the very time when he is feeling the best, doing his work with the greatest possible zest, freshness, energy and success, the crisis is coming. At the top of its bent the bow snaps, and the man is a wreck. He goes to Europe to find his wits, but they are not there. He comes home, and they are not here. He is a "used up man."

The moral of this is: be moderate in business. In getting riches or honors, take care of your health so as to enjoy your gettings. For it is better to retire with a competency and health, than to become very rich with softening of the brain.

The Cock and the Dinner Pot.

One night after Mr. Dow had retired to bed, after a hard day's travel in the western part of Virginia, a number of persons collected in the bar room to enjoy their usual revelries, as was the custom in that part of the country. At a late hour in the night the alarm was given that one of the company had lost his pocket book, and a search proposed.—Whereupon the landlord remarked, that Lorenza Dow was in the house, and that if the money was there, he knew that Lorenza could find it. The suggestion was instantly received with approbation, and accordingly Mr. Dow was aroused from his slumber and brought forth to find the money. As he entered the room, his eyes ran through the company with searching inquiry, but nothing appeared that could fix guilt upon any one. The loser appeared with countenance expressive of great concern, and sought Mr. Dow for heaven's sake to find him his money.

"Have any left the company since you lost your money?" said Mr. Dow.

"None," said the loser, "none."

"Then," said Lorenzo, turning to the landlady, "go and bring me your large dinner pot."

This created no little surprise, but as supernatural powers were universally conceded, his directions were unhesitatingly obeyed. Accordingly the pot was brought forward, and set in the middle of the room.

"Now," said Lorenza, "go and bring the old chicken cock from the roost."

This was also done, and at Lorenzo's directions the cock was put into the pot and covered over with a board or lid.

"Let the doors now be fastened, and the lights extinguished," said Mr. Dow; which was also done.—"Now," said he, "every person in the room must rub his hands hard against the pot, and when the guilty hands touch, the cock will crow." Accordingly all came forward and rubbed, or pretended to rub, against the pot. But no cock crew. "Let the candles now be lighted said Lorenzo, there is no guilty person here; if the man ever had any money, he must have lost it some place else. But stop," said Lorenzo, when all things were prepared, "let us now examine the hands." This was the important part of his arrangement; for on examination it was found that one man had not rubbed against the pot. The other's hands being black with the soot of the pot was a proof of their innocence. "There," said Lorenzo, pointing to the man with clean hands, "there is the man who picked your pocket." The culprit seeing his detection at once acknowledged his guilt and gave up the money.

J. R. HOCHSTETLER.

There is no policy like politeness; and a good manner is the best thing in the world, either to get a good name or to supply the want of it.

It is probably more innocent to laugh, at a theatre, at the foibles of imaginary characters than to find pleasure in ridiculing, at a tea-table, the weakness of real ones.—*Anon.*

Christian Family Companion

DALE CITY, PA., Nov. 19, 1872.

Editor's Diary.

FRIDAY, 8th was spent in Pittsburg, looking after a Stereotyping apparatus, and testing a new invention for that purpose. Found it all that could be expected, and consequently purchased a complete outfit. Therefore we shall shortly be prepared to do work of all kinds requiring stereotyping. We consider this a valuable acquisition to our office.

SATURDAY, 9th. Returned home by the noon train, in company with Miss Eliza Beachly and her brother Milton, and several other young folks, on their return from Mt. Union College.

SUNDAY, 10th. Did not attend forenoon meeting; but served at Sunday-school. Brother Beer preached to us in the evening. His discourse was especially directed to the unconverted.

Of the other days of the week we shall not make special notes, although we would have had abundant to write out pages. But we were kept so busy in getting out the first number of the *Dale City Record*, that we could not bestow the regular attention to the COMPANION, our *Record* editor having special business to take him to St. Louis. The same reason has also delayed our paper from catching up the lost time. Next week we hope to be all right.

The weather has quite materially changed here. It is now quite cold, with the ground nearly covered with snow.

Now Ready.

The Brethren's Almanac for 1873 is now ready for delivery, and those ordered will be sent in a few days.

It contains, beside the Almanac department, a biographical sketch of Martin Urner, sr., Martin Urner, Jr., Michael Frantz; Church and Family Chronicles. A Biography of the Brotherhood in western Pennsylvania, Western Maryland, and Western Virginia; Preaching instead of Dancing; History of the Brethren in Lancaster county, Pa., and other interesting reading matter, all for ten cents, or 75 cents for a dozen, sent postpaid.

Brethren's Tune and Hymn Book.

Another box of 189 copies of Brethren's Tune and Hymn Book has been received and sent out to our patrons and still our orders are not supplied, by 106 copies. The surest way of getting the books is to have your orders entered, and they will be sent in the rotation in which they occur.

The News From Maine.

We are in receipt of Correspondence from the Maine Mission, but it arrived too late for insertion in this Number. It dates up to the 9th inst. They landed safely at Skowhegan, on the 7th, and met a hearty reception. At the time of writing they had already preached several sermons. They were enjoying good health.

The report will appear in our next.

Illustrated Christian Weekly.

We always find something of more than ordinary interest within the bright pages of our ILLUSTRATED CHRISTIAN WEEKLY. Two weeks ago it gave us, among other good things, the finest portrait, on wood, of Henry Ward Beecher, ever published. This week it gives a touching picture illustrating a common phase of city life entitled, "The Lost Child;" Westminister Abbey sights in three engravings; a home picture, "This Little Piggy went to Market;" an illustration of "Black Water-Hens," and a comical sketch showing the derangement produced in one branch of business by too close attention to politics. John S. C. Abbott begins one of his fascinating histories entitled, "William the Conqueror," to be completed in about two months. A very important article is the report of Anthony Comstock, showing what one man has done to suppress the trade in licentious literature in New York city during one year.

A Plain and Scriptural View of Baptism.

BY "THE REV." DANIEL BAKER, D. D., OF TEXAS.

"The case of *Philip and the Eunuch* is thought strongly to favor the doctrine of restricting baptism to immersion. I think differently! But let us examine the case. The passage reads thus: "And as they went on their way, they came to a *certain water*." How vague this language! It is not said a *river*. It could not be, for there is no river there! It may have been only a streamlet, or shallow pool, such as is common in the prairies of Texas. But to proceed: And the eunuch said: "See here is water, what doth hinder me to be baptized?" This is just precisely what a traveller in similar circumstances would now say, if on his way to San Antonia, he should come to the Cibola, and see by the roadside, what I have seen, a place scooped out by the hand of nature where travellers usually water their horses. And I am confirmed in the correctness of this opinion, by the fact, that the region through which the eunuch was passing is in the south country, called "desert;" and in latitude, in soil, in climate, and face of the country, is very much the same as the region of the Cibola, some sixteen miles east of San Antonia. What said he? "See here is water, what doth hinder me to be baptized?" How natural this language, at the sight of *any* water, much or little! Observe! he had just been reading that prediction concerning the Messiah:—"He shall *sprinkle* many *nations*." "Of whom," says the eunuch, "speaketh the prophet this? Of himself, or some other? And Philip began at the same Scripture, and preached unto him Jesus." The eunuch, believing Christ to be the Messiah predicted, desired, as an evidence of his faith, to be *sprinkled* in his name. * * For neither in this prophecy, nor any other touching the Messiah, is it predicted that he should *immerse*, but that he should *sprinkle*. Of course, then, the eunuch expected to be *sprinkled* and not *immersed*; hence he did not wait until he came

to a river, but as soon as he saw water, he immediately proposed to have the element applied to him in the mode and form predicted."

REMARKS.

The above extract from the work bearing the same title, was transcribed and handed us by brother Dan'l Snowberger, of New Enterprise, Pa. Is it not an astounding production? But it is not more astounding than false. False, we say, because the author must have known, while he penned it, that he was putting words into the mouth of the inspired penman. Hear him. He says. "Observe! he had just been reading the prediction concerning the Messiah, 'He shall *sprinkle* many nations.' 'Of whom, says the eunuch, 'speaketh the prophet this? of himself, or of some other?' 'And Philip began at the same scripture, and preached unto him Jesus." How any man, and especially one who displays the titles of Rev. and D. D., can have the unblushing audacity to give expression to such a wilful and palpable falsehood is more than we can decipher. But so it is, and the best we can do is, to expose his shameless sophistry. That the reader may see it more clearly, we will put the D. D's version into one column and the word of God into another.

"Observe! he had just been reading the prediction concerning the Messiah: 'He shall *sprinkle* many nations.' 'Of whom,' says the eunuch, 'speaketh the prophet this? of himself or of some other?' 'And Philip began at the same scripture, and preached unto him Jesus.' "—Baker.

"The place in the scripture which he read was this: He was led as a sheep to the slaughter: and like a lamb dumb before his shearer, so opened he not his mouth. In his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip and said, Of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture and preached unto him Jesus." Acts 8:32-34 See Is. 53:7-8.

Comment is unnecessary, as the contrast sufficiently expresses the error. But be it remembered, that the language of the prophet, "He shall sprinkle many nations," does not occur in the same chapter in which the scripture is found which the evangelist says the eunuch was reading, and from which Philip began to preach unto him Jesus. Neither is there any intimation that he had read anything about sprinkling, nor that Philip had said anything whatever about it. These facts notwithstanding the author speaks as positively as if he were quoting the words of inspiration. ! Words cannot express our astonishment.

ANOTHER CONTRAST.

"The eunuch, believing Christ to be the very Messiah predicted, desired an evidence of his faith, to be *sprinkled* in his name."—Rev. Daniel Baker, D. D

"And as they went on their way, they came unto a certain water: and the eunuch said, see, here is water, what doth hinder me to be baptized?"—Acts 8:36.

What harmony! We will pass this also without comment. In fact, the entire selection is of the same quality, and perhaps the most prudent way would be to treat it with silent contempt; but we will yet notice what he says in reference to the sentence, "They came to a certain water." He says, "How vague this language." Not so very vague after all, we think. If it should read, "They came *to water*," it would seem somewhat vague; if it should read, "They came *to a water*," ninety-nine out of every hundred impartial readers would understand it to mean a stream of water; and saying, "They came *to a certain water*," conveys the same idea in more definite terms. We are sure of this. So certain are we, that we venture the assertion, if a traveler, in giving an account of his journey, should say he "*came to a certain water*," not one of a thousand would dream of his meaning anything else than a stream of water; and one, too, that is worthy of notice. Even the author of the foregoing selection is not an exception. Every school boy in our land would so understand it. This being the case, we see no room for talking about [illegible]. The vagueness is in the mind of the reader and not in the sentence, "They came unto a certain water."

The eunuch said, 'Here is water what doth hinder me to be baptized?' Of this our author says, "This is just precisely what a traveler in similar circumstances would now say, if on his way to San Antonio, he should come to the Cibolo, and see by the road-side what I have seen—a place scooped out by the hands of nature where travelers usually water their horses." No, sir, we object: those travelers who believe in immersion would say precisely as the eunuch did; but such as would prefer sprinkling, would say precisely as the author did when he represented the eunuch as desiring, "as an evidence of his faith, to be *sprinkled* in his name"—the name of Jesus.

The evangelist says, "They went down both into the water, both Philip and the eunuch, and he baptized him." If our author had written the history, he would have said, They both went *down to the water*, and Philip sprinkled him." How different the two readings!

The inspired Penman said, "And when they were *come up out of the water*." The Texian author would have written, "When they had *returned from* the water." To make the case of Philip and the eunuch favor sprinkling the evangelist's account must be revised and considerably changed. As long as it stands as it now does, it strongly favors immersion; and when we take into consideration the meaning of the words *baptisthenai, ebaptisen*, it not only favors immersion but unmistakably teaches that Philip immersed the eunuch.

Answers to Correspondents.

JONATHAN LICHTY:—We do not know the cause, as we think they are mailed regularly.

H. H ARNOLD.—The Peace Year will not be published—Almanacs 75 cts per doz.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

News and Meditations.

WEDNESDAY, *Oct., 9th.* Attended the funeral of Mrs. Horner. At about 3 P. M., we left the house for the place of interment, which was the Union Grave-yard, half a mile from Conemaugh. After the funeral sermon we buried the body by the side of her little babe, which was buried a few days before; then returned home with this thought upon our mind, that, as they are now, so we must be. She was a member of the disciple church.

SUNDAY, 13*th.* Meeting in the Union Meeting-house at 10 A. M. Pretty full board of preachers, but rather a small congregation of hearers.—Brother Joseph S. Burkhart preached for us from the words, "Repent ye and believe the gospel.

SUNDAY, 20*th*, Meeting at two places at 10 A. M. For our part we were alone, at the Union meeting house. Congregations small, but attentive. 3 P. M., met for Sunday School at the same place. Brother Benjamin Gochnour being Superintendent offered the hymn, "And are we yet alive ?" for the opening of the school. After about an hour's reading and asking and answering questions, we were called upon for a short address, after which we closed with singing and prayer.

SUNDAY, 27*th.* Meeting at three places at 10 A. M. The weather being somewhat unpleasant, and we having no horse to ride, we concluded to stay at home, we did so until some time in the afternoon, when we thought of the time that death visited our house and took away our little daughter Emma; so we concluded to visit the grave-yard where we had buried her a little more than three years ago. On arriving we opened the gate and went in, walked down the aisle until we came to the grave of our daughter. We looked upon the head and foot stones, then upon the green grass on the grave, until tears came to our eyes, but all was silent. Then we thought of the words of Jesus, "Of such is the kingdom of heaven," and wiped the tears from our eyes. We made a few steps and were beside our mother's grave, who died in 1829, 43 years ago. Felt very solemn, yet all was silent. Ventured a few steps farther and here we saw the graves of our eldest two brothers. Still farther, and we came to the grave of our step-mother, who died a few years ago. Tears would occasionally unbidden start.—True these were all dead and gone; but what made the most impression upon our mind was, that, right among these graves there was a small lot of ground vacant. "What is that for?" we said to ourself. Our mind served us, and we remembered that we have a father, who is now in his 86th year. "Certainly," said we, "this has been reserved for the burial of our father." We continued looking at the spot of ground, then wondered if we would have the painful duty of seeing his remains placed beneath the clods of the above named lot. The Lord knows, we do not; but we thought that, although we are only about half his age, yet we may be summoned to leave this world before him. We saw the graves of some of our school-mates, who used to stand up in our class with us and read out of the same book. Also we took a good look at the grave of Elder Levi Roberts, who married us, and we think made about the first loud enough appeal at our heart to get us to turn our attention Heavenward; also the grave of Eld. Jacob Allbaugh, who gave us about as much encouragement in the ministry as he well could. He died in 1867. Took our leave of the grave-yard and went on our way home. Adieu for the present.

STEPHEN HILDEBRAND.

EASTON, W. Va., Nov. 8th, 1872.

DEAR COMPANION:—Quite a time has elapsed since I wrote you from my sylvan home. My pen has been silent, but my thoughts have again and again reverted to the busy *workers* in the "Sanctum," and I felt like sending them a word of greeting and cheer. Procrastination, that thief of time, whispered: "Wait till to-morrow." But the *morrow* flitted by, on wings of such electric speed, that it had flown ere I could call it mine. Now, however, the quiet of the long autumn evenings has come, and with it our thoughts are ripened and gathered and garnered, waiting only to be sent abroad into other fields and broader lands.

Last Saturday, brother Gans and I went on a mission in the upper part of this county. We went through rain and mud, but the Spirit of the Lord went with us, and all was well. The kind brethren and sisters who received us into their homes made our visit a delight. Never shall I forget the harmonious family circle, where each brother and sister were ruled by that great law of love in all their intercourse with each other, as they gathered around the good, old-fashioned wood fire. Truly, we thought, Christianity is not a mere name, when it bears such rich fruit in the home circle.

Saturday evening and Sunday morning we listened to words of admonition as they fell in mild accents from the lips of brother Gans, and we felt it was good to be there, and when *another* concluded the worship in those sweet words: "Our Father who art in heaven," they fell on our bowed heads like a benediction, and we went forth strengthened, and, we trust, purified.

May God add his blessing.

L. H. MILLER.

For the COMPANION.

On Criticism.

The above is a subject which, in my opinion, demands special attention. I have again undertaken to solicit new subscribers to the COMPANION; and am sorry to say that there are still objections and excuses for not taking the paper, among which are the following: "Too much criticism, too much controversy, too much crossing one another's opinions," and such like objections. I still tell the people that I thought that of late there had been some improvement made in that respect; that, in my opinion, there was not as much of that now as there was formerly; yet still there is more of it than I would wish to see, or thought profitable. I tell the brethren that it was the brethren's own fault, and not the Editor's; because it is the brethren's paper, and it is in their power to make it more interesting.

We have noticed, sometimes, at the close of some communications, privilege is granted by the writer for brethren to criticise as much as they please. Beloved brethren, let me suggest an idea. Would it not be for the better, if brethren, instead of criticising one another's productions, would merely give their opinion, or views, or an expression of their sentiments, and then let it pass without trying to make it appear that their views are correct, and that their brethren's have no foundation. Example. When a query appears in the COMPANION, and if brethren feel disposed to reply, let them simply give their views, and the reason or foundation of such views; and should the sentiments expressed by a brother, differ from any other brother's, and should he feel disposed to give attention to the same, let him express his. Let all do thus, as

many as feel disposed, but without trying to make void their brethren's. Let the readers be the judges, proving all by the *Word*. This manner of explaining Scripture would be very interesting to me, and, no doubt, to the brethren, and common people generally.

Yours in gospel love and affection.

Moulton, Iowa. JACOB BAHR.

BROTHER HOLSINGER: As there has nothing appeared in the COMPANION of late from Dunning's Creek church I thought perhaps it would not be amiss to give a little account of our love feast. The 19th of October was appointed to keep the feast. As I live a distance from the Brethren and seldom have preaching in this place, I thought I would do my best to have a meeting at St. Clairsville, for it was about one year since we had the last meeting in this place. I succeeded in getting brother Grabill Myers to respond to the call, but on account of the short notice, the congregation was not as large as common, but the order was very good and we must believe the attention was good too. I have heard some remark that they like to hear him and wish he would come oftener. Now that is all right as far as it goes, but I am afraid their hearing might do them more harm than good, if they would not do what he tells them. "For he that knoweth the Lord's will and doeth it not shall be beaten with many stripes." But I am somewhat digressing. Brother Meyers preached here on the evening of the 16th, and the 17th in Pleasantville, evening of the 18th in the new meeting house where the love-feast was to be held on the 19th. We were well supplied with ministers. Jno. S. Snowberger, Grabill Myers, John W. Brumbaugh, Joseph Berkey, and H. Mussleman were present. We had a good meeting, only the house was crowded, and consequently there was some disorder among the spectators. Next day meeting again and after meeting I left for home, but the meeting was to continue till the evening of the 21st. I did not hear the result of it any farther. Yours in love.

NOAH B. BLOUGH.

BROTHER HENRY:—Brother William Johnson and myself paid a visit of love to the brethren of Armstrong county, Pa., from October 11th till the 21st. Found them well, generally, and in good spirits. The church is alive to her work, and is still growing. We tried to fill twenty appointments during those ten day's visit among them, and we were much edified, and, indeed, strengthened, from the enlargement of their hospitality and many warm and tender tokens of love, (tears not excepted,) both during the pleasant hours of religious devotion, and that more enlarged interview—the Christian's Primitive Feast of Charity and Lord's Communion. This exercise was participated in on Saturday night, October 12th. Sincere love was thoroughly manifested, and each enjoyed it very richly. During this occasion two were chosen to fill the responsible trust of deacon-minister. It was a very cordial choice; not often such a unity of mind is observed, and this was seeled into the hearts of the brethren and and sisters at service of installation. The kiss of Peace was crystalized with many tears. Doubtless the Lord's bottle has them gathered "for a more convenient season," "when he shall call for those who spilled them for Jesus' sake." The names of those chosen are Brother Samuel Garvin Smith and brother Emanuel Wampler. We think they have been made to trust the Gospel of our Lord and Savior Jesus Christ, who is the power of God unto salvation. Many do not feel able to do so. Oh, that the members of church would more bear the cross of Christ, in opposition to the worldliness of this generation. Then the grace of our Lord and Savior Jesus Christ would be seen by this unfriendly world, and his grace would enable them to walk worthy of their calling in Christ Jesus. Four souls were made to feel for the salvation of Jesus, and were baptized accordingly. Our prayers are offered to the throne of God in behalf of those dear brethren who have been so recently called to labor for the cause of Christ. Whilst we think of them, we think of those who did us so many acts of Christian kindness in conveying us from place to place, and endearing us to themselves and the church of our choice at large, for making us comfortable by day and by night. To one and all, they have our heartfelt thanks, and we shall give them this promise: that we will ever be under resting obligations for an opportunity to return any domestic favor, should they ever drop into this vicinity of country, and we do think that we shall be more dutiful in contending for the faith once delivered unto the saints.

We cannot pass by those friends and brethren who, by reason of affliction or other home circumstances, were denied the privilege of being with us. To those who feel what it is to be poor, we will promise aid, and for those whose afflictions are very trying, we encourage all the brethren to be engaged with the Lord's mercy. That prayer is a strong means of deliverance needs no doubtful disputations, but, on the contrary, needs obedience to the Gospel command; then it is a mighty power.

We found our friends well, thanks be to the Lord, and the branch here was being increased to six souls: so that, whether at home or abroad, it is no matter, so that the church is up to her business, and see that her stewards are prayerfully encouraged, and that Brotherly Love continues.

"Perfect Love casts out fear,
But fear has its torment."

Yours, in Gospel union.

Jos. I. COVER.

H. R. HOLSINGER: To-day I was to one of our meetings.—The text spoken from, was the sixth chapter of Ephesians. We were told many good things, which pertain to the working out of our soul salvation; how to war successfully, to conquer the enemy of the soul. Oh! how we all should rejoice for the glorious privilege that eternal life can be obtained through the gospel of our Lord Jesus Christ; yea, too, that we are in a land of liberty, where none molest us in our Christian duties, as we have them in Christ Jesus our Lord, to whom be ascribed honor and praise for evermore.

We have nothing to fear, now-a-days, but our own negligence. Procrastination has deceived many, whom the enemy of souls has allured through youthful lusts. In private life, as in public literature, he confronts the convicted sinner with wonderful temptations to high enjoyments of the pleasures of the transitory things of this world. Filled with high aspirations, the sinner wanders about, but cannot attain to rest of mind and spiritual peace and comfort to his soul. What a pity, that so many of our fathers are thus lead about, as it were, in a strange land, where there is no gospel light,—a land where there is nothing but gloom and darkness. The shadow of eternal contempt has o'erspread the bright days of their conviction, telling them that the road they were travelling was not the gospel path to life eternal, that all was not well with them. What a pity, too that so many of our sons and daughters are so unconcerned about the salvation of their souls, seeking rest and finding none! oh! their pitiful state, who can tell? They are all as it were, in the world of fiction, not necessarily deceiving, but being deceived—overshadowed with the smoke of pestilition, and defamation. "A proud look is an abomination in the eyes of the Lord." How can we pass by and not notice? Who can stop the pen and stay the hand? "If God be for us in the truth, who can be against us?" Taking all into account, what an alarming time it will be in that great and notable day of God Almighty! When all must stand before God their heavenly Father, who in his goodness and wondrous love has done so much for all, how shall we appear? Then all who have served their own bellies, and received the mark of the beast on their

forehead and in their right hand, shall go into everlasting perdition; and only those who served in the true vineyard, and have worshipped only God shall be received up into the everlasting kingdom of our Lord and Savior Jesus Christ. Oh, what joy! Brethren, continue, all you that have the gospel zeal, continue to work with the whole armor of God. Stand faithful in all gospel duties.

Again, the moral sinner, conformed to rules of right, and practice of the duties of life. He has no confidence within his own convictions. He believes that God is, and that the Gospel of Christ is a saving power unto salvation; but he stands, as it were, between the walls of perdition. The Gospel offers him salvation, asks his resignation to all the heavenly declaration; but he replies: "I know not where to go, for all the churches are wrong. The members do not act and deal in conformity with the requirements of God's laws." Thus he walks in the path of defamation and detraction. All that is holy in the church of Christ is bitter to him; and so is all that is a sweet-smelling savor unto life in the virtue of the blood of Christ. He has not tasted of the power of God in the light of the holy commandments of God, given by his son Jesus. He becomes a self-righteous man, and does not know that he is blind, and lame, and halt, and miserable, and naked, and full of subtlety, pouring forth all manner of confusion along his path, spitting out destraction to all that will not endorse his opinions. Dear readers, "If the righteous are scarcely saved, where shall the ungodly and the sinner appear?" Let us admonish one another daily, while it is day, for the night of death will come upon all flesh, and who shall be able to stand? "He that hath an ear to hear, let him hear what the Spirit saith unto churches." "To him that overcometh, will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." Rev. 2:17. Dear reader, what a consolation, if you can but have confidence in the word of God, and the evidence in you, having the promise of immortality through our Lord Jesus Christ. Then take upon you the yoke of Jesus, and learn of him; for he is all in all. "All power is given unto" him, "in heaven and in earth," and he told his servants to go "and teach all nations," and that they should, baptize "them in the name of the Father, and of the Son, and of the Holy Ghost." Here we have no reason to hesitate a moment, for, behold, what a prize is offered—a crown of eternal righteousness to all that continue faithful to the end. How can you follow the vain things of this world, while convinced that you cannot stand, unless you serve the Lord. Then turn to God. Now is the day of salvation. Receive the waters of salvation, and Jesus will rescue you from the danger you are in to be lost in sin, and at the last day will make you a holy saint in heaven above.

PETER STOUFFER.

Treasurer's Report of Annual Meeting, Held on the Farm of Cyrus Hoover, May 21, 22, 23, 1872.

CONTRIBUTIONS:		
North Eastern District of O.	$1724	50
North Western " " "	1112	00
SALES——Muslin	340	80
Rope	52	84
Hides and Tallow	33	01
Lumber	22	72
Corn	19	36
Butter	12	67
Sundries	2	50
Total	$3320	30
DISBURSEMENTS:		
Muslin	$599	00
Rope	145	09
Lumber	98	00
Nails	6	16
Thread	10	00
Brick & Castings	16	00
Beef	572	32
Ham (900lbs)	90	00
Bread	341	30
Butter (1221 lbs)	244	10
Applebutter (80 gal).	40	00
Coffee (225 lbs)	63	00
Sugar (375 lbs)	45	00
Rice (102 lbs)	10	26
Tea (6 lbs)	9	00
Pepper	2	25
Milk	5	62
Hay (4 tons)	40	00
Pasture	15	00
Corn (120 bu.)	60	00
Boarding of Hands	52	50
Labor	119	70
Fuel	10	00
Total	$2585	40
Balance on hand	$804	90
Proportion of Surplus Due N. Eastern District of Ohio.	$445	78
Due North-western District of O.	289	12
Total	$734	90

GEORGE IRVIN, *Treasurer.*
E. L. YODER, *Clerk.*

SCHUYLKILL, PA., Nov. 11, 1872.

BROTHER HENRY:—If the box of MSS is getting low, the last No. of the paper manifests no inferiority in quality.

We have fixed on the 7th of December to begin a meeting of some days: and any brethren passing this way during the succeeding ten or fifteen days will be cordially received at the meeting. Brothers J. Trostel and Ephriam Stoner have promised to be with us.

I have rheumatism, but am able to attend meeting. Brother Unstead is not well, and at present cannot preach; and on account of his tremulous hand cannot write. To-morrow he starts to Baltimore to visit a daughter living there, and will remain until those Brethren from Maryland come over.

Oh, how sad—the older brethren passing away—some of the young called also—and so much work to do.

We are waiting to hear from Maine. Hope we may have good news.

ISAAC PRICE.

Announcements.

We expect to have a series of meetings in the Dry Valley meeting-house, Mifflin county, Pa., commencing in the evening of the second day of January, 1873, and to continue about one week. We give an invitation to all who have a desire to be at our meetings; especially the ministers of the different arms of our church around us.

JACOB MOHLER.

MARRIED.

On the 12th inst., at the residence of the bride's parents, by brother Abram Gelley, JACOB J. MILLER, of Newville, Cumberland county, Pa., and sister MOLLIE HOLSINGER, of Waynesboro', Franklin county Pa.

JOSIAH FAHRNEY.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to deal all alike, and we could not insert verses with all.

In the Lost Creek church, Miami county, Ohio, August 1st, at the residence of her son-in-law, Frederick Wertz, sister BARBARA WEAVER, widow of brother George Weaver, deceased, (who died in 1855.) aged 92 years, 9 months and 18 days. Funeral discourse at the Donnell's Creek church, in Clarke co., by brethren Joseph Arnold and Jacob Crist, from Rev. 14: 12, 13.

Sister Weaver was born in 1779 in Shanandoah county, Virginia; was a daughter of brother John and sister Elizabeth Click. In 1832, with her husband and family, moved to Clarke county, Ohio; and after the death of her husband, she moved to her daughter Barbara, (a widow,) and lived with her until shortly before she died, in March last. Then she was taken to her daughter Sophia Wertz, where she died. She was the mother of eleven children, and raised seven of them of which five are now living; grandmother of 37 children, (29 surviving,) great-grandchildren, 56, (45 surviving). She was confined to her bed for nearly five years, but was rational to her death. She suffered great pains, yet we hope her suffering was her great gain. We think she was fully prepared to meet her God, as she called on the Lord for days ere she was taken. She was a church member for 72 years. She was buried in the Brethren's grave-yard in Clarke co., by the side of her husband.

H. H. ARNOLD.

At the residence of his mother Isabella, and step father John Boas, near Strode's Mills, Mifflin county, Pa., October 9, 1872, after an illness of 5 weeks of Typhoid fever, BENJAMIN WESLEY BOLLINGER, aged 30 years, 10 months, 16 days. Funeral ser-

mon by friend John Bartle, from these words: "Whatsoever thy hand findeth to do, do with thy might; for there is no work, nor device, nor knowledge nor wisdom, in the grave, whither thou goest." Eccl. 3 : 10.

He was a single man, and oldest son of Brother Peter Bollinger, who died near Shirleysburg, Huntingdon county, Pa., about 29 years ago.

SOLOMON W. BOLLINGER.

In Neosho county church, Kansas, October 7th, 1872, sister LAURA, wife of George L. Smith, aged 32 years, 11 months and 9 days, leaving husband and two small children to mourn their loss, which, no doubt, was her great gain. She was a very much devoted sister. Funeral services by brother John Hoover and the writer—Rev. 14 : 12, 13.

Also, same church, JOHN HANLEY, son of brother John and sister Esther Vankorn, aged nine months and ten days. Funeral service by brother Wm. Brandt and the writer—"Suffer little children to come unto me."

SIDNEY HODGDEN.

[*Visitor* please copy.]

In the White Oak congregation, Lancaster county, Pa., September 22d, brother JACOB MILLER aged 63 years. Funeral improved by brethren David Gerlach and Jacob Reider.

In the same church, October 12th, our young brother SOLOMON ROYER Disease, consumption. Occasion improved by brother Reinhold and others.

Also, in Manheim Borough, October 12th, sister SARAH BAUMGERTNER, aged 79 years, 8 months and 21 days. Disease, consumption and dropsy. Funeral improved by brethren J. S. Newcomer and J. B. Gibble.

Also, same place, sister NANCY FRY, wife of brother Charles Fry, aged 63 years, 10 months and 20 days. Funeral sermon by David Gerlach and Jacob Reider.

MOSES LICHT.

ELLA AYERS, daughter of brother John H. and sister Hannah Ayres, aged 1 year, 8 months and 24 days. Funeral services by the brethren, from Matt. 18 : 1-3.

GEO. MEYERS.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

Josiah Ringer,	1 50	H H Arnold,	60
H B Paul,	75	E L Yoder,	16 00
Eld. Sam'l Lidy,	1 70	John Forney,	3 50
H B Paul,	10 00	Samuel Cook,	1 6
Samuel Bock,	1 50	A Longanecker,	75
Mena'n Schrock,	1 50	S H Caylor,	4 25
Jacob Bahr	2 00	Samuel Gibble,	2 75
Isaac Price,	2 50	Wm G Lint	75
J R Dellinger	1 25	S Bollinger,	1 25
Geo Brubaker	1 50	Daniel Houk,	1 50
Abraham Hyky	75	Polly Witwer,	1 65
Maria Baer	1 00	Samuel Ryman,	1 25
John Weighley	1 50	D H Garber,	2 50
Perry U Miller	1 50	Jno Studebaker	15 00
H F Rosenberger	50		

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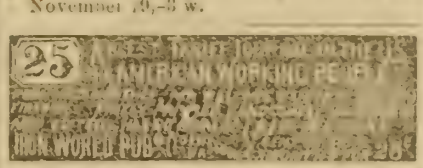

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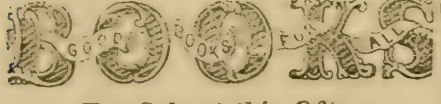

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For the Companion.

Shall we Know our Friends in Heaven.

Under this caption, several brethren have given their views: I will also offer a few thoughts, and, as our object should be, to approximate the truth, as nearly as it is possible for us to do in this life, upon subjects, metaphysical, or that are not clearly defined, and which do not contain any of the organic laws of our faith, we should endeavor to give our views in the spirit of forbearance, in respectful language with all due deference for the opinions of others; for one person has as good a right to his opinion as another, until convinced he is in error.

The term *friend*, as used in connection with this subject by the brethren, is confined to those only, to whom we are related by the ties of consanguinity. I will use it in its more extended sense, giving it the scope that our Savior did, "Ye are my friends if ye do whatsoever I command you." Then all who do the will of God are friends of Christ, and he is their friend, and consequently they are friends to one another, and thus includes all "who fear God and keep his commandments." Now the question is, shall these know each other? Of course they will! They will know Christ as he knows them, and will consequently know each other, as they are known of Him. But I have not the remotest idea, whatever, that they will be known by names, by which they are known in this life, neither by family relationship, nor as male and female, but will be as the angels of heaven, and shall have a *new name*, and be of one family, having God for their Father, and Christ Jesus for their elder brother, constituting the great family of God, and as readily recognizing the great progenity of the human race, with all their posterity, in their redeemed state, and having with them, the same divine relationship, as their own natural parents, children, or brethren. In a word, the sacred shall intuitively, know each other, by the new name and by no other name, as readily as Adam knew, what to call his wife, and the beasts, fowls, and fishes at the beginning. As to the remembrance of persons, things and scenes, of this life, I regard it as extremely doubtful, that any knowledge shall be retained of this sinful, and wicked world; from the fact, that the righteous will not remember any good deeds done, "for the least of Christ's brethren," nor the wicked, any neglect of duty. Now, in order to comprehend these ideas looking through the Apostle's glass darkly, where only a feeble, glimmering view can be had, we must lay aside this corruptible, and put on incorruption, this mortal, and put on immortality, and death, hell, and the grave. Those three master enemies, must be first swallowed up in victory, and "We be changed in a moment" "in the twinkling of an eye." Then we will know each other only as we are known. The parable of Lazarus and the rich man, I think relates only to this, and our intermediate state; that is, from the present time, until the second resurrection, and shows conclusively that when people die, they do not go directly to Heaven, or to the lake of fire, as is generally supposed, and usually preached, but the spirits of the just go to paradise or Abraham's bosom, a place of rest; and the wicked to a place of torment, called hell; when in pleasure or pain, the former await the first resurrection and the latter the second resurrection, after which will be the general judgment, and everlasting happiness or misery ensue in the presence of God in Heaven, or with the devil and his angels in the lake of fire.

Now brethren, I have briefly given my views upon this interesting subject; and also I see nothing wrong in exchanging our views dispassionately, upon any matter of present or future interest, so that the whole body may be of one mind; yet I think it would be more profitable to acquaint ourselves with, and use the means to get to Heaven, when the secret things that belong to the Lord will be revealed to us. There is more controversy upon metaphysical subjects, and contentions among Christians "about words that engender strife," than plain truths that relate to our present and immortal welfare.

D. H. PLAIN.

Dunnsville, N. Y.

For the Companion.

A New Commandment.

Having just received our welcome paper, at our new home, we noticed a reply of sister Rapel to some unknown reader to us, who says we fail to give the origin of the rite of feet-washing. We think the origin of the rite can be found in the 34th verse of the 13th chapter of John, where Christ says "A new commandment I give unto you, that we love one another, as I have loved you. By this shall all men know that ye are my disciples, if ye have love to one another." Some no doubt will say, that the new commandment was to love one another. But we think the new commandment was to wash one another's feet; for the Savior says, "By this shall all men know that ye are my disciples," or that ye have learned it of me; for he was the only one that ever taught it. To love one another was no new commandment. To prove my assertion I will call your attention to the 2d epistle of John. "And now I beseech thee lady, not as though I wrote a new commandment unto thee but that which we had from the beginning, that we love one another." Now it is plain John, that was present when Christ gave the new commandment of feet-washing. Now if John understood Jesus to mean to only love one another, then how does it come that he tells the elect lady, that it was not a new one but that which they had from the beginning as given from the Father?

LEAH CROSS.

Clarksville, Butler Co., Iowa.

It is good discretion not to make too much of any person at the first, because we cannot hold out that proportion.—*Lord Bacon.*

Our Savior's Prayers.

Our Savior was not only the most efficient of all teachers, but also the most consistent; for every virtue that he requires in others was perfect in himself, and the duties enjoined upon others he faithfully observed. He, knowing the worth of prayer, enjoined it upon his disciples. He even spake a parable to the end "that men should always pray." But he did not merely teach others to pray and how to pray, but he prayed much himself. As our Savior prayed so frequently and so earnestly, surely we, who are weak and needy, ought not neglect prayer. The following selection is to the point:

The inspired record shows that our Savior's life abounded in prayer to his heavenly Father.

He is first presented to us at prayer, at the very beginning of his ministerial work: 'Being baptized and praying, the heaven was opened. Luke iii. 21.

He next appears at prayer in the course of his sermon on the mount, when he first delivered the 'Lord's prayer.' Matth. vi. 9.

Later in his history, on a different occasion, we find him repeating essentially the same form of prayer. Luke xi. 1.

About the beginning of his miracles after great success, he goes out into a mountain near Capernaum, a great while before day, to pray. Mark i. 35.

When his enemies were powerfully stirred up against him, he spends a whole night at prayer, and the following day calls his twelve apostles. Luke vi. 12.

At another time his history presents him in the wilderness, praying. Luke v. 16.

Again the sceneis Jesus, alone, praying. Luke ix. 13.

Again, as he is surrounded by a great multitude; mothers present their little ones, asking him to put his hands upon them and pray. Matt. xix. 13—15.

After feeding the 5,000 with the five loaves,we find him withdrawing in the evening to a mountain near the Sea of Galilee, and spending the greater part of the night in prayer. At the fourth watch of the night(about 3 o'clock A. M.), he came to his disciples, walking on the sea. Matth. xiv. 23.

At the grave of Lazarus, deeply sympathizing with the bereaved, we hear him groaning (probably mentally praying) and then making a prayer of thanksgiving. John xi. 33, 38, 41, 42.

The next scene of prayer is upon a mountain near the Sea of Galilee at the time of its transfiguration. "He took Peter, John and James, and went up into a mountain to pray; and as he prayed the fashion of his countenance was altered, and his raiment was white and glistening." Luke ix. 28, 29.

Next, a few days before his death, he prays, and is answered with an audible voice from heaven. John xii. 17, 28.

The fullest of all his prayers on record is that one just after he had instituted the supper, and at the close of his sermon. John xvii.

Next, the scene is in the dark, retired walks of Gethsemane. Alone, at a little distance from Peter and James and John, at the critical period of redemption with the most urgent entreaty and yet with submission to the divine will, he prays three times. Matt. xxvi. 39, 44.

Last of all, on the cross, he prays for his enemies, "Father, forgive them," etc., and then prayerfully commends his spirit into the hands of his Father. Luke xxiii. 34, 45.

After the resurrection, on four occasions, we found him pronouncing a blessing upon his disciples. Such was the last of his life on earth. "He led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them he was parted from them, and carried up into heaven." Luke xxiv. 50, 51.

We may observe that his prayers were often made alone, sometimes where two or three were met together, sometimes in a larger social circle, and sometimes in the great congregation. He prayed when temptations were before him, after great successes, in times of deep trial, and when he was about to accomplish some important work.

As our High priest he has now entered into the most holy place,within the true tabernacle,and there he will ever live to make intercession for us.

When he taught that men ought always to pray, he was himself practicing what he preached to us; and as he taught so much, both by precept and example, and the Bible introduces the subject so many hundreds of times, and under so great a variety of forms, prayer must be a momentous agency in the economy of of grace. "Lord, teach us to pray."—*Am. Mess.*

BEAUTIFUL ZION.

Beautiful Zion, built above,
Beautiful city that I love,
Beautiful gates of pearly white,
Beautiful temple, God its light.

Beautiful heav'n, where all is light,
Beautiful angels clothed in white,
Beautiful strains that never tire,
Beautiful harps thro' all the choir.

Beautiful crowns on every brow,
Beautiful palms the conq'rors show,
Beautiful robes the ransom'd wear,
Beautiful all who enter there.

Beautiful throne of Christ our King,
Beautiful songs the angels sing,
Beautiful rest, all wand'rings cease,
Beautiful homes of perfect peace.

Non-Conformity to the World.

Jesus Christ declared, in his high-priestly prayer to his Father, that his disciples are not of the world: "They are not of the world." John 17:16. The true disciples of Christ are of God. John says, "We are of God." The people of God are a distinct and separate people from the world; that is, they are of another character and party, engaged in a calling which is opposed to the sinful maxims, customs, and practices of the world; yea, in many things in which, not only the unconverted, but, lamentable to say, many of the professed disciples of the meek and lowly Jesus, do not discover any impropriety, and thus contend and plead for unnecessary fashions of this sinful world. How often do we hear them say, "There is no necessity in being so particular in our customs, dress, &c." Here I would remark, that it is a great pity, and is certainly a great injury to the cause of Christ, that there is so little uniformity in sentiment, and still less in practice, on the subject of self-denial, in the brotherhood. Oh! that the people of God were of one mind, and judgment! It is certainly their privilege and bounden duty to be in the unity of the spirit, as the Apostle writes to the Ephesians, "I, therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called; with all holiness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4:1. 3. So Christ prayed to his Father, "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." John 17:21. Thus it is very evident, that the people of God should be united, and be as uniform in their customs and habits as possible; that there be no difference of character among them. Such as plead for the foolish and giddy fashions of the world, let them be professors of religion or not, must surely have a proud heart, not willing to walk in the path of self-denial; and it would be well for them seriously to reflect upon what Christ declared, Luke 17:15. "Ye are they which justify yourselves before men, but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." The riches, honors, and pleasures of the world are very tempting. That the people of God be not overcome, let them be humble, keep down at the feet of Jesus, and they are safe. It is dangerous, and certainly unbecoming, for them to imitate the world in its costly and unnecessary adorning of the body. Such conduct is indicative of a high mind. It would be well to bear in mind, that everything that has a tendency to keep alive and exalt the corrupt nature in man, should be abandoned. The people of God have a right to use the world, but not to abuse it, as the apostle Paul writes, 1 Cor. 7:29-31. "But this I say, brethren, the time is short. It remaineth that both they that have wives be as though they had none; and those that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world as not abusing it; for the fashion of this world passeth away." The world can be abused in many ways. If we spend our money, or the gift of Providence, for that which is of no real advantage to soul or body, it is an abusing of the world; and oh! how much time and money are spent merely to attract the notice of the eye—the gratification of the flesh! whereas, it becometh sinners to be found at all times, in an acceptable state to present our bodies, as well as our souls, living sacrifices unto God, as the Apostle writes, Rom. 12:1, 2, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Again the apostle tells us to let our "moderation be known unto all men." Phil. 4:5. That it is our duty to observe plainness, hear what the apostles Paul and Peter say upon the subject: "In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array." 1 Tim. 2:9. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel." It should always be borne in memory, that our bodies were originally taken from the earth, and will return to the earth again. This solemn truth should teach us humility, and not to pride in our bodies, but to bring them under subjection to the will of God. The Church of Christ should be distinguished from the world in the inward and also the outward man. Christ tells us that the tree is known by its fruits. When we can discover no difference in conduct between the world and those who profess not to be of the world, we conclude that the difference is in the name only, which, in this respect, is worse than nothing. The most of the world's recreations are sinful, and are an abuse of time, and should be abandoned. We admonish our fellow pilgrims to the land of promise to "seek those things which are above, where Christ sitteth on the right hand of God;" and as John, the beloved disciple, exhorts, "Little children, keep yourselves from idols." 1 John 5:21. When we are called off may our bodies be conveyed to the tomb in peace, and our souls be accompanied through the dark and shadowy valley of death, and arrive safe at home.

P. LANDIS.

Touching Devotion.

One of the most touching cases ever told on paper is this, of a little boy, a mere child, who traveled one thousand four hundred miles, taking care of the body of his dead mother all the way. An expressman, on reaching his office early one cold morning in January, observed on the sidewalk a long, heavy box, which his practiced eye at once identified as containing a corpse. Upon the end of the box, shivering with cold, sat a little half-clad boy about seven or eight years of age. Addressing him kindly, he said:

"My lad, don't sit there, you will freeze. Come in and sit by the fire." Bursting into tears, the little fellow replied:

No, I can't come. My mother is in this box, and I promised her that I would not leave her until we got home."

Deply affected with the touching devotion of this brave little fellow, he finally succeed in convincing him of the entire safety of his precious charge, and taking him to a neighboring restaurant, gave him a warm breakfast, and then learned the particulars of his story.

His father died about a year previously in a remote village in Minnesota, leaving his mother in poor health and nearly destitute. She died but a few days before the boy's sad journey, charging the little hero with the sad duty of conveying the remains to a distant State and furnished him with (all she had) a sum of money barely sufficient to carry them both by freight cars to their destination.

The little fellow had actually ridden day and night in a freight car with his melancholy trust, never for a moment losing sight of it.—*Exchange*.

For the Companion.

Is Feet-Washing a Christian Ordinance?

TO THE "READER OF YOUR PAPER."

In number 32, current volume of the CHRISTIAN FAMILY COMPANION, you had yourself heard on the subject of Feet-washing; expressing a feeling of sympathy for the people for whom they were publishing a paper; and in order to remove the scales from the eyes of so dogmatical and conceity a people, you would give them the origin of that troublesome and yet Gospel ordinance, Feet-washing. I for one am glad that our editors gave you room in our paper; for it has brought forth some able articles on the subject, and no doubt has brought others to reading and meditation. Yet with all this, I, who am zealous for my Master's cause, cannot pass you by without saying something in regard to this matter. What I have to say, I mean to say in as plain a manner as I can. So then be it understood, that I shall approach you as I would any other dissenter from the truth.

You say, "We are ready to admit that there was such a thing as Feet-washing practiced among the people, and there still is such a practice among them."

Most assuredly there is; for every family that practices cleanliness does just that very thing, and it matters not are they Christians or Heathens, white or black, in the order of their races. You, kind "Reader," undoubtedly practice this washing; and so do all the brethren and sisters.—So, then, in this kind of washing feet we condemn none, for all seem to engage in it. This is about the kind of Feet-washing you refer us to in the Old Testament Scriptures, and then triumphantly exclaim, "The above should be sufficient to convince any candid mind." "Rest assured, it is just sufficient to convince us all of the fact that it was a washing for the cleansing of the feet from the dust that would naturally accumulate upon them while on their journey from place to place. In this we differ not so much, and hence we pass it by for the present.

The next question that presents itself to my mind is this, How can the "Reader," or any other man in all this land of Bibles, make the Feet-washing in John 13th, and that in Genesis, Judges, 1st Samuel, &c., one and the same thing? In those instances which you refer us to, the person washing washed his own feet, whilst in John 13th the person washing washed other's feet. That is quite a oneness!

The next question is, "What gave rise to the feet-washing described in John 13: 1–15?" Who but a villifier of truth would ask such a question, especially when we read the answers given in the cases referred to? You started out with filth as the cause, and now it is strife, and yet one and the same! Oh, what a chaos!' You had better read again.

"If Feet-washing was a command that was to be observed by all Christians, Matthew, Mark, and Luke should at least have mentioned it in their writings."

By this I understand you to say that inasmuch as we have but one evangelist, John, to speak of Feet-washing, it leaves the observance of it a matter of indifference. Permit me to apply this method of reasoning to some other ordinances of God's house. When I look upon the general order of the different Churches, among other things in those orders is the baptism of water. How is this done? In every case in the name of the Father, and of the Son, and of the Holy Ghost. Where and by whom was this written? By John? No; Luke? No; Mark? No; by Matthew in his 28th chapter. Remember, only Matthew, none other. Now be consistent and treat them alike, for if you accept Matthew upon this important subject, and yet he standing alone, and refuse the testimony of John because he stands alone, remember his testimony will damn deeper than man can ever rise, for acting so inconsistent with good reason, and strong revelation.

The fifth paragraph is completely demolished by the fourth. In the fourth paragraph feet-washing was introduced because of strife, and in the fifth because of a Jewish custom. These are the traps men walk into who try to set aside truth.

"The last point under this head is"—My impression is, there is neither point, nor head in the matter, for you blunt up all the points and sever all the heads. You sit upon the shoulder of your beast yourself, as we shall see presently. The point you try to make in this paragraph is not, to show that feet-washing was not practiced by the Savior, but that we, in our zeal, wash the feet of too many; and because we make it congregational, by this is meant practice it among the lay-members, irrespective of sex. This is quite a point or a head. I don't know which, if either or both, your own practice murders the creature.

In the same night in which feet-washing was introduced, the Bread and the Cup were also introduced, and mark you, to the same parties the clergy; and in its introduction it was said, "Divide it among yourselves." I cannot read that the Savior brake the bread to any others than the clergy; but by going into the churches of professed Christianity, I see it broken to the lay-members, and even the females. Who authorized you to do so? "If we say the Lord, they will say, why then not also wash feet? If you say the Pope, every one knows that he is an antichrist.—So we will say.

From the 7th to the 13th paragraph, inclusive, you make as strong an effort as well can be made to prove that feet-washing is no command, and how do you do it? Only by showing that the apostles in their writings do not make mention of it. With this you will set aside more than you imagine. For instance, the commission by Matthew you set aside as not being an argument in favor of feet-washing, because the Lord there said, "Teach them to observe all things." Feet-washing was not included, because mention was not made of it in the Acts nor writings of the apostle. This method of reasoning would also set aside another important injunction in the commission; and that is this, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This you would not wish to have set aside, yet at the same time your manner of reasoning does set it aside, for neither in the Acts nor any of the writings of the apostles can you find that the apostles ever baptized in the three names. Will you set yourself up against the apostles, and say that they obeyed not the injunction of their Master? Again, you speak of the "communion" being made mention of in the Acts of the Apostles; by this you mean the bread and wine. In this the apostles have failed again, for in the Acts of the apostles we read of the breaking of bread, but of the

cup in connection, no time: and besides this, we have the breaking of the bread and the cup in connection therewith, made mention of but by one apostle, and that by one born out of due time, I mean Paul. All the others are silent on this subject. Now then, if you make your point a little sharper, you will punch this ordinance out of the church, upon the same principle that you punch feet-washing out, or by putting it under the proper head you can reserve the wine among the clergy.

"I think I have made this matter plain." I think so too. You have made it so plain that even a fool can not help but see that men, who uphold such doctrines, are not only trying to pervert scripture, but are fighting against God, and that with a high hand. When Baalam, the prophet, went in opposition to the will of the Lord, God had an ass prepared to reveal unto him the dangerous course he was pursuing. What it would take to bring such revilers and villifiers of the truth as it is in Christ Jesus to speak more respectfully concerning it is something that I have not yet learned. I think I will give my few strictures to your consideration. Receive them as from a friend; and from one that holds the commands of God in high repute.

Farewell.

C. G. Lint.

For the Companion.

Christian Courtesy.

I have been requsted to write something on Christian courtesy; but I will commence with, "Recompense unto no one evil for evil; but overcome evil with good," and, perhaps, towards the close I may say a few words on Christian courtesy.

"Recompense to no one evil for evil." This, perhaps, is one of the most unpleasant of Christian duties, and very disagreeable to human nature, but nevertheless it is one of the brightest ornaments for a Christian; it is like a city set on a hill. O, that there were but few in the church that could not stand the test of an unrevengeful follower of our blessed teacher! This can and ought to be a well established principle among us. There is a mighty work accomplished when we can hold or check our evil propensities in time of trial. "He that can rule his own spirit in time of trial, is greater than he that taketh a city." But to overcome evil with good comes a little closer. This is a self-sacrificing principle, and requires a good portion of that greatest of gifts, *Charity*.

Here, perhaps it will not be amiss to say a few words in regard to self control. When we are called upon in the time of duty, it is always best to sit with a calm mind at the foot of the cross, and in deep meditation consider, that our dear Redeemer, while in the flesh, exhibited both in his life, and in his death one of the most illustrious examples of forgiveness the world ever beheld. "Father forgive them, for they know not what they do." Oh, what a blessed example for us to imitate. Happy is that brother or sister that can lay claim to such a forgiving Spirit. They are as "Salt to the earth, and the light of the world." How easy and pleasant it is to love and to do good to those that love us. But we are commanded to love our enemies, and do good to those that hate us. Charity, denotes all the good affection we aught to bear towards one another. It is also faithfulness in friends. It is much easier to bear the assaults and abuses of an enemy than of a friend. Here I will say a few words on Christian Courtesy. It is true we can be courteous and still not be Christians: but we cannot well be true Christians without being courteous. To be courteous we must not be indifferent to others feelings nor blind to their discomforts. We must think of their accommodation before we think of our own. Webster, defines Courtesy. "Elegance and politeness of manners. Act of civility. Favor or indulgence." I am sorry to say that we sometimes see more of Courtesy among the world than among some of the members. This ought not to be so. As a sister said not long ago. "There aught to be something written on Christian Courtesy, or good manners, for there are some members that are a little uncouth and impolite." But here the trouble is, they are generally such are no readers, and perhaps, it would not reach them. Christian Courtesy among members is of great value. It is one of the best means to promote brotherly love. We are admonished to "Be kind to one another, tender hearted, forgiving one another, even as God for Christ's sake has forgiven you." And the apostle Peter tell his brethren to "Have compassion one of another. Love as brethren, be pitiful, be courteous not rendering evil for evil, or railing for railing: but contrarywise blessing: knowing that ye are thereunto called." "But, above all these things put on charity, which is the bond of perfection. Charity suffereth long and is kind: doth not behave itself unseemly; seeketh not her own: is not easily provoked; thinketh no evil." The apostle Paul says, "Though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing." Charity and brotherly love are closely connected. But oh, brotherly love! here my pen is almost ready to drop from my hand; it is indeed too weak and incapable to describe its value. But good bye to the brethren, etc., how precious in the sight of God! It embraces all the characters of charity, and what goodness is added to it, who can tell its worth! It is the very essence of religion, and one of the best evidences within ourselves and perhaps to others too, that we do love God. The apostle John says, "By this we know that we have risen from death unto life, because we love the brethren. He that loveth not his brother, whom he has seen, how can he love God whom he hath not seen?" "Beloved, let us love one another, for God is love, and this commandment we have from him. He that loveth God loveth his brother also." We are all brethren and sisters in the same family. We were all born of the same mother, and sincerely hope of the same Father also. So let us be loving, courteous, kind and obliging to each brother, and always see to the interest of others before our own, and try to imitate our elder Brother as much as possible. For there is danger of half brothers and sisters existing this family, they may be born of the same mother, but not of the Father. This had been the case in the apostles time and we know it to be so now. There are some that like too well to take care of number one, or to see that self is first served, before they think of others who perhaps stand more in need of help than they themselves. This is not Christian Courtesy.

Now if I have not done justice to the subject, let abler pens than mine set it forth in its true colors.

Margaret Deardroff.

GEMS.

The Lord has many fine farms from which he receives but little rent.

Flattery is a sort of bad money to which our vanity gives currency. —*Locke.*

Morality does not make a Christian, yet no man can be a Christian without it. —*Bishop Wilson.*

Suffering seasons are *sifting seasons*, in which the Christian loses his chaff and the hypocrite his corn.

Pride is a vice, which pride itself inclines every man to find in others, and to overlook in himself.—*Johnson.*

It is in vain that a man has the means of happiness without, if he has not the capacity of happiness within himself.

Good counsels observed are chains to grace, which neglected, prove halters to strange unfruitful children.—*Fuller.*

Singular that the word miser, so often expressive of one who is rich, should, in its origin, signify one that is miserable.

It is with diseases of the mind, as with those of the body; we are half dead before we understand our disorder, and half cured when we do.—*Colton.*

Brother Mine.

BY J. W. BEER.

When gloom comes o'er thee like a cloud,
Brother mine,
And thou with sorrow's weight art bowed,
Brother Mine;
Then look beyond the cloud of gloom,
Let not thy sorrow seal thy doom,
In yon bright world there's ample room,
For thee and thine, dear brother mine.

Affliction's waves may o'er the roll,
Brother mine,
And persecutions try thy soul,
Brother mine;
But that blest world is free from pain,
No trials there shall entrance gain.
That sweet abode thou may'st attain;
Yes, thou and thine, dear brother mine.

Here wants and cares of life abound,
Brother mine,
And toil is oft with failure crown'd,
Brother mine;
But there no want nor care is known,
All toils have ceased and failures flown,
That home so sweet to thee is shown—
To thee and thine, dear brother mine.

That blissful sphere, so bright, so fair,
Brother mine,
With all its joys, thou too may'st share,
Brother mine,
Our blessed Lord has gone before,
He's waiting on the shining shore,
With beauteous robes and crowns in store
For thee and thine, dear brother mine.

Say, wilt thou seek the home above,
Brother mine,
Where all is peace, and joy, and love,
Brother mine?
Oh, seek no dwelling place below,
Where thorns abound and thistles grow;
But seek the home where pleasures flow
For thee and thine, dear brother mine.

For the COMPANION.

Parables.

Inasmuch as Christ has represented the kingdom of heaven by many parables, so also has he represented the divided tribe of Juhah by many parables. The first class, the scribes and pharisees, the second class, the publicans and sinners, which they cast out of the synagogue and would not fellowship. We will commence at the 15th of Luke: "Then drew near unto him all the publicans and sinners, for to hear him." These were not sinners of the gentiles; for Christ was only sent to the lost sheep of the house of Israel. But the scribes and pharisees murmured, "because he receiveth sinners and eateth with them." Hence he reproves them with the parable of the lost sheep.—He also represents the scribes and pharisees as one part, the publicans and sinners as the other, in the parable of the two sons. The younger son had wasted all his goods, probably as the elder son had said, "devoured thy living with harlots." "He was angry at the reception of the younger son by the father. Just so were the scribes and pharisees angry at Christ, because he received sinners. But the Savior told them, that the publicans and harlots should go into the kingdom of heaven before them.

Again, we have another parable of a certain man having two sons, representing the scribes and pharisees as one part, publicans and sinners as the other. "He came to the first and said, son, go work to-day in my vineyard. He answered and said, I will not; but afterwards he repented and went, and he came to the second and said likewise; and he answered and said, I go, sir, and went not; Math. 21: 28, 29. Also in the same chapter is a parable of a certain householder who planted a vineyard, but this needs no explanation, for it is so plain that even the priests and pharisees perceived that he spoke of them, and they sought to lay hands on him. Again, "There was a certain rich man, who had a steward that wasted his goods." This the covetous pharisees also perceived he spake against them, and they derided him.

Next comes the much disputed parable of the rich man and Lazarus.—The rich man who was clothed in purple and fared sumptuously every day, was the scribes and pharisees, "which set in Moses seat," for the purple was only worn by the ruling class of people, such as kings wore; hence in mockery they brought the purple robe and put it on Jesus, crying, "Hail! King of the Jews." The purple belongs to Judah, as they were law-givers; for it was written, "The scepter should not depart from Judah, nor a law-giver from between his feet, till Shiloh come." He also was rich. How did the scribes and pharisees become rich? they got rich in robbing God. They inquired wherein they had robbed God. The answer was, "In tithes and offerings." They had made the house of God a house of merchandise," and "a den of theives." The Savior also accused them of robbing widows' houses, and for pretence making long prayers. Now Lazarus, the beggar, was the publicans and sinners, being also descendants of Judah. This we have proven by the parable of the two sons, the elder and younger. Also the other parable of two sons, the first and the last. Now we know by the reading of the Scriptures, that the self-righteous pharisees, would not eat with those they had cast out, which were the publicans and sinners, and upbraided the Savior for eating with them. But the Gentiles associated with them, and had dealings with them; hence the Savior says, "Moreover the dogs came and licked his sores." The Gentiles were the dogs that befriended the outcasts of Judah. This, we think is plainly set forth by what Christ said to the Greek woman, "It is not meet to take the children's bread and give it to dogs." She said, "Yea, Lord, yet the dogs under the table eat of the children's crumbs." "And it came to pass, that the beggar died." But how did he die? He died, just like the prodigal son died in the parable just before.—We think Paul gives us the key to his death, when he said, "Sin taking occasion by the commandment deceived me, and by it slew me, and I died." Now, here are three men dead that had no burial, because they were dead to the law by the body of Christ; and being in Christ, they were Abraham's seed according to the promise. This carried them right back three hundred and thirty years beyond the law, into the faith that rested in the bosom of Abraham, even before he was circumcised. But the rich man, (the scribes and pharisees) also died, but was not carried to Abraham's bosom. Oh, no; they were determined to establish their own righteousness by the works of the law. The beggar we stated died to the law, the rich man died with the law; for Paul says, the law which held them in bondage was also dead. Next he must be buried. For an example of his burial, we will cite you to Jeremiah 22: 19, "He shall be buried with a burial of an ass;" which was to be drawn and cast forth beyond the gates of Jerusalem.

Next, is, "In hell he lifted up his eyes, being in torment." For this, we will also cite you to Deuteronomy 32: 21–23. And he cried to father Abraham, not to God; for the

scribes and pharisees always justified themselves, and boasted of being Abraham's seed. But Abraham said, "Son, remember, thou in thy life time receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you, there is a great gulf fixed," &c. Just read the 23d chapter of Matthew, and you will not fail to see the gulf. "Wo unto you, scribes and pharisees, hypocrits; for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, nor suffer them that are entering to go in. Ye serpent, ye generation of vipers! how can you escape the damnation of hell?" Of them was required all the righteous blood from Abel down to Zacharias. Next he pleads for the five brethren. Scribes and pharisees being Judah, there were just five brethren left: Reuben, Simeon, Levi, Issachar, Zebulum. These were the sons Jacob had with Leah. If the careful reader will only take notice, nearly all the parables that Jesus presented to the Jews represented these two classes, the scribes and pharisees, and publicans and sinners. Many more parables might be produced to prove the same fact.

LEAH CRONCE.

Clarksville, Iowa.

Did the Divinity of Christ Suffer upon the Cross?

Busy have been the gifted pens of the most gifted divines of the present day discussing upon the atonement of Christ at large, and especially upon that part of the subject (if it could be so claimed) which heads this article, whose masterly productions I have read, and re-read with much interest, and, I hope, profit. For the time being, said pens appear to be silent, either from a sense of having exhausted the subject, or each considers himself victor, and retires from the field of contest, bearing off the palms of victory.

But the minds of the masses, while they have been much enlightened, seem to be divided or unsettled with regard to the sufferings of the divinity of Christ. Not that I wish to resurrect the subjects or its discussion again, but to wind up the whole matter in a "nut-shell," thus: The creature man sinned, and incurred the penalty "death." hence needed an atoner of the same nature of himself, "sin excepted." Christ came and took upon himself that nature, and received said penalty, and man, having no divinity about him, could not, nor did not, need the sufferings of divinity in his redemption; and unless it can be proven that there was divinity in the man that sinned, it is absurd to think of the sufferings of the divinity of Christ, when there was not anything for said divinity to suffer for. The creature man sinned, and only the man Christ Jesus (and not Christ the divine) suffered for said sinful creature, man. The manhood that Christ assumed was all that the law of God demanded of man for his disobedience, which manhood he offered a living sacrifice "upon the cross," and thus completely and fully satisfied the demands of said law. If the divinity of Christ was to have suffered and did suffer "upon the cross" for sinful man, why did he assume human nature and blend it with his divinity, and suffer in both the penalty imposed only upon the human? Surely it did not take the sufferings of both to pay the debt of one.

If Christ the divine died, then God the Father and God the Holy Ghost also died, for they are one. Then, in that event, pray tell me what would become of the world? Do we not know that the devil, who only is restrained by the Spirit and power of a living God, and was not permitted to "touch the soul Job," or the "body of Moses," and who "as a roaring lion walketh about seeking whom he may devour," would have taken advantage of the death of the Godhead and so garbled up and ruined the world; that the resurrection of Christ (a thing under the circumstances impossible) would have been too late to have accomplished that whereunto "he was sent?" The declaration of Christ to the thief upon the cross, "to-day shalt thou be with me in paradise," sets aside at once, and forever, the absurd idea and false theology of the sufferings and death of the divinity of Christ "upon the cross." His divinity cannot die; if it could, his "kingdom, which is to stand forever," can be destroyed, which is not only absurd, but is a grand inconsistency, and it make the legs of the lame not equal.—*Christian Index.*

For the COMPANION.

Affliction.

Affliction! how heavily dost thou sometimes fall upon us! And why must thou continue so long? Hast thou so great a work to do in us, that it requires months, yea, years to refine this mortal body? I have been myself, we all, to-day. What more can I do? This may be the reasoning of our minds; and yet we are afflicted and [illegible] suffering here, another there. The world seems to be [illegible]. Here one [illegible] every [illegible] and neighbor, who cannot [illegible] without [illegible], another is [illegible] with [illegible] others are [illegible] Let us look at what direct[illegible] I say, I can [illegible] When I go to my dear father's home I see there the [illegible] hand of Paul [illegible] ally stricken the persecutor sight from his eyes. Our dear mother, too, must suffer the burden of affliction. But O my dear parent, you do not suffer bodily pain like many others do. Let us just for a moment think of Adam Hellinger and his Christian consort, of whom I have just read in the COMPANION. Here is affliction in its real character. How it moves my soul to see such Christian patience manifested! It is not to wonder why God in his mercy is so lingering. Surely they are of the third part: "And I will bring the third part through the fire, and refine them as silver is refined, and will try them as gold is tried. They shall call on my name and I will hear them. I will say, it is my people." Zech. 13: 9. What a consolation! "They shall call on my name, and I will hear them. It is my people." To Paul "was given a thorn in the flesh." For this thing he besought the Lord thrice, that it might depart from him, and he received this answer: "My grace is sufficient for thee; for my strength is made perfect in weakness." 2 Cor. 12: 8, 9. "I have chosen you in the furnace of affliction. Isaiah 48: 10. "And he shall sit as a refiner and purified of silver." He is watching and waiting, while you are going through this purifying process. My dear sister, Maggie M——, I think of you as I pen these lines. Have you ever thought of the beautiful idea, that Jesus is sitting by you in your bed for nearly two years, while he is taking you through the furnace of affliction, watching and waiting for the purification of your soul? And to your mind he [illegible] I feel to say, Sister, although thy body is bound to bear, be patient yet awhile. Remember, thou too art in the furnace, and God may choose thee out of it, if you yield yourself submissively to his justice. Perhaps it may not be long till Jesus will say to thy poor afflicted companion, "It is enough; come, I will take you to my Father's house. There the sorrows of earth will be remembered no more." One glance into the holy city and we will bless God that he has counted us worthy to suffer affliction. Jesus has suffered much, and he knows what we can endure. Let us, then, gently submit, and the victory is ours: "It is my people."

MARY ROHRER.

SIGNS OF THE TIMES.

The Signs of the Times.

IN REPLY TO BROTHER G. W. BURKHART.

DEAR BROTHER:—The subject in which we differ is one of great importance, according to my views, therefore I feel constrained to offer a few more thoughts for your consideration. Little would I care for the difference of our opinions, if it were only a matter or subject of opinion. But as it is a scriptural point in which we differ, we may, according to our views or opinions, pervert or misconstrue the meaning of it, and thereby not only deceive ourselves, but also others. Before I go any further I will explain what I mean by *subject of opinion*. There are some matters or subjects in which we may differ, that will do no harm to ourselves or to others. In our late numbers we have a difference of opinion about knowing one another in heaven. Here we may decide on either side without harm to ourselves or to others. This is not a point of doctrine; and the only importance I can see in it, is, for us to try and get there, then we will find out all about it. The subject on which we differ, I contend, belongs to the signs of the times. This not only concerns me and you, but it concerns all the followers of Christ; therefore I think it a subject of importance, and feel very much pressed to offer a few thoughts on the signs of the times.

Years make times, months make years, weeks make months, and days make weeks. All have a beginning and an end. The year of 1872, which we commenced ten months ago, is close to its end, and how do we know it? By the months that have passed already. How do we know that the season of winter is approaching? Because we take notice of the signs of the times, and those who are wise will prepare for it.

But the passing away of the year, or the changing of the seasons, is not the time I have referred to: I only give this for an illustration. "When the fig tree putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." The things our Savior hath reference to are what we call the signs of the times: signs our Savior has given us, whereby we may, if we are wise, understand—what? the day or the hour of his coming? No: but understand that the time of his coming is at hand, even at the doors. Then time will be no longer. By this I understand the time of grace will have an end: he that is holy will be holy still, he that is filthy will be filthy still. Now I will come to the signs our Savior has given us that we may not be in the dark, and that day come on us as a thief in the night: 1 Thess. 4:16, 17. The Apostle Paul speaks of the coming of our Savior, 5:2, 4. He says, "When they shall say, peace and safety, then sudden destruction cometh." "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Why were the brethren not in darkness? Because they had the same signs that we have, only we are about 1812 years nearer the time. How much more time we will have, to look for the appearing of the Son of man in heaven, I cannot say, but I am safe in saying, very little, for the Apostle Paul said, "yet a little while, and he that shall come will come, and will not tarry." Heb. 10:37. "But the end of all things is at hand: be ye, therefore, sober, and watch unto prayer. Peter 4:7. "This we know also, that, in the last days, perilous times shall come." That we are living not only in the last time, but in the last days, is a fact too well established to be contradicted; but I perceive that we do not see or believe alike in regard to the signs which shall come to pass before that great and notable day cometh. Some will say, as we notice in No. 35, that the signs we have mentioned in Matthew 24 by chapter will have their fulfillment in the future. But, perhaps, while we are contented and waiting for those signs to come to pass, the sign of the Son of man may appear, and perhaps a little too soon for us. "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh." Now we will come to the signs in Matthew, 24th chapter.

After our Savior told his disciples of the destroying of the temple, they came unto him privately, saying, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" The first answer he gave was: "Take heed that no man deceive you." This seems the most important part; however, he told them too, what signs should come to pass before his coming, and also before the destruction of the temple. Those who were wise took the advantage of those signs and saved their lives: those that were foolish did not take heed, and therefore had to perish in the destruction. Time and space will not permit me to write about those signs now, perhaps many hereafter.

I will now come to our subject, which belongs to the signs of the time in which we are living. "Take heed that no man deceive you." I said before that this is the most important part. Why? Because, "there shall arise false christs, and false prophets, and shall show great signs and wonders, insomuch that if it were possible, they would deceive the very elect." Here, I will say, if we are wrong and know it, we are not deceived. But if we are wrong, and think we are right, there is deception and disappointment at the end.

Now to our false prophets or transformed preachers of righteousness, do we believe they will come? I will now speak to the brethren and sisters in general, because it concerns us all. No doubt we all say yea, for Christ said so, and he is a true prophet. Do we believe they will do those signs and wonders? Yes, for Christ said they shall do it. Do we believe that they are disciples of Christ, because they do signs and wonders in his name? No. Why not? Because Christ said they are false prophets. But if none can do signs and wonders but true followers of Christ, where do they get their power to do such things? I say, from their master, the devil. Yes, but brother B. says the devil has no power of his own. This is the point in which we differ. I say he has, and I will prove it. In my former article I had reference to the magicians before Pharoah. Brother B. says they did curious things. If they did nothing but curious things, then Moses also only did curious things. I still call them miracles, and so we leave this point and go to Job. "And the Lord said unto Satan, behold all that he hath is in thy power; only upon himself put not forth thine hand." What did Satan do after he had permission from the Lord? He made fire fall from heaven, to burn up the sheep and servants of Job. The one that escaped to bring tidings to Job, said the fire of God is fallen from heaven, not knowing better, so we too may be deceived in those false prophets. When we see them doing those signs, we may think like the Samaritans, that they are the great power of God. Here I see the danger: therefore I write as I do. But, not to depart from our subject, what more did the devil do? He made a great wind come from the wilderness to blow down the house where the sons and daughters of Job had come together to eat, and drink wine. What more he did you can read for yourself. 2 Thess. 2:8, 9, we read that, "the Lord shall destroy with the brightness of his coming, even *him*, whose coming is after the working of Satan, with all power and signs and lying wonders." Much more can be said to prove the power of Satan, but space won't permit. I will now show in a few words how he uses his power for our deception. We are told he is going about as a roaring lion, to seek whom he may devour. No deception there. Again, we are told that he transforms himself into an angel of light. What a contrast between an angel and a roaring lion. How we fear the one and admire the other, and there is the deception. Oh, let us be on our guard, that we will not be deceived. Brother B. says, "not likely that Christ would lend his power to devils to work miracles in his name." I say so too. The brother thinks we could not know the good from the bad, or if the devil could do it with his power, how could we make the distinction? We have the detector in our houses, let us make good use of it. I cannot say all I would like to, for my article would be too lengthy. I will conclude by saying:

Come, brethren, let us trim our lamps,
Come, sisters, do the same;

That we be found as virgins wise
To praise the Savior's name. [comes,
The Bridegroom comes, the Bridegroom
Get ready, don't delay,
That we may not be foolish found,
Or sleeping by the way.

Come let us meet the glorious throng
Of angels bright and gay,
The wedding guests are all along,
Oh, what a happy day!
It is to be for rich and poor,
For all that love the Lord,
For all that do obey the King,
According to the Word.

But those that say "Away with him,
O'er us he shall not reign,"
They will be brought before the King,
And there they will be slain.
For so the King himself did say,
Therefore it must be true;
But still some will deny his Word,
And disobey him, too.

Oh, who will not act with the wise,
To flee the wrath to come,
And strive to win that glorious prize,
Which is so easy won?
The time is hast'ning to its close,
But I don't know how soon,
Perhaps before another year
The Bridegroom may come.

JOHN HAMMER.

Arnoldsville, Pa.

[For the COMPANION.

Indulgence.

As we are weak and dependent creatures, we are apt to indulge in many things contrary to the laws of nature, and contrary to the divine laws—and by this many ruin ourselves for life, destroy our precious health, the gift of Providence, and the best gift we have in life. How often we can see the poor man, whose family almost perishes for want of earthly comfort, and the poor mother sheds tears to see the sad condition of their once happy home, now in ruin. Why has this change taken place? The only reason is, the father has indulged in strong drink. Ah! how well I remember of seeing a poor, aged mother, with streaming tears, beg her son to quit the intoxicating bowl—but he has indulged in this deadly poison for a long time, and now he finds it has taken such a hold on him, that he can no more resist his craving appetite, though he is on the brink of the grave, and he sees that he has shortened his life. But alas, too late! To quit would be instant death. Oh! can we imagine how that man feels when he thinks of the future, of his awful condition after death? He has no hope of happiness in time nor in eternity, for soon the last, lingering ray of life's sun will disappear, and he must hear his final sentence, and share a drunkard's reward.

But this is not all that can be included in. He can indulge in the use of tobacco, and carry that to excess in smoking or anything that Satan tempts, or anything that is sinful. We should beware of indulgence, and guard against it, and procure our happiness in time and eternity. By rejecting these, and living a holy, pure and virtuous life we may hope to meet our friends who have gone to the eternal world, and be with them in Father's fair plain, where we shall no more take the parting hand of those that we love, and see them pass from life. There we can be together through the countless ages of eternity. G. W. SNIVELY.

Berlin, Md.

For the COMPANION.

The Falling Leaves.

The leaves around me are falling, falling. Gently they come from the topmost bough and twig to the nether earth below. "The brown, sear, yellow leaves, all mingling together, making a checked mantle to spread upon the "lap of earth." The frosts have come and gone, but they left their trace upon the forest leaves. Autumn's chilling breath merely touched the fluttering leaves, but in that touch was death. His cruel fingers have plucked the flowers of the valley and glen, and all around me I see beauty and verdure fading. Soon winter's chilling blasts will hold in close embrace oaks of the forest and roots in the earth. We must await nature's resurrection morn, when beauty will come forth, and loveliness spring forth into existence.

Thus the falling leaves remind me of dear ones falling before the chilling frosts of death. Around me are falling the old and young; into the ground they are dropping, as the leaves from the trees. Some with hoary heads are cut down by the scythe of time; others, in the prime of life have felt the stroke and let go life to fall into the arms of death. The young and gay, like flowers of the field, have been plucked by the ruthless hand of death, and dropped, as the beautiful leaves drop to the ground; and, too, the little cherub face, that smiled like a gentle ray of sunshine, felt the chilling frost, and like the aspen leaf that felt the icy touch of death, ceased to move, and down to the earth it fell and found a resting place to sleep.

Yes, sleep, little prattler, gently sleep,
Beneath thy new-made, earthly mound;
Whilst sunbeams through the osiers peep,
And birds make music all around.

Sleep, oh pretty, gentle one,
Thy little pilgrimage is o'er;
Now safe at the Savior's seat,
Sing on the hills and shining shore.

In the resurrection morning all those that around us are falling will spring forth into life. Those that have done good will be clothed upon with honor, glory, and immortality, and fitted for the realms of eternal bliss. As the silkworm, locked within its crystalls shell, comes forth by the power of God, in the spring a beautiful insect with bright and shining wings, so will, by the same power, come forth those little bodies incased in earth, bright winged angels, and fly to the shelter of a Savior's love.

Think, careless soul, you like the falling leaves may soon fall. The next breath that blows from the deep shores of death may cut thee down, and oh! if it be in thy sins, where shalt thou go? Eternity will answer in the depths of God's anger and condemnation.

J. S. FLORY.

For the COMPANION.

Labor.

From that time mortal labor has been looked upon by man as something beneath him. Why is this? Did not God tell Adam that he should earn his bread by the sweat of his face, and should not the commands of God be obeyed without a murmur? Should we shun, or look with contempt on any command of God? No, we have no right to disobey any one of his commands, no matter what they may be. All his commands are just, and must be obeyed. Without labor, what would this world be? What is it that turns the unbroken prairie into fields of waving grain, and fills up cities? Why, labor. Yes, it is labor that helps to embellish the works of nature, and remodel them to suit the wants of man. Above all this, who is happier than the industrious man? Whose sleep is so profound, or rest so sweet as that of the honest laboring man, resting from his toil?

Mrs. Osgood has said:

"Labor is rest—from the sorrows that goad us;
Rest from all petty vexations that cross us;
Rest from sharp contempt that ever assails us;
Rest from the world-storms that howl to us "Die."
Work—and pure slumbers shall wait on thy pillow;
Work—thou shalt ride over care's coming billow;
Lie not down, wearied 'neath woe's weeping willow;
Work with a stout heart and resolute will."

LOTTIE E. TURNER.

Freeport, Pa.

Christian Family Companion

DALE CITY, PA., Nov. 26, 1872.

Walk in the Light.

"If any man walk in the day, he stumbleth not, because he seeth the light of this world; but if a man walk in the night he stumbleth, because there is no light in him." John 11:9, 10.

In this language our Savior states a well known fact; namely, that light is necessary to enable us to see, that in walking we may not stumble. Light is one of the five senses with which God has blessed us; and, perhaps, none but those who once enjoyed but have lost it, know how to appreciate its importance. But by making an effort to walk or work in total darkness, when no ray of light salutes our eyes, we can best learn to sympathize with the blind—with those to whom light and darkness are the same.

In the foregoing text Jesus plainly intimated to his disciples, that he was walking in the light of his omniscience, and that he knew when, as well as under what circumstances, he could safely return to Bethany. If he had been mere man as they were, and as finite in his knowledge of surroundings, then there might have been some risk—some danger—he might have stumbled, erred, in returning at that time, so soon after enraged Jews had sought to stone him; but as he knew all things, he knew when and under what circumstances to return.

But can we not make a spiritual application of this lesson? We think we can, and that it was intended that we should do so. Naturally, we need the sense of sight, and light to enable us to see. We may have sight, but if there is no light to be reflected, we cannot discover objects by that sense. So also there may be light beaming all around us, bearing the reflected images of all surrounding objects, but if we have not sight to receive the impressions, we cannot see, and consequently we must grope our way as in darkness. But if there is light to be reflected, and we have sight to receive the reflected images, then we see, unless we close or cover our eyes so as to prevent the light from reaching them.

Spiritually, we must have minds susceptible of receiving impressions, and there must be light, or information, to be communicated, or we cannot see—understand. If we have minds and there is no information to be conveyed to them, we cannot understand. So, also, if there be information, instruction, knowledge, all around us, and if we have no mental faculties to receive instruction, we cannot comprehend, or understand, and we are destined to stumble through the world in profound ignorance. But if there is any instruction to be transmitted, and we have mental powers capable of receiving and retaining the knowledge of facts and things, we will understand, we will know, we will see; and if the knowledge gained is of a spiritual nature, we will see spiritually, unless, indeed, we close or cover our minds so as to prevent the beams of knowledge from reaching our perceptive powers.

God has created light. He made the sun, the moon, and the stars to give light by day and by night. But some persons are born blind, and, consequently, they never see; others once enjoyed the sense of sight, but, by some means, have lost it, and, therefore, they cannot see; others, again, still have this invaluable blessing and they improve and enjoy it.

So God has filled the world with mental and spiritual light, or knowledge. But some persons are born blind, mentally, and, being idiots, they never could perceive nor understand; others were once blessed with mental powers, but through some unfortunate means have lost their mental faculties, and, being insane, they cannot receive instruction, whilst others, again, are blessed with the healthful exercise of the noble, God-given faculties of the mind, and they receive, improve, and enjoy mental and spiritual light.

But there are persons who are blessed with the sense of sight, who do not improve the light that God sheds about them—they pass through the world in partial blindness. So, unfortunately, there are those whom God has blessed with the noble faculties of intellect, who fail to embrace and enjoy the mental and spiritual light which God sheds around them along their pathway through life—they pass through life as partially insane or idiotic.

The blind cannot be blamed for not seeing; neither should the idiot nor the insane person be censured for not understanding. So he who, having sight, will not see, is not wise; and he who has his mental faculties unimpaired, yet does not avail himself of the privileges of obtaining and improving useful instruction, both mental and spiritual, is to be regarded as "a foolish man who built his house upon the sand." But he who is blessed with sight, and uses it according to God's purpose, is wise and enjoys the beauties that surround him; and so he, who possesses a sound mind, and improves it as God designs he should, receives and enjoys mental and spiritual instruction, and the Lord will consider him as "a wise man, who built his house upon a rock."

There is a useful lesson in every object in nature by which we are surrounded. We may and should derive some information from everything which comes to our notice, small or great, in the animal, vegetable, and mineral kingdoms. So is the world full of good books, containing the results of extensive and laborious research. Great minds have read the book of nature and have translated it into books of art, and carefully set its lesson on different subjects under distinct heads, or sciences. Hence it is that good books, scientific works, are valuable helps in the acquisition of knowledge. He who is blest with a

sane mind cannot innocently pass by such grand opportunities of storing his mind with pleasant and profitable information.

But it is in God's book—the Bible—that we find the complete encyclopedia of spiritual instruction. This blessed volume contains God in revelation, and it is an indispensable auxiliary to the study of the God in nature; so, also, every lesson correctly drawn from nature may assist us in understanding the Bible. But as the Bible is a complete summary of all spiritual light, it should be our chief study; and it is only by strict attendance upon its teachings that we can walk in the light of God. The man who closes his eyes to this glorious light, and plods his way through life in darkness, or by the dim light of nature, it is to be feared, will, as did the rich man, lift up his eyes in hell, and find himself tormented in flames.

Let him who is blessed with mental powers walk in the light of God's word. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin;" 1 John 1:7. J. W. B.

Charity.

Sister "Charity" has again paid us her annual visit, subscribing and paying in full for three copies of the COMPANION and five Almanacs for 1873, to be sent to as many different persons. We would tell her real name; but as she subscribes herself "Charity," we suppose she prefers to do her alms in secret and not let the left hand know what the right doeth, and so we return thanks to sister "Chrity."

Now Ready.

The Brethren's Almanac for 1873 is now ready for delivery, and by the time this number has been read, many of our patrons who have ordered them, will have received their Almanacs. We can supply all demands. Price 10 cents. Per dozen, 75 cents.

We have been asked whether we do not mean to give our Almanacs gratis to subscribers. We answer, no; we cannot afford it; and our paper is now worth its price, and the Almanac is cheap at ten cents. We will give Almanacs or anything else that is preferred to the money, to agents, on account of percentage for subscribers.

New Lists.

Several new lists for 1873 have already been received. Thank you, friends, for your promptness. Go earnestly to work, and allow no opportunity to secure subscribers to be lost. Our list could easily be doubled if all our friends would exert themselves, and use their influence in our favor.

Correction.

In number 30, page 479, first funeral notice in second column, read, Susan Kagerice instead of, "Susan Kaganie;" also Susan Sell instead of Susan Lell.

Our Digestion.

We have been favored with a copy of the work entitled, "OUR DIGESTION, or MY JOLLY FRIEND'S SECRET," by Dio Lewis, published by George McLean, 733 Sanson street, Philadelphia. It contains information calculated to do great and lasting good to those who read it. The subjects treated upon are of vital importance. Mr. Lewis inculcates the necessity of bodily exercise, of temperance in eating as well as drinking, of simplicity in diet, of proper attention to the cooking of victuals, of fresh air, of not overloading and overtasking the stomach, of slow mastication, of regularity in eating, and of other means whereby indigestion and dyspepsia may be avoided and conquered. Three-fourths of all the sickness and unhappiness in our midst has a weak digestion for its prime cause, and *dyspepsia* may almost be considered a national failing. How easily this can be overcome our author clearly shows in his usual felicitous, chatty, home-like style. The doctor talks right to the heads and hearts of the whole people—rich and poor alike—and this is the secret of his great popularity. The simple reading of one of Dio Lewis' books will dispel a host of "the blues." "Our Digestion" is simply *invaluable* and "Our Jolly Friend's Secret," which means long life, health and strength, physical and moral is worth many times the price asked for the volume. The book is issued in splendid style, and contains a striking portrait of the author, on steel, and other fine engravings. We predict for "Our Digestion" an immense sale and lasting popularity. Address as above.

Answers to Correspondents.

AARON K. KLINE:—Your father's subscription ends with the year.

EMERSON B. SWINE:—It is about $2 50.

S. H. CAYLOR:—We received the books on the 7th and sent yours on the 8th. They had been miscarried

SAMUEL RYMAN:—We are out of No. 23.

JONATHAN LEFFLER:—For explanation see No. 43, under the headings, "Number Forty-two."

I. L. GLASS:—Yes, you were right.

J. B. TAYLOR:—Tune and Hymn Books were shipped by Express on the 1st inst.

JACOB BAIR:—All right. Send a hundred more.

NORMAN FAW:—We did not receive the money, but will send the book.

GEORGE MEYERS:—One dollar.

JACOB CONNER. The old account was about square. Since August 14, you have been ordering to the amount of $9 10, from which is to be taken $1 00, paid May 17th. Would be pleased to visit your section of the country, but can make no promise at present.

S. A. MOORE: We cannot do it.

B. F. KITTINGER: Yes; and the books were shipped on the 13the inst.

DELLA E. BOLIN. Our money order office is, Somerset, Somerset Co., Pa. We have again sent No. 43.

ELD. D. H. PLAINE: We are authorized to say that D. H. Plaine expects to return to his home, at Bensacks, Va., by the first of December.

Missionary Correspondence.

Dear brethren and sisters, greeting; We will now give you a brief report of our journey and doings. Owing to a change of the schedule on the Penn. R. R. and branches, I missed the morning train on the 28th Oct., in consequence of which I did not reach Meyerstown until the morning of the 29th, hence did not enjoy the satisfaction of spending a pleasant night with my brethren and sisters of Lebanon county, as anticipated; but instead had to take my lodging at the Farmer's Hotel, Harrisburg. But on arriving at Meyerstown I was met by brother John Herr; and was conveyed to his house, where I met brother John Zug, and brother Daniel Longanecker my colleague in the Maine Mission. After a season of prayer, and partaking of a breakfast together, we were accompanied by brother and Elder Zug to Meyerstown, where we got our tickets for New York, via. Allentown, &c. Arrived at the city in good time, and took lodging at the Merchant's Hotel. After a good night's rest and refreshment, we resumed our journey, and in due time reached the busy city of Boston. Took lodging at the Arlington House, near Eastern Depot. Nothing of note occurred here, except that the citizens had a torch light illumination in consequence of a political state victory.

October, 31st. At 8 A. M. took cars again, and passed through Portland, one of the chief cities of the state of Maine; thence through Augusta, the capital of the state; and at 7 P .M. arrived at Skowhegan, the destined railroad point. Took quarters at the Skowhegan House, and fared well. Skowhegan is an Indian name, signifying; "*A place to walk.*" The town contains about 4,000 inhabitants.

Nov. 1st. Having been referred for information to a S. D. Arnold, we sought him out and presented our letter of reference; but not having any knowledge of Elder Dennis's call, or our coming, after we had explained, he gave it as his opinion that Dennis should not have called us; saying, "There are already too many churches here." However, as the day was too wet for us to walk, he took us to a livery stable, engaged a good carriage, and paid one third of the fare to take us to our destination. Arrived at Elder John Dennis's about 11 A. M. and met a hearty and warm reception. Elder Dennis is a man measuring 5 ft. 11½ inches; weight, 200 lbs; age, about 74; is obliged to walk with two canes, having been crippled up with Rheumatism. He is an intelligent, free-spoken man, and, perhaps, a little too liberal in religion. His wife is rather under medium size, two years older than her husband; is also distressed by Rheumatism, so that she must use a crutch in going through the house; but she appears a very pious and kind lady. Their son lives with them. Quite wet to-day. We spent the day and night with the family; also the 2d, till P. M. when we were conveyed to friend Alonza Turner's, near the Blackwell meeting-house. Were kindly entertained here, but somejealously eyed. On Sabbath morning, 3rd, we were accompanied to the meeting-house, where were appointments for forenoon and afternoon. But being still wet the number was small, and in consequence, the minister did not attend, so it seemed that providentially a way was opened for us to be introduced to the people. We occupied the house both seasons, and had good attention. In the evening met at Elder Dennis's and preached in his house. Here we received invitations to other private houses. So on the 4th we visited friends Frank Adams and his father Amos Adams. Evening, meeting at John Milton Adams's. Good attention. 5th were taken to friend James Gilmore for supper. Meeting in the evening at Blackwell meeting-house. 6th, visited the family of friend James Frederick, and were conducted by him to friend Dinsmore Cleveland's. Meeting near by at the school-house. 7th, quite wet all day; could not attend meeting to-night. 8th, clear and stormy. On our way to the next appointment, we rode part of the way on a wagon drawn by an ox team. Dined with Elder D. Meeting at friend Amos Adams's in the evening. 9th., pleasant day. Wrote a letter to grand-daughter, Mary Riley, in the forenoon, and P. M. went with J. M. Adams to the house of Deacon Heyden, to what they called a conference meeting—such as we would call experience or social meeting. Enjoyed the meeting well in the main. Evening, preached again at the house of Elder D.

10th, meeting at the Wharf meeting-house, morning, afternoon and evening. To-day for the first, we discharged the "GOSPEL ARTILLERY" by touching, treating, and insisting on the points of difference between them and us. In the afternoon service we brought in the subject of Trine Immersion, with some reasons and remarks; and in the evening read John 13: 1—17, and spoke thereon as we are accustomed to do at our love-feasts. There was a profound silence in the house during the discourse, to which, we thought, the Lord gave freedom and energy and we trust and pray may add his blessing. We have already, the satisfaction to know, that some of our hearers said, that we proved by the scriptures all that we said, which was, 1st, showing that the phrase "these things" embrace feet-washing, the supper, and the communion; 2d, that the supper is a distinct ordinance from the communion; and 3rd, that feet-washing is a church ordinance. So now the match is thrown into the mine, and we will await the result, and still labor wherever a door is opened. We were kindly entertained last night and to-day by mother Withee (widow of Elder Withee,) and her son Owen, in whose house this report is written. We enjoyed excellent health, since we are here; and could not reasonably expect more kindness or care to be bestowed upon us than we have received so far, everywhere we have been. Not only do they minister to our wants, but are offering prayers for us, and are bidding us God-speed. How long we may remain is quite uncertain. Whenever no more invitations are given, we will consider it a token to strike tent, remove, and leave the issue in the hands of the Lord; praying with the poet:

"Tho' seed lie buried long in dust,
It shan't deceive our hope.
The precious grain cannot be lost;
For grace insures a crop.

Pray for us, that God may guide, direct, strengthen, and protect us.

DANIEL HOLSINGER.
DANIEL LONGANECKER.

Skowhegan, Maine.
Nov. 11 A. D. 1872.

Addresses Wanted.

N. Dice, Newtonia, Mo., wishes to have the addresses of Eliza Webber and Laura H. Saunders.

PAOLA, KANSAS, *Nov. 10th*, 1872.

Brother H. R. Holsinger:—I this evening drop you a few hurried lines. We are now having meeting every Sunday, save when there are five Sundays in a month, then the fifth is vacant. The demand for meeting is still on the increase. Two weeks ago, brother John H. Ayers and I sent an appointment about 25 or 30 miles east, near the Missouri line. We had two meetings, Saturday evening and Sunday at 10 o'clock A. M. Lodged with friend George Hamilton, whose wife is a sister, and on whose account the appointment was made. This family moved from Ills., about three years ago, into a neighborhood where there were no Brethren known nearer than in our neighborhood, until quite recently when she found one near. The people there insisted very hard to have a meeting with sister Hamilton; but it was more particularly on the sister's account that we left an appointment. A certain man remarked to brother Ayers after meeting on Sunday, that he had not heard a sermon before, by the Brethren, for fifteen years. He was raised among the Brethren in Ohio. There are several others in that neighborhood in the same condition. No preaching by the Brethren! The result is, they attach themselves to other denominations as the best they can do. There are many such cases in the western country, while the Brethren are at ease in Zion. I am very much afraid, brethren, that we are not doing our duty. We hope that the Lord will put it into the heart of brother Flory to move into the above neighborhood, among them settle down, preach the word and live it. This, to my mind, is the way to establish missionaries. Brother Flory, when you come west, come over to Macedonia.

Wife and I had the pleasure of attending the communion in the Washington Creek church, Douglas county, Kansas. The communion was held in a tent 40x60 ft. A large crowd of people assembled. Brother Cripe from Indiana, led off from John 14: 1–6, when we tried to follow him with some remarks. We were informed that about six hundred ate dinner. We thought to ourself, "Why all this needless expense, labor and confusion, when we can have the same amount of preaching by commencing at one or two o'clock P. M?" This is only my opinion, and I am willing to submit to whatever time the brethren appoint. There were different laboring brethren there from adjoining churches. In the evening the tent was crowded, and a great many outside. The order was good, considering the crowd. One hundred and fifty-eight members communed. We felt as though we were in Pennsylvania, among the members there. We enjoyed the meeting very much. We however saw something there that we never saw before—a few sisters communing with sun-bonnets on. When will our sisters all come under the order. It does seem to us to be a hard task for the officiating brother to ask whether they are members. Sisters, if you could only see how pleasant it is for the younger to submit to the elder.

The brethren in this arm talk of building a house to hold their communions in. They need one, and the beauty of it is, we think, they are able to build it.

Well, brother Henry, we are still trying to preach in our way and manner. Sometimes we please the people, sometimes we offend. A few weeks ago we took the text, "One Lord, one faith, one baptism." After the meeting, a Southern Methodist sailed out against us. We at first thought we would talk to him, but he was so excited, that prudence said, "Let him alone; he injures no one but himself."

Yours as ever.

GEORGE MEYERS.

To the Members Composing the Berlin Congregation, in Somerset County, Pa.

Dear Brethren and Sisters:—It was the intention to say a few words,—a farewell—to you, through the columns of the much beloved CHRISTIAN FAMILY COMPANION. This I had intended, of course, to be done before I left the place where I have been fed and nourished from the Master's table for some ten years, by true and faithful servants in the House of the Lord; but so far it was neglected, perhaps all for the better. We have now been living here in this beautiful place, surrounded by brethren and sisters, whose works show that they are bound for the service of Jesus, so after a trial here for some weeks, I feel like saying a few words as a farewell, also of admonition and warning.

We were born into the church of God here below, through the instrumentality of the Brethren at Berlin. Here let me remark, that I am fully aware of the tender string we touch when we apply the term God's Church to what some people call in a disrespectful manner, "*Dunker Church*." I am aware I have insulted the feelings of my best friends by giving utterance to the convictions of my heart. This is not my intention; nevertheless, when we look around us, and behold in what shape, manner, and color, christianity at our day is made, or manufactured, only for the sole reason to please a sin deranged world; when we see men, who profess to be ministers of Jesus, in order to gain some worldly interest, forsake the true teaching received, perhaps of a Christian mother, and conform to and be ruled by "the pleasing all men" motive; I say, when we see all this, is it then to be wondered, that when we take up our pen, and want to make our skirts clear, that their carnal feelings are hurt? But Brethren, do not give up the good old cause.—Remember, some of our old brethren have sacrificed their lives for the same cause, which we in our weakness seek to defend against all the hypocrites, and slanderers of this blessed religion.

Brethren and sisters, we lived among you until we have learned to love some of you as fathers and mothers, in Israel; some as brethren and sisters in Christ; others, as babes in Christ. Of the fathers and mothers in Israel, we know some to be strong in spirit, but who perhaps begin to be weak in body. Your labors will be over in a short time.—Soon the voice may be heard, "Come hither, faithful servant." It is true we cannot expect great labors any more in this world, but I tell you we may and will expect a good example in your days of grace here on earth. Oh, let us not be disappointed! We promised to follow you in the good old way, and we hope to meet you where the difference in age is all done away.

To the brethren and sisters in their middle age of life as well as in religion, we can only say, brethren, work a little harder, keep up courage to do God's will. If you meet with obstacles, remember, others before us have had them, and greater ones. You

that are able to work now, remember the time may soon come when your strength and vigor may be gone.—The Master for whom you have worked will reward you. Some of you I know to be warm Christians. Do not let those who have named the name of Jesus through impure motives, allure you from your duty. It is a very poor reason, just because people call themselves brethren and sisters—if they only are such in times of meeting, and at other times meet and have their enjoyment with the very people who never have professed to be anything else than servants of Satan,—that I must do as they do. I know now, brethren, now, from experience, that it is much easier to be a Christian, in moral neighborhood, than it is where the ungodly are respected by even those who profess the religion of Christ. Brethren, I write plainly, but I know the danger that exists at such places. Therefore up, and go to work earnestly and faithfully, and all will be well with us.

I know there are those among you whom we shall meet in a better place, when all these partings shall be over, provided we,on our part, keep faithful, which, let me assure you, we will do, if God gives the strength. Then our victory shall be complete, and not until then.

Brethren and sisters, farewell to you all. When we think back, how often we have met with you to praise God, we remember those with whom it was and is hard to part; but when we consider over their lives, as far as known to us, oh, how we rejoice that they are such warm Christians. We know some who have consoled us in deep troubles. Oh, how thankful we feel to God that we have such brethren and sisters!

Now let us all together do our very best to make our hearts pure in obeying God's will and ours shall be a happy lot.

M. Hady.

Dale City, Pa.

From North Carolina.

Brother Holsinger:—As there is a small church of the Brethren in Forsythe and Davidson counties, in North Carolina, according to previous arrangements, myself and brother Jacob Faw left home, in Forsythe county, on Wednesday, the 23d of October, in view of being with the brethren in Ashe county, North Carolina, distance about one hundred miles. As this country is not favored with railroads, we had to go by private conveyance. It rained some, which made it very unpleasant traveling. In the evening put up with an old friend by the name of Messic, for the night.

Thursday, the 24th, after being kindly cared for, we made a start for the day. The wind was blowing, and still cloudy, but not raining. Fed at Colonel Pettie's. In the afternoon we passed through Wilkesborough, crossed the Yadkin River, then on to a little stream called Redis River, at the foot of the Allegheny Mountains. We took up lodging with a man known as Col. Whittington.

Friday, 25th, after being kindly cared for during the night, we started up the mountain; arrived at the top about 11 o'clock. Distance about five miles from the foot to the top on the Redis River gap. Fed and took dinner with a relative, Jonas Burkhard. About 1 o'clock in the afternoon passed through Jefferson, and on to sister Mary Miller's, on the North Fork of New River, the place intended for holding a communion meeting. Brother Jerry Slesher arrived shortly after, from Floyd county, Virginia.

Saturday, the 26th. The morning was pleasant. About 10 o'clock brethren Jesse Crosswhite, John C. Bashor, Solomon Arnold, Joseph Bowman, from Tennessee, arrived Held meeting about noon. In the evening attended to the ordinances of the Lord's house. The members were considerably cheered up; and there was good order and attention by the spectators.

Sunday, the 27th. After morning services, the brethren from a distance assembled at the meeting house and gave some directions concerning the lack of officers. And after taking the voice of the members privately, it was found that it was the desire of the church to have an elder ordained to watch over them, and that there were deacons wanting. After the 11 o'clock services, the brethren proceeded to inquire who had the best qualifications for those offices, and the lot fell on brother Hendrix Prater, to fill the office of elder, and brethren David Lewis and John Davis to fill the office of deacon. Had a candlelight meeting at the same place.

Monday, the 28th, traveled about three miles, to Matthias Miller's; meeting at 11 o'clock; also at candlelight.

Tuesday, 29th. Brethren Crasswhite, Bowman, and Slesher went in another direction, to hold meetings at other places. Brethren Arnold and Bashor remained with us, and held meeting at 11 o'clock, and also at night.

Wednesday the 30th. After taking leave of brother Miller's family, traveled about six miles to Jefferson, and held meeting in the Methodist church, at 11 o'clock. In the afternoon traveled about twelve miles, over very rough roads, and through the mountains, to brother Adam Sheets', on the south side of the Allegheny.

Thursday, 31st, required to attend to some funerals, near the foot of the mountain. After consultation it was considered that there was no chance to get a horse from Brother Sheets to the place of appointment, so we had to walk over hills and hollows, a distance of about six miles, and found a poor widow in quite unfavorable circumstances, that demands the sympathies of all. After dinner returned to brother Sheets' and had an evening meeting.

Friday, Nov. the 1st. Meeting at 11 o'clock and at candle lighting.

Saturday, the 2d. Meeting at 11 o'clock and in the evening communion; about sixteen members communed. Great interest was manifested by the spectators. It being cold weather, and raining and hailing, and the room small, it was much crowded.

Sunday, the 3d, the people came together in due time and manifested considerable interest in the meeting, with good order and attention. Started for home, and came down the mountain and lodged at Alexander McNeal's.

Monday, the 4th, clear and frosty, but pleasant traveling.

Traveled about 45 miles, to Wm. Gabard's, a Baptist minister, and was thankfully received and kindly entertained.

Tuesday. Home by 2 o'clock, and found all well and doing well.

Norman Faw.

Salem, N. C.

Query.

Is not fasting a Christian duty? and if so, why do not the Brethren teach it more than they do?

Noah Miller.

MARRIED.

At the house of the bride's father, Sunday, Nov. 17th, at 5 o'clock, p. m., by Eld. C. G. Lint, Dr. H. CLAY MCKINLEY, and Miss LYDIA BRACHLEY, both of Dale City, Pa.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In Beaver Run congregation Mineral county, W. Va., October 11th, ANGUS LEATHERMAN, son of brother Daniel A. and sister Margaret Leatherman, aged 21 years 7 months and 29 days. The deceased came to his death by a fall. He was building a porch to his father's house, and was standing on a ladder leaning against the house. He attempted to draw a cross tie that was fast in the house. The ladder slipped suddenly, causing him to fall, his head striking a log. He got up and walked into the house, picked up a book, and read some in it. After awhile his nose commenced bleeding, and he spoke of more misery in his head. Two doctors were sent for, but could do nothing to save him. The fall occurred about 10 o'clock, and at 6 o,clock in the evening he died. Funeral occasion improved from Isaiah 40 : 6, 7, by brother Daniel B. Arnold and brother Solomon Biser, to a large and sympathizing assembly.

W. LEATHERMAN.

In the south Keokuk branch, near Lancaster Keokuk county, Iowa, August 21st. Our aged and much beloved brother ADAM WIMER, aged 82 years and 21 days. He was for many years a resident of this county, formerly from Huntington county, Pa. He was a faithful brother, and much respected by all who knew him. His funeral was preached on the 20th October, by brother David Brower, from Oregon and others. Text John, 5 : 25, 29, to a large concourse of people.

JOHN FRITS.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

S T Reinecker,	2 50	John Weybright,	75
John Heise,	1 50	J Sheffler,	1 50
John Weking,	10 00	George Ayer,	1 60
Daniel N Wengert,	75	Moses Light,	1 50
J B Shively,	50	John Studebaker,	50
David Clem,	1 75	J A Leedy,	4 00
Elias Younkin,	1 50	A H Hamm,	2 00
Wm S Meyers,	2 20	W P Lentz,	9 50
Christian Gnagey	3 00	Cath'e Forney,	1 25
E G Zug,	1 50	J C Metzker,	10 20
J Witmore,	1 00	Eph. Lichty,	11 50
David Frantz,	3 00	Andrew Neher,	1 35

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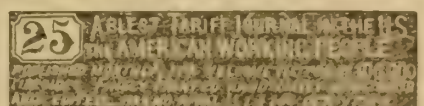

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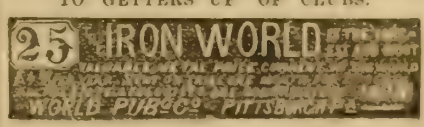

THIS IS THE SPACE FOR DR. FAHRNEY'S ADVERTISEMENT. SEE NEXT WEEK.

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It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*, that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Nonconformity to the world, and a full resignation to the whole will of God, as he has revealed it through his Son Jesus Christ.

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The Dale City Record.

PUBLISHED EVERY FRIDAY

BY

H. R. HOLSINGER.

Terms $1 50 per year in advance. The RECORD will be a fearless exponent of truth, regardless of parties and persons, and will ever aim to promote the greatest good of the greatest number. Politically, this journal will be independent in fact, independent in all things, neutral in nothing.

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Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments"—Jesus. At $1.50 Per Annum.

VOLUME VIII. DALE CITY, PA., TUESDAY, DEC. 3, 1872. NUMBER 48.

"WAITING AND WATCHING FOR ME."

There are little ones glancing about on my path,
In need of a friend and a guide;
There are dim little eyes looking up into mine,
Whose tears could be easily dried;
But Jesus may beckon the children away
In the midst of their grief or their glee:
Will any of these at the beautiful gate
Be waiting and watching for me.

There are old and forsaken, who linger awhile
In the homes which their dearest have left,
And an action of love or a few gentle words,
Might cheer the sad spirit bereft.
But the reaper is near the long standing corn,
The weary shall soon be set free;
Will any of these at the beautiful gate
Be waiting and watching for me?

There are dear ones at home I may bless with my love;
There are wretched ones pacing the street;
There are friendless and suffering strangers around,
There are tempted and poor I must meet;
There are many unthought of, whom, happy and blest,
In the land of pure love I shall see;
Will any of these at the beautiful gate
Be waiting and watching for me?

For the COMPANION.

True Religion.

True Religion is the perfection of human nature, and the foundation of exalted pleasure, of public and private happiness to us. It is the source of the highest exaltation and perfection of man; having promise of the life that now is and that which is to come. It is the voice of reason, as well as the language of Scripture, "The ways of Wisdom are ways of pleasantness, and all her paths are peace." The Savior assures us that the burden of his religion is light: it is a service of great rationality. We are required to worship "in spirit and in truth." Such only are worthy.

True Religion is manifestly adapted to establish a sense of our obligation to God and Christ. The gospel does not place religion in abstruse speculation and metaphysical subtilities; not in outward show and ceremonies; nor in superstitions, austerities, and enthusiastic visions; but in purity of heart and holiness of life. According to the teachings of the New Testament, the sum of our duty consists in the love of God and our neighbor, in denying ungodliness and worldly lusts, in living soberly, and righteously, and godly in this present evil world, in visiting the fatherless and widows in their afflictions, and in keeping ourselves unspotted from the world. Under this gospel dispensation, true religion consists in repentance toward God, and faith in the Lord Jesus Christ as the person appointed by the supreme authority of heaven and earth to reconcile apostate man to his Creator, as a sacrifice for sin, as our vital head and governing Lord.

Are there any hardships or exactions in this? Nay, nor does the gospel enjoin any duty but what is fit and reasonable. It calls on all its professors to practice reverence, submission, and gratitude to God, and universal gratitude to men, and to maintain the government of our minds. And can we reasonably object to this? from the least to the greatest commandment of our Redeemer, there is not one which impartial reason can find fault with. His law is perfect; his precepts are true, and altogether righteous; not even those excepted which require us to love our enemies, to deny ourselves and take up our cross. It is more generous and manly to forgive an injury than to revenge it; to suffer reproach, poverty and even death itself in the cause of truth and integrity, than by base compliances to make shipwreck of our faith and good conscience. The Allwise Creator of our being hath so framed our natures, and placed us in such relations, that there is nothing vicous but what is injurious; nothing virtuous, but what is advantageous to our present interest, both with respect to body and mind. Weakness and humility, patience and universal charity, give a joy unknown to transgressors. As temperance and sobriety are the preservatives of health and strength, so likewise the virtues of truth and equity are the chief support of true friendship and society. The chief excellency of religion is, that it enjoins nothing that is burdensome, nothing that is un-

becoming or injurious; but is advantageous to all, upon it depends our eternal peace.

The blessed Redeemer, who spake as never man spoke, affectionately declares the importance and value of true religion. "One thing," he says, is needful; and Mary hath chosen that good part, which shall not be taken from her." And again, "What shall it profit a man, if he gain the whole world and lose his own soul?" Many persons will acknowledge the importance of religion, yet are not its true friends; few there be that find it. Many appear to be entirely careless of it; others have a form of it, but are not governed by its influence or power; while others act the part of hypocrites, who speak fair words and act foul deeds—Lift their eyes to heaven, but turn their steps in the opposite direction. Religion is not like the endowments of body or mind which we naturally possess; for the dispositions of mind naturally, or by nature, are altogether opposed to those of religion. Nor is religion a blessing that can be acquired without opposition or difficulty. The comman of Christ is, "Strive to enter in at the straight gate." These words import contending, as it were. forcing a way through whatever may oppose. There are those who profess to have a regard to Christ, whose hopes are in reality built on themselves; who imagine that, having done some part of the great whole, or as much as may be convenient, Jesus will make up the rest. But when Jesus invites the humbled soul to begin, he says: "Take my yoke upon you and learn of me." He says, "Ye are my friends, if ye do whatsoever I command you;" "If a man love me, he will keep my word." True Christian faith is that which works by love; and without the traits of holiness, faith is dead, being alone. The son of God says to his friends, "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." The apostle Paul argues, that true Christians are dead to sin, and declare that the Son of God gave himself for them, that he might redeem them from all iniquity, "and purify unto himself a peculiar people, zealous of good works. If we, from our hearts, have received the Lord Jesus Christ as our Redeemer, we will also submit to him as our sovereign Lord; we will love the commandments of God as just and holy, without any regard to our convenience; we will at once yield up ourselves, body, soul, and spirit, to the Lord Jesus Christ, that, whither we live, we may live to the Lord, or whither we die, we die to the Lord. And while religion leads us to trust in the Savior's death, it will also lead us to copy his life; hence our lives can no longer be devoted to the pursuit of trifling vanities; for they are not our own, but have nobler objects to mind. We have a heaven to reach, a God to glorify, and a Savior to honor—a Savior whose command to every one of his disciples is, "Follow thou me." He has left us his example, that we should follow his steps.

H. H. WEIMER.

Kingwood, Pa.

"I do not speak of theology in controversy, but I speak of pure religion, the great principle for moulding the heart and mind. To banish this element would be a ruinous experiment, both as regards the pupil no less than the master. The former would be without the weapons he indispensably requires to enable him to meet the conflicts before him through life; those weapons are to be found in religion alone. The master has no stay or impelling motive so sure and efficient as religion. In his arduous and trying position, it is the origin and nourishment of all true devotedness. In such days as ours, there is a more urdent need than ever to teach the child that for which he was sent into the world, his duty to his Maker and his fellow-creatures, which is comprehended in the two great commandments, which the word of Revelation alone prescribes—the love of God and man."—*Professor Neville*, of Geneva.

The "Ark of Salvation" has no staterooms for passengers, but all who wish to embark for Heaven must ship as crew, and be always ready to man the ropes, scrub the deck, work the pumps, or watch at the mast-head. At the command of the Captain, every Christian sailor engages in his appropriate duty with an hearty "Aye, aye, Sir" upon his lips, and a glow of gratitude in his heart for the privilege of serving Jesus, the Master.

Friendship is the cordial of life, the lenitive of our sorrows and the multiplier of our joys; the source equally of an intimation and repose.

A Reply to a Friend.

A few days ago, I received a short letter from a particular friend of mine, I call him a friend, for I know him to be such. I wish I could call him a brother; but from the abstracts copied from his letter, the reader will see, that, although I wish he were such, he is very far from it.

First, he asks me, "What has become of your pen? We see no more articles in the COMPANION signed M. Hady." And why not? For fear that our friend, and others with him, might place a wrong construction upon my silence in the matter, I will only explain my silence in a few words. My pen is as good as ever, and would be applied, if at all, to the advancement of the good cause, as vigorously as ever; but there were other pressing matters to be attended to, I am in possession of what must be supported by every Christian father; namely, a family of small children; and again, pressing work in our new home. This is the only reason I have to offer. But if he is anxious to hear from me on the points agitating the so-called Christian world, if he will remind me now and then that it is my duty to work in this direction, of course I gladly will do it.

"Is the doctrinal still uppermost with you? It has sunk with me lower and lower." As to the question, I answer, It is, I want to serve God, not according as poor, sinful man dictates, but in the way God says I shall. I want to be saved, not on the plan of the Pope, or any other mortal, erring man. I do not want to follow in the ways and footsteps of some great, learned man, but in those of the meek Jesus of Nazareth. I will not be satisfied with those things which man says may do to save my soul, but with those which the great wise God has said—delivered through Jesus our Lord. These I know will not only save me, but every one who has sinned. I do not know how it is with those who esteem themselves self righteous, perhaps some other plan will answer for them. My Bible contains only one plan of salvation to save sinners, and that is, to do what God has made known through Jesus our Lord; and him I will follow no difference what you call it, doctrine, forms, Dunkardism, or what it pleases poor mortal man to call it.

"The more I read, the less I think about modes." What modes? The mode in which Christians should worship God? Is it possible, that ministers of the Gospel, of our day, will tell us such things? I feel really sorry that men of your standing,—men who go abroad preaching, who claim to be able to show and explain to people how to obtain eternal salvation, make such statements. Men whose business it is to study the way and plan that God has adopted to save a fallen race, do not care about the plan or mode! If God so loved the world as to send his only son into this world to endure all he has done, to suffer for no other reason than to reconcile us to God, to show us a way whereby we may obtain eternal salvation, provided we comply with the condition, after God hath done so much, will we then be so careless as to neglect it just because we think God is no righteous God, that he will not hold us responsible for all we can do in order to gain this eternal life, which he bids all mankind to come and obtain without money and without price? But after reading such statements made by preachers what can we expect of others? If ministers of the Gospel don't care about modes, what can be expected by those who are led by such men? Let us be careful in our dealings with God.

"I don't believe in the Dunkards or the Campbellites, or any others as *the* church, I believe in the *pure in heart*; for they shall see God." We don't want you or any other man to believe in the Dunkard church; but we want all Christians to believe in the Christian church; not only believe but also be members of the body of Christ. We admit that there are such as call themselves members of the church, who ought not to be such; whose hearts are not pure, just because they only have made a confession with their lips before men, and at the same time have not experienced the change of the heart; therefore they are impure. But how we can get pure by throwing aside God's will which will not suit the carnal mind, rejecting perhaps, one half of what God requires of us, is dark to me. If we are purified it is through obedience to the truth. Outside of God's plan is no purification. There are people living in our age, who adopt some plan to accomplish that purpose for which Jesus came and died. This may do, while the spirit's light and gay, but I am not willing to risk it.

Let us look at the plan of our so-called christian world by which they claim to become pure in heart. Is it the plan laid down in the New Testment? No, but some thing which has been brought into existence by mortal erring man. And what does all this show? Well, it gives us to understand, that the plan laid down by Jesus, our great redeemer, is not worth observing. Talk to these people who so loudly talk of the purity of the heart, that even, in most of their meetings shout, as they say, for joy; talk to them of what the New Testament requires of christians, and in nine cases out of ten these pure, warm, shouting christians ridicule you on the very commands that they must acknowledge are written down in the New Testament. Consider all this, and then claim to be pure in heart, for disobeying God!

But we know our friend lives at a place where this "disobeying the Gospel, purifying doctrines has been preached up, from the very start of the place; and I always will be willing that this must be considered; therefore I make a great deal of allowance in his case. But let us all remember, that the Lord Jesus will be revealed in flaming fire, to take vengance on those that believe not and obey not the Gospel. Here we see what the consequences will be with those who are not willing to obey the Gospel, but get up a plan of salvation of their own. Not the purification of the heart, the pure in heart will see God; not to be punished, but to inherit eternal enjoyment. Now, then, which plan will we choose? The Brethren say, "Trust God's plan rather than man's" and so do all God's people, ever have and ever will. Hope our friend will revel, I know we have men in the Brotherhood, who are not as good, morally, as he is, but all we ask him now is this, read on, read earnestly, read prayerfully, and no doubt God will give the necessary light in due time, if, perhaps like in the case of Paul of old, he sees fit once to make you an apostle even of the Gentiles, as you are now a minister of the Gospel in your estimation, but, I verily believe in error.

M. HADY.

Dale City, Pa.

For the COMPANION.

Speak the Same Thing and Be of the Same Mind.

The above are parts of the text in 1 Cor. 1: 10, written by our beloved apostle Paul to the church at Corinth; and, I presume, for a good purpose, for the epistles to said church are full of heavy censures and grave charges of wrong upon the part of their religious faith and work: in many things he could not praise them. Among the evils that had crept into the church, was, schismaticalness, breaking up the oneness and simplicity of the church of Christ, of which they were members, into parties; having a party for Paul, one for Apollos, one for Cephas, and one for Christ. The apostle saw these things, and had a perfect knowledge of the great evil that would grow out of such a sectarian spirit; and he feared it, perhaps, yet the more from the fact that the apostles were made the chief cause of the divisions among the brethren there. If this were not so, Paul would have never spoken as he did to these brethren. "Was Paul crucified for you? or were ye baptized in the name of Paul?" Having these sectarianists before our mind's eye, it seems not a hard matter to understand the apostle when he makes use of the above language; for if there is anything in this world that will cause us to speak different, and to have our minds differing from one another, it is this; that we have different leaders. And just as sure as we attach ourselves to any of these schismatical parties, we are inclined to lose sight of the simplicity of the mind of Christ, and will begin to build up one party and tear down the other, and hence cease to speak the same thing. I think we are therefore driven to this conclusion, that those that were for Paul did not speak so highly of Apollos; and those for Apollos, not so highly of Cephas, and *vice versa*, and those that spake of Christ regarded neither of those apostles, any more than as ambassadors for Christ. However it was not the preaching of those apostles that caused this division among them, for I cannot help but conclude that they preached the same doctrine, the same Gospel, the same Christ. I don't think it was anything else but their personal preferments that caused them to cry as they did, one for Paul, and another for Apollos; for I have long since concluded that if we hold to Christ and his doctrine, we will speak the same thing all over the land, so far as *faith* and *practice* based upon the Bible, is concerned. Outside of that men, whether religious or not, may labor for oneness in speech or mind until dooms-day, and all their efforts will prove abortive.

The idea that some men, and Christians too, advance, of having all that believe in Christ one way, should also then *speak* and *think* the same in our daily avocations of life, such as plowing, sowing, reaping, marketing, building, &c., is simply preposterous.

The world must stand a good many more centuries than I think it will stand, before men and women will see anything like that, and yet this passage of scripture is brought up to prove that we should speak the same thing, but more especially in that of voting politically; and because the brethren do not all vote alike, they do not speak the same thing, and, therefore, should not vote. I think, in this scripture, there is not much found by which we should be governed in this matter of voting; for, in the first place, the reproof had direct reference to an evil among believers, and not among the world. And, in the second place, if it is to be applied to such a thing as voting, let us put it, or keep it in the church. And here we find ourselves about as much divided in regard to selecting one to serve in an official capacity as the world is; and if a diversity of sentiment, based upon the text above written, is sufficient to set aside a thing because we are not one in expression, it must necessarily set aside our method of electing officers in the church. But instead of this, we hear our old brethren say, on elections of this kind, that they are glad to see that there are so many worthy and well beloved brethren in the church. How do they see this? I answer, by the many different expressions. They would not like it at all in a church, representing about two hundred and fifty members, if they all vote for one, and for one only. Think not, dear brethren, that I am favorable to a political voting, as the world is now, and has been for some time conducting; yet, at the same time, I think when brethren use this scripture, as they generally do, it in many cases proves too much; hence the above. The only great danger I see that the Apostle is trying to arrest, is that of having too many avowed preferments in the church, and especially among the ministry. The way I view it there is a three-fold evil in it. In the first place, it destroys the simplicity which is in Christ, just as sure as this is done. Pride, as a large monster, rises up among us; each party has the smartest man; and be assured, brethren we lose the sameness in speech. In the second place, it is calculated to elevate that preacher to such an extent that he begins to think that he is somebody, and in his pride he begins to think of changing laws and customs, and in place of teaching the doctrines of the Bible and the church, he sets up his own inventions which were begotten in pride and unholy desires for eminence, popularity, and headship, until he finally, in his pride, falleth, oftentimes never to rise, and his followers are brought down in sackcloth and ashes. Yes, brethren and sisters, be careful how you speak in this. If you always attribute these wonders that are wrought among us to God, and to him alone, in place of to weak men, you need not be much afraid of being lead away by man. And in the third place, it is calculated to bring the ordinarily talented man to think so little of himself, that he will bury the talent given him with which to work in his vinyard, until, I fear, some will hear what the undutiful servant had to hear: 'Bind him hand and foot, and cast him into outer darkness; there shall be wailing and gnashing of teeth." But mark, my dear members, may not that servant in that day rise up against us and say, "Yea, Lord, I did bury my talent, but hear me: I had such a hard master (the church) to please; I done all I could for thy cause, but I could not work to gratify my master (the church). Say what I would, do what I could, nothing satisfied them; was wrong until I yielded to their continued stigmas, and ceased to work, and must I now take my part there." Brethren and sisters, I fear that many a talent has been buried, and souls spiritually maimed, by an undue remark on our part.

In conclusion, let me say, let us pray for the mind that was in our divine Master, and then will we speak the same thing, and have the same mind in all things, doctrinally. That was this: to bring down those elevated feelings that are so apt to rise in

men to a point where we can bring the weak in faith, the little ones—yea, the babes in Christ, and set them side by side at the feet of Jesus. A better place than this I know not to bring the Church to, in order to learn them to speak the same thing and be of the same mind. I fear that something like this is coming up again, hence the admonition to you from your weak brother in Christ Jesus our Lord and Savior. Amen.

C. G. LINT.

For the COMPANION.

Ask and Ye Shall Receive.

These beautiful words of our Master, come fraught with such confidence and love to my mind, this calm November evening, that I feel like penning a few lines for the friendly columns of the COMPANION. What rich mines of comfort this scripture affords! "Ask and ye shall receive rest from your grief at the footstool of the throne." Oh, what place of refuge is like this, when heart and flesh fail! Sinner, thou art burdened down with the weight of thy load of sin; thou art trodding the pathway of folly and vice, heaping together the riches of this world, and forgetting that life is transitory. Stop and think how very uncertain life is. We have no time to trifle and the years which so swiftly mingle with the waters of eternity admonish us that the record of our days in the book of God is coming nearer to its close. Then supplicate at a throne of grace, for the promise on record is from the lips of a compassionate Savior. Repent of your sins by obeying the word, for the corruption of your heart lies too deep for anything but the blood of Jesus to wash away. Methinks you could not help to feel, filled with love and sorow, to think how willingly he shed his blood—how often you have refused to wash and be clean. Your evil heart will prompt you to wait a little. Death would not wait a moment, if God would bid him touch your heart-strings; and now, behold, the good Shepherd is waiting for you to ask in faith; then shall you receive and your soul live. But the command is to us all, in every vocation of life, to ask from the Giver of all good, then shall we receive. Though all weakness, our Savior is strong. Though afflictions press hard on our way of life, and we almost feel like sinking under the load, let us remember that a merciful Father is doing all things well; and we have the promise that, if we ask at a throne of grace, we shall receive. There no sincere prayer is disregarded. Then how happy we shall meet, when mortality is swallowed up of life, and those who have stayed each others footsteps in life's pathway, shall rejoice together, clothed in everlasting strength, in the New Jerusalem! Happy place! Happy period! there shall be no more coldness, no more looking back to Sodom, and longing for its deceitful pleasures: but all the powers of the soul will be concentrated in love to him of whose glory and excellence we shall find that half has not been told us. Does not everything seem tinged with redeeming love, when we contemplate the beauty, love, and confidence, that linger in that sentence? The more worthless, the more he helps our infirmities, so that our weakness becomes the cause of an increase of strength; and when we would wander, he speaks in tones of pitying love, "How shall I give thee up, Ephraim?" Sweet words to recall the wanderer and bid him ask at a throne of grace! There let us often meet, fellow pilgrims, and so shall our faith be strengthened, and we shall gain a nearer view of that land where the cross is exchanged for the crown, and faint glimpses of our Savior's beauty, for his immediate presence, without a shade of sin to hide him from us.

MELISSA FORNEY.

Hudson, Ill.

For the COMPANION.

Charity.

In the common acceptation of the term, the word charity means benevolence, or almsgiving. St. Paul, in the 13th chapter of 1st Corinthians, uses the word charity. The word love would better express the meaning, for he intimates that we might give all our goods to the poor, and yet not have charity. According to Webster, the word charity means more than love. He defines it as that disposition of heart which inclines man to think favorably of his fellowman.

Man is naturally proud and haughty, and thinks more highly of himself than of others. It is also much easier for one to see another's faults than to see his own, hence we should strive to attain to that disposition of heart which puts the best possible construction on the motives of our fellowmen.

Brethren and sisters, have we that charity which Paul describes in the 13th chapter of 1st Corinthians? That charity which suffereth long and is kind? that envieth not? that seeketh not her own? is not easily provoked, and "thinketh no evil?" Who among us thinketh no evil? We do more than *think* evil; we *speak* evil of one another; and when we speak evil of another, whether true or false, we condemn ourselves as lacking charity, without which we are nothing. And again, if we love our brother, and see him in a fault, would it not be more in accordance with the spirit of the gospel to go to him, and tell him his fault privately, than to go at once to the church? If we have that love which "thinketh no evil," and would judge our brother in a spirit of charity, we must consider his surrounding circumstances. We all have our besetting sins, and what is a strong temptation to one, others may not desire. Think of these things, and win the tempted back with love rather than censure so severely, remembering that, with what measure we mete it shall be measured to us again. BARBARA SNOEBERGER.

New Enterprise, Pa.

For the COMPANION.

Obeying God's Word.

In passing from one theme to another, I have endeavored to obey the commands of Christ to consider the wonders of divine Wisdom and Power, by which the word of God is strengthened.

I have endeavored to walk among the beauties and glories of the world with a free and fearless step, and yet with as reverent and teachable a mind as did Adam in the garden of God.

Crecting your attention, dear reader, and to blend yours with mine, I have asked you to go with me out under the starry canopy of the open heavens and learn the speech which day utters to day and the knowledge which night showeth to night.

We have traced the measuring line of God's power, which goes out through all the earth, and we have caught the sound of God's word, which is proclaimed from every pulpit.

We have gazed with rapture on the transfigured face of Jesus on the holy mount.

We have looked out on the green landscape, where God sends his grazing flock to find fresh pasturage on a thousand hills.

We have seen the glory with which God clothes the flowers of spring, and the grass of the field, and we have learned to believe, that he who bestowed such excellent beauty upon the frailest things of earth, will not forget the being whom he made in his own image, and into whose soul he breathed the breath of an immortal life, and on whom he looked and said, "It is well." Oh! what gratitude we owe to our God for his goodness to us! D. A. HETRIC.

Oakland, Pa.

BREVITIES.

Most of the shadows crossing our pathway in this life are caused by our standing in our own light.

The injudicious defence of a good cause by its friends, will injure it more than the most violent attacks by its enemies.

A carefully prepared sermon, well delivered, twenty-five minutes in length, is better than a desultory discourse of two hours.

Those who have least to say, sometimes make the most words, and are most anxious to speak. A wise head makes a quiet tongue. A. B. B.

LOST CHILD.

The night comes in, and the storm is wild,
There's a biting blast and a driving sleet,
And up and down each lonely street
The criers call, "Lost child! lost child!"

What, a little one this bitter night
Alone and *lost* in this howling storm?
Oh God, be merciful, we pray,
And shield the tender form.

Speed, speed thee, rider; scream the cry;
He may be frozen and crushed and dead!
A mother waits for her laughing boy;
And canst thou take her a corpse instead?

Speed, speed thee, rider, mark the print
Of little feet across the snow,
And call the fathers from every house
Upon the search to go.

And while ye seek, let a louder voice,
One that the whole wide world can hear,
Break out above the howling storm
In tones most thrilling, loud and clear.

Lost in the stormy night of sin,
An orphan, the child of his mother's vow:
'Tis years and years since he wandered away;
Christians, turn out and seek for him now.

Lost from a mother one sunny day,
A little girl with a dove blue eye,
She hath lost her way to heaven, and now
She hath fallen in woe to die.

Lost from the pastures many a lamb
That wandered away when the shepherds did sleep;
And now they are roving, *God only* knows where;
He only can hear their shivering bleat.

Lost, lost! and the night drifts in—
Children more than you'll ever find—
Turn out, turn out, and with pity seek
And bring them in from the storm and the wind.

Perchance your little ones are gone,
And their feet will never turn back again.
Haste, father, haste, and follow their track,
Mark every spot where they have been;
And if ye find them, thank your God!
For many a mother is wailing to-night
For a birdling lots that she'll never find,
Not even in heaven's morning light.

Proposition to the Brethren in the Middle District of Pennsylvania.

Dear Brethren and Sisters, I intend to make a proposition to you in the fear of the Lord. Let us show to the world that we have the mind of Christ; that is, "that all men might be saved." I always had somewhat of the missionary spirit, from the fact that, one of the commands of first importance is, to "teach all nations." When the command is complied with, the promise will follow, "I am with you always, even to the end of the world;" but if the command is not obeyed, we cannot expect to realize the promise. My faith is altogether in the promises of God, and these are always connected with commands which precede them.

These are my reasons for making the following proposition. I wish to make another effort in that direction for the benefit of the people, as I feel it to be the duty of the church, and I hope it will be considered by the brethren and sisters in the Lord, that the congregations of the Middle District of Pennsylvania may introduce it at their councils, that their delegates may be prepared to report at the next District Meeting the decision of each individual congregation concerning the matter. I hope my brethren and sisters will seriously consider the matter; looking to duty and the recompense of reward, and not to the purse only. The proposition will be so easy as to be out of the question to injure any one; so, if we can remove the prejudice against the Missionary cause, and have a little more of the Spirit of Christ in its stead, I think we will succeed in the matter. The command is there, "*Go and teach all nations*," and we cannot remove it: we are all under obligations and unless we are willing to do something towards its observance, I am just as sure that the command will stand against us as I am of the promise following when it is complied with, which, my dear brethren and sisters we are all looking for. Then let us be careful that we do not come short of it. Blessed be God for the happy promises! But do not forget the command preceding every promise. Let us walk in the light, and the blood of Jesus Christ will cleanse us from all sin. May God bless every means of spreading the Gospel of Christ.

My proposition alluded to is this, to buy a house for worship, or to build one in the city of Altoona. I think there is more prospect of success in Altoona than any part around it, if we had a house for worship. The greater part of the city is made up of the working class of people. There are about twelve members, and a great many of our brethren's children living there. It is evident that Altoona will be the principal place for manufacturing stock for the railroad, and that will always give employment to thousands of hands. Those members living there now are very anxious to have a house for worship, and are willing to do what they can toward it. There is a house for sale there, that was built by the United Brethren—a good, substantial, plain house—and a large house. The man who owns it proposes to sell it at cost, and he would like to sell it to the Brethren. There is not style enough about the house for the fashionable churches; therefore I think it could be purchased at cost. But if my brethren and sisters will agree with my plan, the District Meeting would appoint a committee of investigation to decide whether to purchase the house or purchase a lot and build a house.

My plan for raising the necessary means is this. Appoint the ministers of the different congregations agents to collect 50 cents to each member. I know we have some members who could not pay 50 cents; but where there is one such, there are two that could pay a dollar and not miss it. Recollect the conveyance is to be made to the brethren in the Middle District of Pennsylvania, so that all will have an interest in the house; and when our ministers travel through Altoona they will have a place to stop at, by informing the brethren in Altoona. We neighboring congregations would keep up the regular meetings gratuitously.

GRABILL MYERS.

Eldorado, Pa.

Useless Adornments.

I have often wondered if some of our professors of religion ever thought

of their vow to renounce the vain pomp and glory of the world. What is "pomp?" Our dictionary-makers tell us one of its definitions is "exterior show," and "vain" means "worthless, empty, unsatisfying;" therefore, "vain pomp" means *worthless, unsatisfying, exterior show*. Does not the fanciful decoration of the person with flowers, feathers, ear-rings, finger-rings, chains, crosses, bunches and humps of dress goods, so arranged as to leave one to conjecture whether the wearers are deformed naturally or artificially, come under the head of "worthless, exterior show"—"vain pomp?" If so, when our sisters, with all these trappings on, approach the table of the Lord, is He pleased to meet them, and does He manifest himself to them in the "breaking of bread" while they are breaking their baptismal vows? Oh! my sisters, think how many suffering ones around you might be relieved by the money lavished on unnecessary adornments; and then, if you can, ask God's blessing on your decorations. Do they make you more Christ-like? Do they make you more meek and lowly? Did you ever see one "poor in spirit" thus bedizened? Can one who bestows so much thought on dress give sufficient attention to the improvement of mind and heart? These are, in my opinion, questions that should not be lightly passed over. I have often thought of the reply made years ago by one of our old preachers to one of his members who asked him if her "bonnet was too gay?" 'Indeed, sister, I don't know; go and ask Jesus." Tears filled her eyes as she said, "I know it is too gay with these feathers; I can't wear it."

My dear sisters, you who have power to prevail with God, will you not pray with all your faith, that the Holy Ghost may come upon the Church, that all the tinsel and frippery may vanish from our midst, and that all our members may clothe themselves in "*modest* apparel which becometh women professing godliness." It don't do to go to the self-sacrificing Jesus, who left us an example that we should tread in his steps, and ask to be excused for worldliness because we live in an age of progress. He changes not; His word shall not pass away, and He saith, "If any man love the world, the love of the Father is not in him." Where there is no love of the world, there will be no conformity to its silly fashions, that, it would seem, are invented to test the length to which some will go in foolish extravagance.

The most devout and holy men and women of all ages, have been uniformly simple in dress, manners, and speech; and where there is a love of display, it seems to me, to be owing to a weak head, or an unconsecrated heart, or both. I would not wound, needlessly, the feelings of any one, but the words of the most *naturally* gifted, have very little weight with with persons in general, when they are uttered by one adorned with gold or pearls, or costly array, or finery o any description May God hasten the day when our women shall bring their jewelry, not to be melted for a golden calf, but to send the bread of life to those who sit in the region and shadow of death—*People's Journal.*

The Resource against Sin.

What an invaluable resource against our besetting sin, and against all sin, is prayer, by which we renew our confederacy with heaven and bring down omnipotent grace to "our help against the mighty." The instances are innumerable in which prayer has put another spirit into men, and those who were by nature timid, desponding, and irresolute have come from their closets declaring, "I can do all things through Christ which strengtheneth me." "I believe," says South, "there is none who ever kneeled down to this duty with a good heart, and performed it well, but rose up with a better. If he came to it with desires against his sin, he went away with strength added to his desires." Paul tells us this was his own experience in the matter of "the thorn in the flesh, the messenger of Satan sent to buffet him." In answer to his three-times-repeated prayer, he obtained such promise of heavenly aid as made him ready to glory even in his infirmities. Even a brief ejaculatory prayer, when no other divine expedient was at hand, has been sufficient ere now to make a man a conquerer over his besetting temptation. It is recorded of the late eminent Mr. Hall, of Bristol, that when on one occasion he felt himself on the point of being betrayed into 'speaking unadvisedly with his lips," he retired to a corner of his library in which he had been conversing with his brethren, and was overheard repeating again and again the prayer, "O Lamb of God, calm my perturbed spirit."—He then returned to his brethren with his mind tranquilized, and his "face shining as it had been the face of angel,"—*Dr. Thomson.*

Effects of Circumstances.

In nine cases out of ten, crime is no proof of *special* depravity apart from *general* depravity, and that the circumstances have just so much weight as this, that put you or me in those same circumstances in nine cases out of ten, we should be criminals too. In the same circumstances involves a great deal. It involves an hereditary taint stamped in the very mould of birth, it involves physical misery, it involves intellectual and moral destruction—it involves the worst kind of social influence—it involves the pressure of all the natural appetites, rioting in this need of the body and this darkness of the soul. And it implies no suspicion of a man's moral standard—it is no insult to his self-respect to tell him that, under similar conditions, it is extremely probable he would have been a criminal too. Reasoning in an arm-chair is very proper, and often very accurate, but the logic of starvation is too peremptory for syllogisms. We have grown up in pure light and air, appeased with the comforts, and braced by at least the current morality of society. But, concerning those degraded ones, what some call "charity" is no more than "justice." It is no more than justice to say—all the conditions being considered—that, as to a vast majority of them, crime is no proof of *special* depravity. It is the genuine humanity that is there, not base metal. It came from the common mint, somewhere you will find upon it a faint scar of the Divine Image—but the coin was pitched into the bonfire of appetite and blasphemy, and it has come out a cinder. God made them complete souls, and stamped His Image upon them—but they have fallen into the dark and dreary ways—the fierce flames have hardened them—the foul air has tainted them—and their special depravity, over and above the common depravity, is the infection of circumstances.—*Rev. E. H. Chapin.*

Working for Christ.

My brother, opposite to your name on the church roll stand these words: "Servant of Jesus Christ." Underneath it methinks I see a pierced, blood-stained hand write, 'Occupy till I come. If thou art faithful over a few things, I will make thee ruler over many things." The night cometh when you cannot work. Keep your hand to the plow until death loosens its grasp; and when the night comes on, you will find that the sleep of the laboring man is sweet.—Rev. T. L. Cuyler.

Our Chief Men.

The following from the pen of C. Kendrick, we clip from the *A. C. Review*, thinking it might call the attention of our readers to a fact that is too little thought of. We are still inclined to have our Paul, or Apollos, or Cephas; and we should be very careful, lest we exalt men of low piety even above Christ.

Among the Jews there was one *high* priest and many *chief* priests. The *chief* priests were the leaders of the several causes, and the chiefs and rulers, by virtue of their natural and acquired abilities. So there were "chief men" among the apostles and in all the churches, and there are leaders or chief men in every community.

It is a fact also that there is, and has always been, a disposition in the masses of the people to look up to and be led by their chief men. Anciently the Lord complained of them: "The leaders of my people cause them to err." While it is natural, and, with certain limitations, proper, to have and to look to the chief men, it is still dangerous. Though the responsibility is so fearful, there has always been a disposition to assume it. The apostle James would not favor this aspiration. He said: "My brethren, be not many masters" (teachers or leaders). "In many things we offend all;" and if a leader errs, and his error is copied, the evil is more than duplicated, and he must, in a measure at least, account for all that follows.

Since, then, we have, and will have, our chief men, it is right and proper that we should understand well

THEIR QUALIFICATIONS.

Under this head let us note what are assumed and what the people take to be leading qualifications.

1. If a man is really learned, or if he merely assumes to be, *he* feels and many at once grant him some capacity as a leader. And whilst learning is of great importance, it is well to remember that many full graduates of the best colleges are utterly unsafe and unreliable in all relations of life. Some of them, indeed are liliputians in real intellect, and monomaniacal in actions. And another fact of equal importance: many of the most useful and safe men, in Church and State, have not been and are not now learned men in the popular sense of this phrase.

2. *Eloquent* preachers and politicians are taken as leaders. But eloquence, as it is generally understood, is not a *safe* quality or attainment. If we consider well its history, and, with this before us, look into the future state, it is hardly desirable. It deceives its possessor and those he sways. Many eloquent men have led only to ruin.

3. Wit, sarcasm and logical power, especially when combined, are taken as suitable traits for a leader. They attract attention and give one power with man. But these, unsanctified, are only means for evil.

4. Real goodness, purity of heart and life seem to be presented in the Scriptures as the traits of character to be looked to in those we may copy. And whilst one may have this—as the humblest saint does—without being capable of being a chief man in any community, yet no one should be regarded as a chief man *without* this, whatever else he may have. Is he good, is he conscientious, is he wholly devoted to the honor of God and the good of the people? Or, is he selfish, ambitious, resentful? Does he ever state what is not strictly true? Does he prevaricate, or keep back that which is due even an enemy? Does he *pervert* the words or actions of those he opposes?

Here, I think, much needs to be said. Where, among all our strong and bitter opposers, is there one that does not misrepresent us, and persist in it? And among ourselves, where has there been one that has, in any measure, "gone out from us," and persisted in it, that has not shown the same disregard for truth and justice? Good and great men err, but they will come back. Recently I have been cheered and encouraged by seeing statements from some of our chief men to the effect that "we have said hard things of our brethren, have used too severe language, and are determined to do so no more."

Now the one single point I desire to urge is, that before allowing any man to exercise an influence over us as a chief man or leader, we shall observe his life; we shall have the clearest evidence that he will not wrong his opponent to gain a triumph; that he will not pervert his language, or withold from him any due; and that, if he gets out of the wrong, he will not persist in the wrong. Bad men are dangerous. They are dangerous everywhere.

A prominent lawyer recently remarked, after witnessing certain bad developments, that there was no reason to doubt that many men go to the grave with the reputation of honest men, who only lacked an opportunity to prove themselves thieves. There are many wolves with sheep's clothing. And there are men who will *maintain* a very decent respect for justice and right in most particulars, who will still falsify and otherwise commit the grossest wrongs in certain departments. None such should be regarded as chief men.

That which distinguishes the God of the Bible above all gods is *his purity*. That which, more than anything else, distinguishes the Christian religion is its purity. In its light the impure man is as nothing, no matter what commendable qualities he has. With all the rest good, if destitute of this, he is "as sounding brass and tinkling cymbal."

In applying this test we can scarcely be too severe if we allow forgiveness to the erring. All err, but only those lacking moral purity persist in error—only these choose to err. Think, then, of the "under-shepherds" who are set as "examples of the flock," as "patterns for the believers," and say, who are they?

For the COMPANION.

John's Baptism.

"And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism." Acts 19: 30.

There is perhaps no text in the whole Testament that is as much misconstrued, as the above. Most persons conclude that those men were baptized with John's baptism, and thus put John the Baptist to naught. Brethren, read it carefully and prayerfully. It does not say *with* John's baptism, but "*unto* John's baptism." I, for one; firmly believe that John's baptism was in unison with the commission, Matthew 28: 19, or how can he be "the beginning of the gospel of Jesus Christ the Son of God?" Mark 1: 1. Now, brethren, consider well before you put John to naught, of whom Jesus himself said, "Among them that are born of women there hath not risen a greater prophet than John the Baptist." "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward;" and he that denieth a prophet, of course, receives the reverse.

Written in love.

JACOB H. ROSENBERGER.

Walkerton, Ind.

Pious Youth Department.

The Sunday-School Teacher's Dream.

I never shall forget the night—last August was a year. I went to the Sunday-school, as usual, in the morning, but the heat was oppressive; there was not a breath of air stirring. My class seemed unusually restless and inattentive, and I felt an inexpressible languor, which I am sure they could not help observing. Once or twice I forgot the questions I had asked; and several times I had to require a repetition of the answers, which I might have heard at first if I had not been unaccountably stupid. In the afternoon I was half inclined to stay at home, but my conscience loudly remonstrated, and I went to school as usual. I found only three of my class present, and I was glad when the hour arrived to relive me from my post. In the evening I retired from my room at the accustomed hour, and entered upon my private exercises of devotion. I was sensible that the day had been a very long and tedious one. I felt that I had not only failed to make any progress myself in the divine life, but that I had been unusually negligent in my duty towards my class. I tried to satisfy myself that my spirit was willing, but conscience told me that through all the six preceding days (and every one of them had been excessively warm) I had applied myself to business without this sense of weariness; and I knew, if I should live, that I should probably return to my worldly pursuits the next day with the same spirit and activity. Why this languor, then, in the service of God, and the affairs of the soul, and not elsewhere? When I attempted to pray for God's gracious acceptance of my labors, I felt condemned and ashamed; and, after commending myself, in a very hurried and formal manner, to the divine forgiveness and protection, I went to bed. But sleep was far from me. The uneasiness of my conscience, and the thought that I might possible never see my class again, greatly troubled me. At last, however exhausted with the extreme heat, and a sort of nervous irritability, I insensibly sunk to sleep, and dreamed that I was borne upward to the blessed abode of the righteous; the beautiful city of eternal life appeared covered with a soft and resplendent light, so bright and dazzling, that the gates and towers upon the walls were but indistinctly seen. It was indeed a glorious sight: and my soul was filled with rapture at the thought of dwelling in that blessed abode. I went to the nearest gate, which stood open and saw for a moment the streets of the city. They looked as if they were overlaid with one seamless covering of pure gold, transparent as glass, the light was different from anything I had ever seen, it seemed indescribably pure and soft, and yet so searching, that it seemed as if it must reveal the most secret recesses of the place, the thought of exposing myself to its penetrating power made me shrink back, and at that moment some one who seemed to have charge of the entrance, asked me if I wished to come in. I replied that I was afraid I was unfit for so pure a place. He inquired, in the most gentle manner, if I had been washed in the blood of the Lamb. I told him I had been long a professed follower of his, and hoped I had an interest in his merits. After a moment's pause, I was directed to step into an apartment, which was a short distance from me, and told to wait there until I was invited to come into the heavenly city. I saw two or three other persons in the place, and in one I recognized the countenance of a fellow laborer in the Sabbath-school, and he was being addressed by a lad close by, and as I listened, he was charging his teacher with unfaithfulness to his scholars and telling him that by his carelessness about their soul's salvation had made them careless, and now they were lost, lost, and were to go from that place to one of endless woe, and his last words were "Shall not my blood be required at your hands?" To every thoughtless teacher (and I fear there are such to be found in our ranks) how dreadful is the rebuke. I awoke to find it was but a dream, but it left an impression that never wore off, and I trust made me more faithful to my class.—*Selected.*

The Trials of Life.

A story of the trials of life, and the conflicts of the mind, is related in about the following manner:

Once, upon a time, there was a man who did not just fare so well in this world. He labored under a distressed state of mind; he was wearied with dark and gloomy thoughts, and ultimately, sank into such a deep state of despair, that life itself only seemed to be a burden, and he concluded to work himself out of the way.

To carry this determination into effect, he concluded to go some distance away from his home. He wended his way along a certain road; and, as he was passing on, he was approached by a barefooted little girl, who asked him for some assistance, in about these words. "Please, give me some money to buy mother some bread."

"Well," thought he, "money is not of much use to me;" and so he concluded it was just as well he should comply with the request. He handed her some money, and then he saw how she was so highly pleased.

Having received the money and being just at the point of leaving, she ventured to make another request, and said, "Please, sir, come and see where mother lives." "Well," thought he, "I may just as well go along."

They proceed on, and soon reached the place of abode. Entering the small house, he found a sick woman lying on her bed. The little girl very soon told the story, how the man who had come had given them some money to buy bread. Then too, the mother was very glad to know that they had obtained some assistance.

When the man now saw how much relief the little money he gave, afforded these persons in their distressed condition, he felt an inclination to do still more towards supplying their wants, and he gave them more money. Being brought to reflect how much distress there is found in the world, and what a singular effect his money had to make other people happy, he arrived at the conclusion that it was still worth while to live a while longer, and he came away a changed man. OBED SNOWBERGER.

Quincy, Pa.

NOBILITY OF LABOR.—Hardly anything is more contemptible than the conceit which rests upon social position; the conceit of those who imagine that they are thus divorced from the clay of common men; of those who shrink with horror from the idea of work, as something which degrades by its contact, and yet who very likely owe their present position to some not very remote ancestor, who, recognizing his call to work, lived more honestly in the world than they do, and was not ashamed of soiled thumbs. It is one of the meanest things for people to be ashamed of the work which glorified their ancestors more with their soiled aprons and black gowns, than they with their fine ribbons and flashing jewelry. It might be a fine thing to be like the lilies, more gloriously clothed than Solomon, and doing nothing as if we were lilies. Advantageous position is only a more emphatic call for work; and while those who hold the advantage may not be compelled to manual drudgery, they should recognize the fact that manual drudgery may be performed in the same spirit as that which characterizes their own work, and therefore that it is equally honorable.—*Dr. Chapin.*

GEMS.

The Lord has many fine farms from which he receives but little rent.

Flattery is a sort of bad money to which our vanity gives currency.—*Locke.*

Morality does not make a Christian, yet no man can be a Christian without it.—*Bishop Wilson.*

Suffering seasons are *sifting seasons*, in which the Christian loses his chaff and the hypocrite his corn.

Pride is a vice which pride itself incline every man to find in others, and to [illegible] in himself.—*Johnson.*

It is in vain that a man has the means of happiness without, if he has not the capacity of happiness within himself.

Christian Family Companion

DALE CITY, PA., Dec. 3, 1872.

Christian Family Companion.

The above title has become familliar to thousands of our readers; but, perhaps, comparatively few have ever thought much about its grand significance. It is our purpose in this article to notice briefly the meaning of the name of our paper; and we hope, by so doing, to induce our subscribers and readers to become still more attached, not only to the name, but also to the paper bearing it. The signification of the name will be brought out more fully by emphasizing the different words composing it.

1. *Christian* Family Companion. By placing emphasis upon the word Christian, it indicates the Character of the paper: it is to be *Christ-like;* bearing the character and breathing the spirit of Christ. Christ's mission was to save sinners; and this, too, is the mission of the COMPANION. Christ was self-sacrificing, humble, meek, gentle, kind, zealous, wise, loving. Our paper is designed to bear and maintain this same character. This being the case, how careful should we be when we take up our pens to write for its pages. The mind of both contributors and editors should be imbued with the spirit of Christ; for it is only in this way that the paper can breathe this spirit. Let those who write for our columns ever bear in mind, and always try to write just what Christ would have said or written on their particular theme, had he been under their circumstances. We think, if this rule were more closely adhered to, our paper might be somewhat improved, and it would soon become a powerful auxiliary in carrying forward the great work which Christ came to accomplish. The character of the paper will be just what those who write for it make it; and thus it stands as a faithful witness of the spirit and character of the writers. As water cannot rise above its level, so the spirit of the paper cannot rise above the spirit of those who make it.

2. Christian *Family* Companion. When you read it thus, it means that it is a Christian Companion for the *family*. As families are composed of various members, as parents, children, and servants, so the paper is designed to bring advice, instruction, encouragement, as well as reproof and correction, to every member of the family. Hence we want useful lessons adapted to persons under all the different relations and circumstances in life. We want something for old and young, rich and poor, sick and well, male and female; in short, we want matter suited to the condition of everybody.

3. Christian Family *Companion*. A companion is an associate, a partner; not a pilgrim or traveler, who may stop with you once, or, perhaps, oftener in a life-time, not a visitor, who gives you occasional, or, it may be, frequent calls, but an associate or partner, who is to be with you constantly, to afford you company, to tender you advice, and to give you aid. This is the design of our paper; and this it will do, if you accept of it as a Companion. But, of course, as it is poor and cannot go everywhere and perform all this service without aid, it becomes the duty of those who delight in its association to give it some encouragement. All that is required is $1.50 per annum. Then, as a matter of course, if it is a companion to you, you are also a companion to it, and if it affords you lessons of instruction, it is your duty to return the compliment.

4. *Christian Family* Companion. Reading it in this way, adds a new and interesting feature. It is not only a Christian companion for the family, but a companion for the *Christian family*. This is as it should be. Companionship is more congenial when the parties concerned bear the same character—are prompted by the same motives—moved by the same spirit. The readers of our paper should be Christians—Christ-like in their dispositions, temperaments, aims, and efforts. They should not expect their COMPANION to be nearer perfect than themselves. If they have still some faults, and are liable to take some wrong steps, they should be willing to make the same allowance for their COMPANION. A *Christian Companion* for a *Christian Family*, is the summary of the meaning of CHRISTIAN FAMILY COMPANION. What Christian, or what Christian family, would not wish to have such a COMPANION?

In conclusion, we wish to say to all our readers, that, as the current volume of the COMPANION is rapidly drawing toward its close, we hope you will lose no time in renewing your subscription for the next volume; and that you will use your ability and influence to make our paper all that its name implies. Give us your prayers, your advice, your encouragement, and your hearty support. Will you not do for the COMPANION what you can, and do it now? Could you not ask your brethren, your friends and neighbors, to subscribe for the paper? It does seem to us that if a *strong effort* should be made, by all of our friendly readers, the list of subscribers could be doubled the coming year. Hoping for the best, and awaiting the result, we close for the present. J. W. B.

The End at Hand.

The end of the present volume is very near at hand. Only two more numbers and volume eight will be complete. We have, at least, so far, furnished our volumes with fifty numbers. One subscriber out of the forty-three hundred that are now receiving the COMPANION, however, insists upon the fifty-two numbers; but we will try to have him reconciled in some other way. It is almost impossible, in our way of doing business—having the subscriptions nearly all expire and renewed at the first of January—to publish fifty-two numbers. But we know our

friends do not expect it of us, nor is that the subject we wish to speak about.

In a few weeks more our present subscription list will expire, and new books will be opened. For the past two years we have used the same books. They are now too much worn, and crowded, and hence new ones have been secured. We should be pleased to transfer all our old patrons' names into the new books; but they will remember that it is our will to continue their subscriptions only *at their own request*. And we once more inform them that it would be a very great convenience to us to have the subscriptions renewed before the old list has expired. will they not be kind enough to give us the benefit of this advantage. It may not incommode them in the least to send the money a few weeks earlier, while it would be a great accommodation to us.

We are receiving words of encouragement from many places. Our agents say the prospects never were better. Some who had left us, and from curiosity, or persuasion had taken the other papers, are anxious to return to the COMPANION, declaring they can get better satisfaction than anywhere else. And so they will all think by and by. The COMPANION is emphatically the Brethren's paper. It shows equal deference to old and young, rich and poor, learned and unlearned, high and low—if there is such a thing among us; and it is sometimes to be feared there is. We have lost some supporters because of our liberality in this matter; but to it we attribute the success of our paper. It is not our province to say: "My brother you are too young yet to talk upon such subjects." Or to my sisters: "Ye must not write upon religion; women should keep silent." But it becomes us to hear (prove) all, and receive the good. This, by the grace of God, shall be a leading feature of our paper, as long as it is under the control of its founder and present proprietor.

Our readers will please observe that our next Annual meeting will be held in the congregation in which the COMPANION is published, and, most likely, in the same town. It will, therefore, announce all the arrangements pertaining to it, and publish a report of its proceedings.

Now is the time to work. Brethren, sisters, and friends, our success depends upon your efforts. Our living is in your hands. If you will exert yourselves to increase our circulation, we shall be prosperous; if you are indifferent, we shall fail. We shall hope for the better.

As the following was crowded out of the correspondence department, and as many of our readers feel interested in the Maine Mission, we give it room under the editorial head. Our missionaries are zealous, and we are glad to learn that the Lord is prospering their way. A. C.

Missionary Correspondence.

Dear brothers and sisters, grace, mercy, and peace be multiplied unto us all, through the knowledge of God the Father and of our Lord Jesus Christ, both yours and ours. We feel and daily try to thank God, for the manifest tokens of His love and mercy toward us since we left our distant homes; which mercies we ascribe, first, to His goodness, drawn daily by our united prayers; for we think we feel the benefit and efficacy of the prayers of our dear brethren and sisters.

Our first report was written on the 11th ult. at the house of friend C. Withee. Visited the family of friend James Burwood (Brittons by birth, and Episcopalians). Met the warmest reception, and after supper, (or after tea as here used,) the whole family accompanied us to meeting at the wharf meeting-house. This is an excellent house of worship, about 55x35, well laid of in seats, or pews, &c. The foundation wall, or under-pinning of the house attracted our attention, which consists of a trench filled with small stones, then raised up with beautiful granite stones about 18 in. high, and from 3 to 8 ft. long. On the one side, nine of these stones reach from end to end. After meeting, went home with friend Rufus Smith. His wife is a member of the Methodist church. Enjoyed excellent accommodations.

Nov. 12th. To-day was wet. Returned by friend B. again, when they proved their affection to us by an unmistakable proof. Took supper with friend Wellington(Methodist). Thence to friend Jos. Frederic's near Blackwell school-house, where we had an appointment for the evening; but being quite wet we did not go out; but we had a very pleasant, and we think, profitable visit with the family. Now we were on our former circuit; so we will not particularize, in point of time, name or place.

The interest in the meetings continued, gradually to increase. On Sunday, 17th, there were two appointfor Elder Carr, who had failed two weeks before, when we filled his place. He was present, and politely invited us to take his place; which we did, by one occupying in the forenoon and the other in the afternoon. In the evening they had prayer-meeting. We went there. Elder Carr again invited us to take the meeting into our hands, but we considered it inexpedient, and so declined. He opened the exercises, and spoke awhile. In his discourse he took occasion to speak of narrow-mindedness, and spread out his "cloak of charity" so broad and wide as to include all that do as they believe, whether baptist or pedo-baptist, (he being a Baptist).

Last night we had meeting at friend J. M. Adams's again. He attended. We offered him the same courtesy that he had to us, but he refused; so, after we had spoken, he got up and made some remarks, and in doing so made a misapplication of scripture facts in order to get a broader "plank" to stand upon. But we did not give way to him no not an inch. So there was some altercation of words; but we experienced that we had the sympathies of at least a part of the congregation. But it was an unpleasant task. It is said by some, that opposition is the life of business if that holds good in our case, then we may look for quite a lively time.

Since our last report we had but one wet day, that was on the 12th. On the night of the 14th we had about 2 inches snow, of which there is still some lying. The greater part of the time since it fell it has been clear, and some nights quite cold, but not stormy. The majority of professors here are called "Free-will Baptist." Even they are split in two. There are also a few Old-school and Calvinistic Baptists, Adventists, Methodists, Congregationalists, Spiritualists, &c.

While writing we are in the house of Thomas Rowe, an advent professor. We received the best attention and care at the hands of those with whom we have lodged and sojourned. We have not decided how long to stay here, or when we will return. Our love to all the dear brethren and sistrrs; and we still desire to be remembered in their prayers. Farewell,

Skowhegan, Me., Nov. 19th, 1872. DANIEL M. HOLSINGER. DANIEL LONGANECKER.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Nov. 13th, 1872.

To Brother P. S. Newcomer.

Dear Brother in Christ: You are an entire stranger to me; have never seen you, and know nothing about you, only that I saw several letters or essays in the COMPANION, written by you. One in No. 28, relative to a little dissatisfaction you had caused by writing out a few references in order to aid you in preaching, caused me to sympathize with you, and I wish to offer you a few words of encouragement.

I concur with you in being opposed to reading sermons, but can see no impropriety in premeditation, nor in pursuing the course you did in order to procure means to assist you in having your sermon properly connected. I think the brethren ought to use lenity in this matter, especially with new beginners. It is not an easy matter for all new beginners to rise in the presence of a congregation without becoming more or less embarrassed; when perhaps if they had a little something to which they could refer, they might be spared much unnecessary anxiety. If some more of our ministers would enter into the spirit of premeditating and inditing, they might perhaps accomplish a little more good, but no doubt they think it savors too much of the world. Some may view it in that light, but if you were actuated by pure motives, I do not think any one should take offense. For my part, if I were to get up to preach I would be very apt to forget what I intended to say, if I did not have something to fall back upon, to keep me on the right track. But we cannot all see alike, therefore it would seem necessary for us all to use much forbearance, endeavoring to keep the unity of the Spirit in the bond of peace. Do not be discouraged, brother. "Let none of these things move you." Endeavor to keep a clear conscience, trusting in the Lord. Remember "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psa. May the Lord lead you by the truth of his word, and give you an understanding heart, that you may rightly divide the word of truth, that famishing souls may receive their portion of meat in due season. Please remember unworthy me in your prayers. When I examine my poor heart, I find it as a cage of unclean birds: so many things there contrary to the name of Jesus of Nazareth. Oh! when shall I be fully clothed upon with his righteousness? for I feel that my righteousness is as filthy rags in his sight. May the Lord so guide our steps that we may reach that brighter and better world, where sorrow never enters. I close. I have said more, perhaps, already, than you will appreciate. This may not be confidential, therefore please excuse me for withholding my name.

Farewell, your sister,

S. E. A.

Reply

TO SISTER S. E. A.—

Your missive of sisterly love and mercy, came duly to hand, *incognito*. Although your name to me is involved in mystery, it is enough for me to feel assured that your happy position is that of a sister in Christ—a member of the fraternity with which I claim an humble connexion.

I truly appreciate your kind sympathy, in reference to the matter to which you allude, in COMPANION No. 28, in which was contained an expression of my views upon that especial and much abused question; which savors much of prejudice unwarrantable, usurping the better judgment of those who file exceptions. I fully endorse your views, that, with many of our brethren there is not premeditation enough for a good, substantial, edifying discourse, connected in all its parts: but every one has the privilege of enjoying his own opinion, which I do not challenge, but claim the same magnanimity at their hands.

I was elected minister under solemn protest, for reasons of the most substantial character, to all of which was lent a deaf ear, much to my perplexity: and this being so, if there is any talent existing within me, and that can only be developed in this peculiar way, and such service suffering under protest of my dear brethren, I only calmly ask them to revoke my election, and place me back in the private ranks of the humble soldiers of Christ, where any effort of mine in the connexion referred to will cease to trouble those who have been so unfortunately exercised thereby. Feeling that this is the only way I can serve them profitably, as my little fund of knowledge seeks development in this channel, obstruct my course, and inactivity is the hopeless consequence, and systematical construction falls to the ground, overwhelmed by unfounded prejudice, and preconceived opinions.

I am again reminded to thank you for your kind encouragement: and if this characterized the spirit of the brethren, stronger efforts might be the result. But smarting under the goads of prejudice, it unnerves me for the contest, and I relapse into the happy consciousness of having done no violence to the word of God, or to my own feelings, inspired with the desire to throw in the widow's mite, that may redound toward the edification and salvation of souls and the advancement of God's glory.

I should be most happy, dear sister, to cultivate your personal acquaintance, and commune with you individually as well as spiritually; hence you can feel the happy assurance that, although your given name remains unrevealed, the precious affinity of the name of "sister in Christ" has a charmed resting place in my heart: and if we never enjoy the pleasure of an acquaintance, on earth, may our spirits, among the just made perfect, finally mingle together in ascriptions of perfected praise to him who was made to be sin for us, who knew no sin, that we might be made the righteousness of God in him, claiming legal inheritance to that house not made with hands, eternal in the heavens, the sanctified recipients of the gift of eternal life through Jesus Christ our Lord.

Fraternally yours, in the bonds of fellowship and love in Christ.

PETER S. NEWCOMER.

Letter of Condolence.

Dear Brother Helsinger:—You will please find enclosed the copy of a letter written to me, for the consolation of us who have lately been bereft of one of our number. I send it to you, that it may find room in the columns of your paper.

Your sister in Christ.

CALLIE B. BOSSERMAN.

Dunkirk, Ohio.

Dear Sister in Jesus:—Notwithstanding the weak effusions of my pen have so frequently been communicated to a vast number of our dear brethren and sisters, some of which are now in eternity, I feel at a loss this evening how to address you. God knows that I have no other motive than to give what you so much desire; no other motive to prompt me to action than to advance the cause of His dear Son. Oh, the opportunities for doing good! This morning, while all alone, meditating upon the wondrous love of God, who sent his only Son into a world stained with crime, to suffer, bleed, and die,

that those who must die can live again, a friend came into my room, and handed me the letter bearing the sad tidings of the death of your own dear brother. Again was I reminded, (with what solemnity, too!) of the brevity of mortal life. I had heard of the death of brother Daniel before I received your letter. Brother Fredric, from your county, told me of it. So I knew the tidings your letter would bear. Oh! death thou art a reaper that knowest no mercy? Like a mighty torrent thou art carrying thy victims to the grave, But, "blessed are the dead that die in the Lord." Over such thou hast no claims. "Die in the Lord?" Yes, your dear brother has died *in the Lord*. From what acquaintance I had with him I dare not doubt his having been a Christian; and though you shall miss him very much, I am persuaded that you all will now get a little nearer to Christ. I want to tell you before I shall close this letter that the happiest Christian in the world is the one that is brought nearest the Cross. Your affections will be more centered in heaven, because a loved one of your own happy number has added one more to those gone to the Paradise of God. Such scenes bring us right to the foot of the cross. While health remains we are apt to get away from Christ; but after death hath visited us, we are brought near—very near—unto Him. Our closet then is the dearest place on earth. There we can talk with God. There we remember His cause. There we remember our sins. There we ask God to come so near that he may take us by the hand and lead us, with our backs turned to the scoffs of a proud, a vain world, right on in the narrow way to glory. Ah! is it not there that we almost feel to ask God to let us remain? But thanks be to His great Name, though there we cannot stay, yet we need not leave "heavenly places." We *can* "pray without ceasing," by always keeping our minds pure and prayerful. Nor need we only "sit in heavenly places;" we can stand in them, walk in them, work in them, and at night lie down in them to rest while guardian angels watch our silent breathing.

Your kind brother, you say, you miss everywhere. I believe you. Not only do you miss him at home at the fire-side, at the table, or, perhaps, at the old Bible-stand, poring over the sacred pages, for a while explaining a portion of it to you or asking you some questions, thus exchanging opinions until it is time to get ready for Sabbath-school, there to take charge of your classes, and tell them what you have learned; but you miss him when mingling in society wherever you go. But why dwell so long here. Why call to memory such scenes alone. Let us now turn to a brighter side.

On the last page of your letter you said, "Any consolation that you can give will be thankfully received." Undoubtedly so; but this is something, perhaps, I could receive better than give. Would that I could give my pen into the hand of some aged pilgrim, whose long experience in the church of the Living God might enable him to give better consolation. I am so young. I can't do anything more than the weakest babe in Christ; that is, point you to Christ. But happy am I to know that I can do that. Is not that enough? Is it it not enough to know that there is one who is able to save though we must needs "walk through the valley and shadow of death?" Oh! lean upon His strong arm. Lean upon His cross. Death is not always so painful after all. All who are Christians "are dead, and their life is hid with Christ in God." Col. 3: 3. Happy thought. Your brother had died—died unto sin—long before his departure out of this world. But,

> "It is not death to die,
> To leave this weary road,
> And 'midst the brotherhood on high,
> To be at home with God."

Paul says that, when sin hath finished its work, it bringeth forth death." But your brother, whose quiet form now lies beneath the clods of the valley, allowed not sin to finish its work in his mortal body. With his back turned to the pride, the vanities and hidden pleasures of this world, he started out in the service of Christ, by following him down into the chilly waters. He hid his life—a life of enjoyment that the world knows not of—"with Christ in God." And now, since God in his wisdom has seen fit to call him from this vale of tears to where the wicked cease from troubling, and the weary are at rest," be patient, ever "looking unto Jesus the author and finisher of our faith; who, for the joy that was set before Him, endured the cross, despising the shame, and is set down on the right hand of God." "The time is short." Hold out faithful a few more years, and you, too, can bid farewell to all the cares of mortal life, to enjoy thenceforth the inexpressible happiness of eternal life, where there is no more death, no more weeping, no more pain, and where no more tears shall flow at the departure of loved ones; for death can never enter there. Do not lose sight of the cross. Let the death of dearly loved ones ever be fresh to our memory. Such a thought will keep us close to God; It will solemnly impress our minds, that away from Christ there is no happiness. When I think how much I shall miss your kind brother, I can sympathize with you. No more shall I receive his kind letters; no more shall I meet him at the Annual Meeting of our beloved fraternity. But thanks be to God, we can all meet around the throne of God in heaven. But my sheet is about full. By referring you to Job 7: 8, 9, 10; 20: 9; and then, that you may be consoled, to 2 Sam. 12: 23; Ps. 23: 4 Job 3: 17, Ps. 116: 15, Prov. 11: 8, Jno. 11 ch., Rom. 6; 7, 2 Tim. 4: 6–6, Rev 14: 13. I must close for this time. What I have written for one I have written for all.

Your brother in Christ.

F. M. SNYDER.

DeGraff, Ohio.

Errors.

BROTHER HOLSINGER: In COMPANION No. 44, current volume. I notice a few mistakes, in my article, under the heading "Christian Sabbath." It was written in reply to a query stated in No. 33: the print says "23." And in the quotation, from Rev. 1: 10, read "The Lord's day," instead of "The Lord's Supper," as there was nothing said about supper in the above cited passage of John's vision on the Isle of Patmos.

Truly, "to err is human, but to forgive is divine."

Yours, in charity,

MARY LIVINGSTON.

Scalpleval, Pa.

Elder John H. Umstead wishes the Brethren in general to know that the state of his health at present is, and for some time has been, such, that he is not able to write: but he also wishes them to understand that, although he cannot write to them it will give him a great deal of pleasure to *receive* letters from the brethren.

BROTHER HENRY:—For the benefit of the suffering, if you insert it, I send the following

Cure For Dropsy.

Take the fresh root of Dandelion, wash and slice, from two to five ounces. Pour boiling water upon it, and allow it to draw, (not boil), for an hour or two beside the fire. Dose, 2 or 3 cupfuls during the day, until the desired effect is produced. As regards the diet, it should be light and nutritious, and the drink nothing but water or black tea. While you use the Dandelion you should not use the black tea.

Pine Creek, Ill. JAS. D. SELL.

Proposed Visit.

No providential interference, I expect to be at Pottstown, Pa, on the evening of the 7th of January, 1873, to remain with the brethren at Coventry about a week.

Eldorado, Pa. GRABILL MYERS,

From Eastern Ohio.

Brother Henry:— For the satisfaction of our brethren and sisters, I will say, that on the first of November, brother Conrad Kahler and I took the cars at Louisville for Columbiana, where we arrived at 7 P. M. We were met by brother Eli Rolman, who took us to his house where we met his family, and found all well. On the next morning, November 2d, we were conveyed to the Brethren's meeting-house, in the Mahoning congregation, to assist in holding a communion meeting. There we met with our aged brother, Elder Henry Kurtz, and the sister, his wife. They were both in general good health. We also met with brother John Swihart, from Richville, Stark county, Ohio. Brethren I. L. Glass and Simon Stukey were also present. Most of the members of that branch were in attendance. In the morning the assembly was small, but in the evening the house was well filled. We had a very pleasant communion.

Next morning, the Lord's day, we were conveyed to the Brethren's new meeting-house, near Lewistown in the same congregation. There we had meeting for the first time in the new house. This we consider a very commodious, plain, yet well-finished house. It is situated on high ground, well adapted for a church-yard, and a grave-yard close to the house. After meeting, a goodly number of brethren accompanied brother Kurtz to his house for dinner. After dinner brother Stukey and I took the cars to Alliance; thence to brother Byers', where we lodged. Next morning we bade farewell, and took the cars for Louisville, where I met with Joseph Keim, who conveyed me to brother John Summers', a deacon in the Canton congregation. He had met with a sad accident by his team running away. He was near by and endeavored to stop it; but he missed his his hold, was caught, and had one of his limbs broken. He was picked up for dead. Some of his children who saw him before he had revived and regained his consciousness, were very much alarmed. One of his daughters, about twelve years of age, took sick from the effects of the excitement, and for a few days she was not expected to live; but when I left, she was some better. May the good Lord give them grace to bear their affliction, and restore them to their former health again, is my prayer.

Smithville, O. J. B. SHOEMAKER.

MARRIED.

By the undersigned, at the residence of the bride's parents, November 14th, Mr DAVID METZKER and Miss SARAH HOOVER, both of Blair county, Pen'a.

By the same, at the residence of the bride's parents, Mr. S T. FURRY and Miss CATHARINE SNOWBERGER, both of Bedford county, Pa.

S. A. MOORE.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Upper Canawaga branch, Adams county, Pa. friend DANIEL LOWER, aged 8[illegible] years 1 month and 21 days. Funeral services by the writer.

P. B. KAFFMAN.

In Moulton, Appanoose county, Iowa, Nov. 10th, SILAS M. REPLOGLE, son of brother G. B. and sister A. C. Replogle, aged 1 year, 9 months and 21 days. Funeral services by the brethren, from 1st Cor. 15.

ELD. DANIEL ZOOK.

(*Visitor plea e copy.*)

In the Canton congregation, Stark county, Ohio, October 30th, MARY KEIM, wife of brother Josiah Keim. She was a daughter of our worthy friends Joseph and Lydia Bossler, living near the Centre meeting-house, where our worthy sister Mary is buried. She united with the church when quite young, but still she was not without her troubles and trials on the way; and for the last year, she suffered a great deal with consumption, which finally took her to her silent grave. She bore her afflictions with a Christian fortitude. She never murmured nor complained, but had a strong desire to be absent from the body and present with the Lord. She had no children to leave, but a loving husband and dear parents, to mourn their loss, which we hope is her eternal gain. Funeral occasion improved, to a very large concourse of people, from Col. 3: 3, by Conrad Kahler and the writer.

In Chippewa congregation, Wayne county, Ohio, Oct. 21st, with palsy, our aged brother JOHN BAUGHMAN, age 79 years, 7 months and 19 days. Funeral improved by the writer, and others.

J. B. SHOEMAKER.

In the bounds of the Pine Creek branch, August 1st, infant son of G. D. and Sarah Bennet, aged 6 months and 7 days.

Also on the 28th day of September infant son of the same parents, aged 8 months and 20 days. These babes were twins. Funeral services by E. Trump, a River brother, from Luke 18: 15.

JOSEPH SELL.

In the Indian Creek branch, Westmoreland county, Pa. October 23rd, our much beloved sister BARBARA OBER, aged 54 years Her death was very sudden. She walked to the barn where the men were engaged in killing a beef, dropped down and soon expired. This again speaks to us, "Be ye also ready." Occasion improved by the writer, from Thess. 4: 14.

D. D. HOMER.

In the Upper Canawago branch, Adams county, Pa. brother DANIEL BAKER, aged 59 years, 9 months and 13 days. Disease, pneumonia. Brother Baker was a consistent member of the church; living as a deacon for a number of years. Previous to his death he expressed himself willing to die; and he rested in the glorious hope of a blessed resurrection. He has left a sorrowing sister and ten children to mourn the loss of a loving husband and kind father. But we trust their loss is his eternal gain. Funeral discourse by the brethren.

PETER B. KAUFFMAN.

In Fairview congregation, Appanoose county, Iowa, Oct. 1st, sister RODA J. HARDMAN. Her remains were consigned to its resting place on the 2nd of October, in the Brethren's grave-yard at their meeting-house. Aged 51 years 3 months, and 13 days. Disease paralysis and heart disease. She was confined to her bed for the most of her time for nearly 2 years. Shortly before her death, she called for the Elder of the church to anoint her. She fell asleep while sitting on the bed. Her funeral was preached by Elder Abraham Replogle and others, from St. John 24: 25.

ELD. DANIEL ZOOK.

(*Visitor* please copy.)

In the Chippewa congregation, Wayne county, Ohio, November 14th, sister MAGDALENE KURTZ, wife of brother Jonathan Kurtz, formerly from Berks county, Pa. Disease, obstruction of the bowels. Her Maiden name was King. She lived in matrimony over 41 years, and was a faithful member over 34 years. She bore her great afflictions with Christian fortitude. She left a sorrowing husband and three children, all belonging to the church. We are confident that their loss is her great gain. To-day, the 17th, her remains were con-

veyed to the Wooster cemetery, followed by a large concourse of people. Funeral services by J. B. Shoemaker and George Irvin, from John 5 : 24, in German and English.

(*Visitor* please copy.)

In the Union City Congregation, Ind., September 6th, sister ELIZABETH MARTIN, aged 51 years, 10 months, and 27 days. Disease, dyspepsia and dropsy.

Funeral occasion improved by brother Wm. K. Marquis and the writer.

Also, brother DANIEL FLORY, Nov. 4th, of Pneumonia, aged 56 years, 5 mos., and 21 days.

Funeral discourse by brother Baker and the writer.

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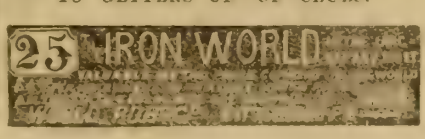

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H. R. HOLSINGER.

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Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me [illegible] by [illegible]."—John. At $1.50 Per Annum.

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For the COMPANION.

"Pure Religion."

"Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1: 27.

Acts of mercy and kindness combined with personal purity of habits, appear to be the elements of this "pure religion." It is not the new birth or regeneration itself, but only the fruit or evidence that this mental change has taken place. It is from such visible signs alone, that we have to determine the character of persons. "Ye shall know them by their fruits." Matth. 7: 16. It appears then that visiting is one of the most prominent fruits and also one of the evidences of the new birth. But it is conditional, depending solely on the manner in which visits are performed. Consequently the great, all-important, and indispensible question comes up: What is the proper conduct or manner to be shown in such visits? or what should be our deportment? We say it is to administer Christian sympathy and aid from the fact that the persons are afflicted in the loss of their relatives or in other calamities. "It is better to go to the house of mourning, than to go to the house of feasting." Eccl. 7: 2. If one can feel it a pleasure to offer Christian sympathy to those in affliction, it is some evidence that the mind is feeding on "the bread which cometh down from heaven;" John 6: 50. It is not always that the afflicted will accept of Christian sympathy; yet it is the duty of all to be willing to offer it: "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not;" 2 Cor. 8: 12.

Again, the additional evidence of the new birth is, "to keep . . . unspotted from the world." This completes *pure religion*.

The next question is, What are worldly spots? for in order to shun them we should know what they are. We think they are sins, errors, and pollutions. But what does the word teach in regard to this point? "They have gone in the way of Cain, and ran greedily after the error of Balaam for reward . . . *These* are *spots* in your feasts of charity;" Jude 11: 12. If to have a spotted character was to go the way of Cain, it shows a very striking analogy to the position not only of the wicked world, but of the professed church itself; for as Cain slew his brother Abel, so the church can slay their brethren who chance to be arrayed in battle against them, in dispute of some political scheme. The political war churches of the present day cannot evade this point, if they attempt it; for they very well know they are giving encouragement, by their vote and influence, to a government that sometimes requires them to kill both their natural and their professed Christian brethren, as in the late rebellion. They reason in the same strain as the enemies of Christ did. Their government requires them to take up arms and kill their fellow-men, and therefore they think it ought to be done. Just as the enemies of Christ said, "We have a law, and by our law he ought to die;" John 19: 7. They only obeyed the laws of their government, in murdering Christ on the cross. They probably had no thought that they were committing murder. "They were only executing the *laws* and fulfilling their *oath*," as was said by an advocate of war government.—But it was no less murder when the laws required them to do it. The truth is, men had no right to put Christ to death, or any one else.—Nor had government a right to require it, because deliberate, human butchery can never be justified on Christian principles; and men have no right to act from any other principle.

To *kill* is "the way of *Cain*," not of *Abel*.—The way of Abel was the way of the righteous, the just. "Ye have condemned and killed the just, *and he doth not resist you*;" James 5: 6. God gave Abel no law or right of self-defence, as it is called, nor to any of his successors who would trust in him, but to his enemies who would not that he should reign over them, he allowed or gave them a king, in his anger, with all the evil concomitants, as the taking of life, slavery, and adultery, in the same sense that the young man we read of, was told to walk in all the vicious ways of his heart; "Rejoice, O young

man! in thy youth," Eccl. 11: 9. But God alone was to be the defence of all those who would confide in him, and obey his word. "The Almighty shall be thy defence." Job, 22: 25.—In proof that the murderer should not be put to death, God placed a mark upon Cain, to show that he was not to be killed. And if any one became so malicious as to kill the murderer, God provided and gave the announcement that "vengeance shall be taken on him seven-fold." Gen. 4: 15. And who was to execute this vengeance but God himself? "Vengeance is mine; I will repay, saith the Lord;" Rom. 12; 19. "To me belongeth vengeance and recompense; *their feet shall slide in due time*; for the day of their calamity is at hand, and the things that shall come upon them make haste;" Deut. 32: 34. From the fact that vengeance was to be taken seven-fold on the one who should kill the murderer, it is plainly inferred that the crime was seven times as great. Consequently the position of the great mass of the world, including almost all religious sects,is awful in the extreme; and very few, indeed, have the pure religion of the Bible. When God has said, "No murderer hath eternal life abiding in him," 1 John 3: 15, how fearful indeed must be the character and doom of those who support a system of government by voluntary acts of approval, that require the murderer to be slain: *a crime which the God of heaven has taught to be seven times worse than murder itself.*

But the question may naturally arise, Why is it seven times worse? First, because God has emphatically forbidden it by placing on the murderer a mark; and second, because the private murderer, Cain, did not profess in truth to be a good man, therefore he was less guilty than those committing a similar deed with higher pretentions, or with more dispassionate deliberation. "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; Luke 12: 47. The case is like this. If, when a person is so far enlightened as to think it sinful to commit a private murder, but at the same time will take deliberate measures to have the private murderer slain, he becomes a criminal, meriting seven-fold more vengeance. Hence is seen the awful wicked position of the professed church: professing to be the disciples of Christ, when in reality, the leading majority are more truly the servants of Satan, deliberately doing his bidding in many things, but especially in giving or selling their vote and influence to uphold the horrid practice of butchering their fellow-men. Instead of visiting "the fatherless and widows in their affliction," their influence goes to support a system whose main business, in time of war, is to multiply the widows and fatherless by wholesale, in killing off the men.

We see by tracing out the results of what pure and undefiled religion is defined to be in the light of the gospel, that very few appear to posess it. Many confess Christ before men, but in works deny him. They are like those described by the Prophet: "A people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord; they have provoked the Holy One of Israel unto anger, they are gone away backward." "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats." "When ye come to appear before me, *who hath required this at your hand to tread my courts?* Bring no more vain oblations, incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is *iniquity even the solemn meeting.* Your new moons and your appointed feasts my soul hateth; they are a trouble unto me, I am weary to bear them."—"And when ye spread forth your hands, I will hide mine eyes from you; yea, when we make many prayers, *I will not hear; your hands are full of blood*" Isa. 1: 4, 11,–15. "Your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies." Chapter 59: 3. As we have already noticed some of the most glaring and criminal consequences flowing from a lack of pure religion, we will now see what are some of the benefits that may be expected to attend its possessor. First, he will have the approval of his Creator; which is infinitely of more worth than man's approval. He will also have the benefits of the reward and promise of "an hundred fold now in this time, and in the world to come, eternal life." Mark, 10: 30. Is not all this a bountiful gift? Just let the candid mind for a moment try to contem-

plate the magnitude of this amazing bounty, and it will be overwhelmed with astonishment; for it is totally incompetent to count or to make a full estimate of so vast a treasure. The satisfying and substantial enjoyments which accompany pure religion, even in the present life, being a hundred times greater than could possibly be enjoyed without it, is sufficient to secure its title to pre-eminence above everything else, if there were no hereafter. But the fact should always be borne in mind, that it must be the "Pure religion and undefiled before God;" not any of the various popular religions with which the churches are filled at the present day, comprising an endless catalogue of filthy polluting rubbish, called the "many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6:9. Not only is the possessor of the pure religion endowed with incomputable and everlasting treasure himself, but his life is attended with untold benefits to others. His words and deeds of mercy to the afflicted are felt long after his example and Christian institutions may have induced many others to forsake the paths of vice and folly, to seek for themselves the same durable riches. And these also have extended to others still in succession the same inducements, who will have aided in producing the same happy results.

T. F. TUKESBURY.

A Question with only One Answer.

A young man from the provinces, who was sent to Paris to finish his education, had the misfortune of getting into bad company. He went so far as to wish and to say, "There is no God; God is only a word." After staying several years in the capital, the young man returned to his family. One day he was invited to a respectable house where there was a numerous company. While all were entertaining themselves with news, pleasures, and business, two girls, aged respectively twelve and thirteen, were seated in a bay-window reading together. The young man approached them, and asked:

"What beautiful romance are you reading so attentively, young ladies?"

"We are reading no romance, sir, we are reading the history of God's chosen people."

Astonished at such a question, the girls looked at each other, the blood mounting to their cheeks.

"And you, sir—do not you believe it?"

"Once I believed it, but after living in Paris, and studying philosophy, mathematics, and politics, I am convinced that God is an empty name."

"I, sir, was never in Paris; I have never studied philosophy or mathematics, or all those beautiful things which you know; I know only my catechism; but since you are so learned, and say there is no God, you can easily tell me whence the egg comes?"

"A funny question, truly; the egg comes from the hen."

"And now, sir, whence comes the hen?"

"You know that as well as I do, miss; the hen comes from the egg.'

'Which of them existed first, the egg or the hen?'

'I really do not know what you intend with this question and with your hen; but yet, that which existed first, was the hen.'

'There is a hen, then, which did not come from an egg?'

"Beg your pardon, miss, I did not take notice that the egg existed first.'

'There is, then, an egg which did not come from a hen?'

'Oh, if you—beg pardon—that is—you see—'

'I see, sir, that you do not know whether the egg existed before the hen or the hen before the egg.'

'Well, then, I say the hen.'

'Very well; there is, then, a hen which did not come from an egg. Tell me, now, who made this first hen, from which all other hens and eggs come?'

'With your hens and your eggs, it seems to me you take me for a poultry dealer.'

'By no means, sir; I only ask you to tell me whence the mother of all hens and eggs comes.'

'But for what object?'

'Well, since you do not know, you will permit me to tell you. He who created the first hen, or, as you would rather have it, the first egg, is the same who created the world; and this being we call God. You, who cannot explain the existence of a hen or an egg without God, still wish to maintain to be able to explain the existence of this world without a God.'

The young philosopher was silent; he quietly took his hat, and, full of shame, departed.—*Translated from the French.*

For the COMPANION.

Remarks on Romans 6th Chapter, 22d and 23rd Verses.

"But now being made free from sin, and become Servants of God, ye have your fruit unto holiness and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

The substance, as contained in this scripture presented before you for your consideration, is of such a two-fold character, that it contains either the essential elements of condemnation, or the saving attributes necessary to insure our eternal happiness. For as being made free from righteousness is the character of the sinner, even so, being made free from sin is the finished character of the genuine devoted Christian; and in becoming servants to God, we are transferred from the service of one master to that of another, or, as more expressive of our situation, we are freed from the bondage of sin and engaged in the service of God. Having thus far advanced in the divine life, holiness of heart becomes the principle, and righteousness of life, the fruit; and the perfection of the fruit is to be endowed with all those christian virtues and graces named in the catalogue, that should cluster richly around the lives of those devoted to God's holy service; among which are these, which are characterized as the fruit of the Spirit; "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law." The law of sin and death attaches to none of these divine attributes; for they who possess them have been made free from this law, by implicit obedience to the divine will, being made partakers of the Holy Spirit, which is the ruling or governing power, exercising its vigilence over our souls, keeping us in continual subjection to God's holy, revealed will, that we may attain unto that righteousness and true holiness, essential to our final redemption. For the apostle gives us the comforting assurance, that "as many as are led by the Spirit of God, they are the (children or) sons of God." This then is the gift or attribute of the divine life, which stands out in bold relief, in contradistinction to the spirit of the world. We are amply admonished to have the principles of Christ and go on to perfection, we are even so far reminded to be "perfect, even as our Father in heaven is perfect; although it is impossible to attain unto that perfection and true holiness in the same sense he enjoys it, because he is the very embodiment of all that is pure, holy, and good; yet we may enjoy it to the extent of our measure in its sinful nature, even as he enjoys it to the extent of his measure, with all the divine attributes clustering so profusely around it. We are glad to know that it is at least possible for us to attain to such a degree of perfection, to fit us for the blessed associations of heaven. This is the highest and holiest aspiration of a devoted christian, who, being made free from sin and becoming a servant to God, has this "fruit unto holiness and the end everlasting life," the gift, "through Jesus Christ our Lord."

But "the wages of sin is death," not only in being embraced in the cold arms of physical and temporal death, and our bodies consigned to the dark, silent tomb. Were this the termination of our earthly and eternal existence, all we had to endure, we might rest secure, with no painful forebodings in reference to our final and eternal destiny. But this is not all. The death here prominently set forth, as the wages of sin, has direct reference to the second death —the eternal perdition in reservation for the ungodly—for all who know not God and have not obeyed the Gospel of our Lord Jesus Christ.—Every sinner earns this by long, sore, and painful service. Oh, what pains do men take to get to hell! Early and late they toil at sin—slaves to the base appetites and passions of a fallen nature. Then would not divine justice be greatly in their debt did it not pay them, for a life-time spent in sin and iniquity, in direct violation of the decrees of high Heaven, calling down upon their defenseless heads the vengeance of an angry and offended God? We may, by a life prostituted to the service of the devil, merit hell; but never through any works or merit of our own, is it within our province to merit Heaven, as the merit attaching to this gift is alone through Christ our great mediator and Redeemer. The demands of divine Justice have been fully satisfied in the atonement; the offer of the forgiveness of sins, has been sealed with the precious blood of Christ; and the provision positively given, that, "if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

This brings prominently before our minds the question of vital importance to every lost and undone soul, as to what is implied by walking in the light. It is our solemn conviction, and we so emphatically respond, that to walk in the light, we must receive him as the life, the light, the truth, and the way, the door of the sheep-fold; and that, if we enter in by the means so divinely employed by him, keeping all the laws and ordinances of the Lord blameless, we shall most assuredly enjoy the divine approbation of walking in the light that casts its divine and penetrating rays of purity all around our associations in life, so that others seeing our good works, may catch up the inspiration of the divine character, and be induced to glorify God in the spirit of righteousness and true holiness.

But "the gift of God is eternal life, through Jesus Christ our Lord." The apostle does not say, the wages of righteousness is eternal life, but that this eternal life, even to the righteous, is the gracious gift of God; and that even this gracious gift, comes "through Jesus Christ our Lord."—He alone hath procured it; and it is given to all those who find redemption in his blood. A sinner goes to hell, because he deservesit; a righteous man goes to heaven, because Christ has died for him, and has communicated that grace by which his sins are pardoned and his soul made holy. The word "wages," made use of in this scripture, has indirect reference to the wages of the Roman soldier; and it is used symbolically as the wages of the sinner, who has his daily pay, and this pay is, virtually death eternal. He has misery, because he is infected with the leprosy of sin; and this sin, to a greater or less extent, constitutes hell in his own bosom; because all is disorder and confusion where God does not reign, and every indulgence of sinful passion but increases this disorder, and consequently the misery of a sinner: "The sting of death is sin, and the strength of sin is the law." Death could not have entered the world had not sin entered first, hence it was sin, that not only introduced death, but has armed it with all its destroying force.

The goad or dagger of death is sin; and by this both body and soul is slain. "The strength of sin is the law;" because the law of God forbids all transgression, and sentences those who commit to temporal and eternal death. Had ye not known the law, ye had not known sin. "Where there is no law there is no transgression;" hence it is that sin has its controlling and binding power from the law which curses the transgressor.

If men were as much in earnest to have their souls saved as they are to prepare them for eternal perdition, heaven would be densely peopled, and devils would be their own companions. May God lay a live coal upon the altar of every unregenerate heart, and help you cherish up this thought. May it be kindled by the flames of undying love, until you become the happy victims of its regenerating influences. May he flash conviction into every lost and undone subject under the power of sin and Satan. May it dart from soul to soul, until the muddy waters of the great deep of sin and perdition are troubled to their most profound depths, that there shall be a mighty turning in with the overtures of mercy, and a multitude of precious souls be made free from this law of sin and eternal death, become servants of God, "having their fruit unto holiness, and the end eternal life."

We have endeavored to present before your minds the sad results of sin, and the wages you will receive for its commission, and the happy enjoyments of eternal bliss in reservation for all who have been made free from this law. Were I to use every effort in informing you of some rich, hidden treasure, and talk to you at great length in reference to its intrinsic value, and the glorious results in obtaining it; and did I not direct you in the way to find it, let me ask, of what avail would it be? This is unfortunately the sad dilemma in which we are too often placed in this enlightened age of the 19th century. It is this that constitutes much of the sophistry of preaching. The beauties and felicities of heaven are gotten up in elegant, imaginative array, until we are carried away, spell-bound, in vivid description; and when we are softly let down from this transcendant array of thought from imaginative heights, we relax into the unhappy conciousness of having received no instructions how to obtain it; hence the whole structure, the jewel of great price, is hidden from our view by the dark veil of obscurity. When we attempt to preach Jesus, he should be presented as the life, the truth, and the way, with the saving demands that will insure our entrance by him who is the door of the sheepfold; and any one who endeavors to climb up some other way than the way he has so divinely prescribed, the same is branded as a thief and a robber; robbing God of attributes and authority conferred upon him by virtue of his suffering and ignominious death—aye, by virtue of his obedience even unto the death of the cross. For he being made perfect through suffering has become "the author of eternal salvation to all who obey him. "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation, which at first began to be spoken, by the Lord, and was confirmed unto us by them that heard him?" "Who hath believed our report, and to whom has the arm of the Lord been revealed." The strong arm of the Lord has been revealed through the prophets and apostles, he being the chief corner stone. Other foundation can no man lay than that which is laid in Christ Jesus. The building fitly framed, and founded upon this rock, will grow up into a stately temple—a fit receptacle for the indwelling of the Holy Ghost; but in order to insure this, it must be founded on Jesus Christ the rock of our salvation a tried stone that must not be set at naught by the builders.

When the Lord gave directions for the building of the ark, he was not only Supreme Architect, but he wisely designated the kind of material to be used in its construction. As he told Noah, so he did. This was for the saving of Noah and his posterity, and his implicit obedience to the Divine will was Noah's safety. And we propose that, in the great plan of salvation, we have a parallel case, that must undergo the same test. He has propagated it, he is Supreme Architect of the plan, and imperative submission and obedience are the requisites to guarantee our eternal safety; so that, when we come to settle our final account, the debtor side of his book of remembrance, the wages of our sins, will all be canceled by an overwhelming credit of the good deeds in the body; standing discharged, free from the law of sin and eternal death, having a free title to that blissful and everlasting inheritance that fadeth not away in heaven forever.

Then, the profound question is, how are we to obtain it? Have you believed the report of the apostles and prophets? Has the strong arm of the Lord, in its saving attributes, been revealed to you? If not, the record of the wages of your sins is still growing longer and longer, whilst your credit page remains but a sad blank—the harvest past, the summer of your precious lives almost ended, and you are not saved.

Oh! what a distressing position, what an alarming prospective future, full of oblivion and dark despair! But thanks to God, who giveth us the victory through our Lord Jesus Christ, you yet enjoy the exalted privilege of being made free from sin, and alive unto righteousness, by the exercise of the free will agency with which he has happily endowed you. Then will you submit to his divine authority, and be saved upon the express terms of the gospel? If so, we but reconfirm the report confirmed unto us by them that heard him: "And Jesus came and spake to them, saying, all power in heaven and in earth is given unto me. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world." In this are contained the first principles of the doctrine of Christ, the saving report made accessable to us through the atonement of our Lord and Savior Jesus Christ. Will you bow in holy submission to His revealed will, and be saved? or will you reject it, and be eternally damned?

I feel I have not shunned, in my weakness, to declare unto you the counsel of God. I have preached unto you Jesus, with the saving demands made upon you—fully apprised you of the glorious realities of heaven and its eternal enjoyments—pointed the lost to the way of salvation, that they may obtain this jewel of great price. Will you, then, come and go with us, that we may do you good? Come now; hope deferred maketh the heart sick; procrastination is but the thief of time, lurking in the dark, benighted paths of dangerous delay. Angels in heaven have their harps attuned, ready to sing the glad anthems of rejoicing over one sinner that repenteth. The strong arm of the Lord is being made bare to receive you as members of his household, where you may have your fruit unto holiness, and in the end everlasting life. Then, "as ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God; for he hath made him to be sin for us who knew no

sin, that we might be made the righteousness of God in him."

"The message from the Lord receive ;
Ye all may come to Christ and live.
Oh ! let his love your hearts constrain,
Nor suffer him to die in vain."

Do you ask me when you are fit subjects for the holy institution of baptism? I answer you in the language of an old English Baptist, which I endorse: "These three things are necessary :

1. "To see and feel that you are a sinner, and need the remission of sins." See Acts 2 : 38.

2. "That you believe that Jesus is the Son of God, and rely on him as your only Savior." See Acts 8 : 37.

3. "That you feel willing to forsake all ungodliness, and devote your future life to the service and glory of your Redeemer; willing and not ashamed to put on Christ and follow him to the skies." See Rom. 6 : 4 ; Gal. 3 : 27.

If these things are found in you, and you are convinced of the will of God, delay not in doing it.

My dear, unconverted friends, it is not for you to say, what good can it do? You behold your Lord and Master entering the waters of Jordan, are you wiser and better than he? Beware that you reflect not on his wisdom; for the wisdom of the world is foolishness with him. Does the ordinance appear a cross to you, and, especially so, as it is something that does not fall in with the tastes and fancies of the world? Thank God for that; Christ never intended his ordinances to suit the fancies of unregenerated men.

And as to the cross, do you think it too heavy? Behold your Lord and Master passing through the baptism of his inconceivable suffering for you! Behold him carrying the cross upon which he was suspended for many hours, and thereon, by his dying groans and agonizing death, working out eternal redemption for you! Will you turn from these unparallelled scenes, and lend a deaf ear to the saving demands and efficacies resulting from all this, and exclaim, the cross of baptism is too heavy for you? Impossible, if you feel aright.

Then let me once more admonish you: Come, the great Physician of souls says, "Come." He is holding out the prescription that contains all the elements necessary to heal and cleanse you from the obnoxious infection of sinful leprosy, obliterating all of the record of the wages of your sins, placing you in the full possession of the pearl of great price—*the gift of God, eternal life through Jesus Christ our Lord.* Amen.

P. S. NEWCOMER.

Christianity and Philosophy.

Any one acquainted with history knows that philosophy, since the days of Socrates, has been perfectly useless as a means of weeding vice out of the mind and heart.—The only way of arriving at a just estimate of the real worth of these two methods—philosophy and Christianity—for curing human nature of all its sin and woe, is to place the fruits of the two schemes side by side, and, from a comparison, make up our judgment. Greece, from the days of Socrates to the Christian era, will furnish an example of what pure philosophy, unaided by Christianity, can do. That philosophy is thus well described by Macaulay, in his essay on the life and works of Bacon :

"Assuredly, if the tree which Socrates planted and Plato watered is to be judged by its flowers and leaves, it is the noblest of trees. But if we take the homely test of Bacon, if we judge of the tree by its fruits, our opinion of it may perhaps be less favorable. When we sum up all the useful truths which we owe to that philosophy, to what do they amount? We find, indeed, abundant proofs that some of those who cultivated it were men of the first order of intellect. We find among their writings incomparable specimens both of dialectical and rhetorical art. We have no doubt that the ancient controversies were of use in so far as they served to exercise the faculties of the disputants, for there is no controversy so idle that it may not be of use in this way. But when we look for something more, we are forced to own ourselves disappointed. We are forced to say, with Bacon, that the celebrated philosophy ended in nothing but disputation ; that it was neither a vineyard nor an olive-ground, but an intricate wood of briers and thistles, from which those who lost themselves in it brought back many scratches and no food."

When Paul stood on Mars Hill, in the very home of this philosophy, surrounded by the followers of Plato and Aristotle, he might have said: "The greater part of five hundred years has passed away since Socrates taught in your streets, and Aristotle and Plato in the shady walks that surrounded the Lyceum : during these years a large proportion of the ablest men of every generation have been employed in constant efforts to bring to perfection the philosophy they taught. That philosophy has been magnificently patronized by the powerful; its professors have been held in the highest esteem by the public ; it has drawn to itself all the sap and vigor of the human intellect, and what has it effected? In what manner has it benefitted you ? Has it elevated and purified your minds and hearts? Has it erradiated superstition and idolatry? These questions might have puzzled the philosophers of the porch and garden.

Ask a follower of Christ what Christianity has done for the world, and his answer is ready : It has given to man the sublimest and most perfect views of God ; it has placed before him, in Jesus Christ, a perfect object for imitation ; it has ennobled man, and given him the truest and highest estimate of the soul's worth ; it has scattered the darkness that rests over the tomb, and enabled us to triumph over death and the grave ; it has converted thousands upon thousands from a life of sin to a life of holiness ; it has lifted the savage and cannibal from barbarism and slavery to cilivization and liberty ; it has purified literature, and given a literature to nations destitute of a written language. If you would know what Christianity has done for mankind, look abroad over the earth.—[A. S. Leonard in N. Y. Observer.

The Main Question.

Te main question for every Church to ask is : What are the results of our teachings and our labors in the characters of the men and women of our congregation and neighborhood ? How many are we reaching with our influence, and what are we doing for them ? Are the people to whom our gospel goes, enriched by it in their affections, enlightened by it in their understandings, restrained by it from wrong, urged by it to righteousness ? Is it proving itself the savor of life unto many ? Is the truth, as we have learned it, as we preach it, as we talk it, as we live it, the power of God unto the salvation of men from selfishness, from lust, from low cunning, from wrath and uncharitableness ? Are the men who sit in our pews, and pray in our prayer-meetings, and teach in our Sunday-schools, known every-where as true, brave, honest men ? Do they carry their religion into Broad Street? Does it keep them from cheating in trade ? Does it hold them back in these hot days of political strife, from misjudging and slandering their opponents, and from retailing the lies

of the campaign on the stump or in the newspapers? Do they leave the Golden Rule in a guilt frame upon the parlor wall at home, or do they take it with them into the world as the measure of all their conduct? Are they surrounded with an atmosphere of cheerfulness, and does the spirit of Him who came to bring peace to earth and good-will to men shine from their faces and breathe like a sweet fragrance from their garments as they walk? What sort of a society is it which these Christians of ours, men and women, are building up? Is it a society in which simple tastes, generous aims, helpfulness, and beneficence abound? Do the mean deceits and the shallow frivolities of the times flourish or decline among them?

Men and brethren, this is the main question. There are many ways of putting it, but it means only this: What is the effect of this religion of ours upon the men and women to whom it is preached? By their lives the world judges our religion. If we are helping them to a better manhood or womanhood, we shall need no other arguments to prove its truth. If we are not, all the evidences of Christianity that have been written will make no impression on the minds of doubters.—*Christian Union.*

The Blind Eye Opened.

I have recently read of a young lady twenty-five years of age, who had been blind from birth. For twenty-five years she had lived in midnight darkness, groping through the gloom of an unbroken night. She could not have the faintest conception of those she loved, of rainbow hues, of the bloom of a Summer's morning, of the sublime loveliness of the expanded ocean, earth and sky. As her friends endeavored to picture to her the scenes, exhausting the powers of language, and illustration in the attempt, her soul struggled in sad and unavailing efforts to form some conception of the wonders which light could reveal.

A successful operation was performed, and sight was restored. For several days she was kept in a partially darkened chamber, until the visual organs gained strength, and she had become a little accustomed to their use. Then, on a lovely, pure morning, the window-blinds were thrown open, and she was allowed to look out, for the first time in her life, upon the wondrous workmanship of God's hand. Then was unfolded to her enraptured gaze the verdure of the carpeted earth, the luxuriance of its vegetation, the flowers, the towering trees waving their leaves in the gentle air, the wide-spread landscape extending apparently into infinity, and the grandeur of the ever-arching skies, with their gorgeous drapery of clouds.

She nearly fainted from excess of rapture. Tears of more than earthly delight gushed from those eyeballs which had so long been sightless. "O wonderful, wonderful!" she exclaimed; "heaven surely cannot surpass this. I never dreamed of aught so lovely. Upon such a scene I could gaze forever, forever, unwearied. No language can describe such grandeur and loveliness. O God! this must be thy dwelling-place, thine effulgent throne."

Thus in an ecstacy of bliss she gazed, exhausting the language of admiration, till her physician, fearing the effects of excitement so intense, closed the blinds.

And so shall it be with you, O happy, happy disciple of Jesus, when the film which earth and sin have incrusted shall be removed from your eyes, and, entering in at the golden gates, the splendors of the celestial paradise shall be opened to your view. Your eyes are now blinded. No description can give you an adequate idea of the glory and splendors of heaven. Christ will then open these splendors to your sight. And oh, what an entrancing view will then astonish and enrapture your soul! The celestial Eden, the paradise of God, the metropolis of the empire of the Almighty, around which the majestic orbs of a limitless universe revolve in adoration of the monarch there enthroned! Who can imagine the magnificence of such a scene? It will be as far superior to all your earthly conceptions as were the splendors of one of earth's most brilliant mornings to one whose sightless eyeballs had never witnessed but blackness and darkness and gloom. Then you shall see the Almighty Father as he is, hear his voice, and be entranced by his smile. Myriads of angel forms, in all the varied ranks of heaven's peerage, archangels, cherubim, seraphim, shall wing their flight before you, sweeping immensity with pinions which never tire, and flashing in heaven's brilliance plumage whose beauty never fades. The green pastures, the still waters, the towering hills of God, where myriads of celestials take glorious pastime, the golden city, the mansions upon whose architectural beauty, infinite wisdom and almighty power have lavished their resources,—these are the visions, so utterly inconceivable, which shall then burst upon your view, and where you shall spend your immortality, loving and beloved.

Child of sin and sorrow, uncheered by Christian hopes, can you reject the loving Savior who offers you all this without money and without price,—all this, if you will only return with a penitent heart to God, abandon sin, accept Jesus as your atoning Savior, seek the influences of the Spirit to to enable you to live a holy life, and thus allow our kind Heavenly Father to adopt you as his child and heir?

"There'll be no sorrow there; there'll be no sorrow there,
In heaven above where all is love."

Why Go West?

Skilled mechanics, laborers, as well as capitalists, will find DALE CITY *the* place for business. The town is laid out between two railroads, and the third is already graded; besides two more are expected, one from Hagerstown, Md., and another from Johnstown, Pa; the car & lomotive shops of the B. & W. R. R. may yet be built here, which alone would make Dale City the Altoona of Somerset county. The mineral resources, when fully developed, will enrich the county, and those who come now will have the best chance. The church of the Brethren is strong here, and extra inducements held out to those who are at least friendly. First of all a steam mill is wanted, and many other manufacturing establishments would prosper here; besides all kinds of mechanics and laborers are needed just now.

DR. P. FAHRNEY.

Dale City, Pa.

Forbearance is a domestic jewel, not to be worn for state or show, but for daily and unostentious ornament.

Opportunities are running to waste everywhere, like the golden fruit of the overburdened orchard. They are not confined to parallels of latitude. In running after them, we are perpetually running away from them.

I do not Like to Hear Him Pray.

We agree with the author of the following lines, and for this reason we have concluded to insert these verses into our paper once a year. They have already appeared several times in former volumes. Let every reader peruse them carefully.

I do not like to hear him pray.
Who loans at twenty-five percent.
For then I think the borrower may
Be pressed to pay for food and rent.
And in that book we all should heed,
Which says the lender should be blest:
As sure as I have eyes to read,
It does not say, "take interest."

I do not like to hear him pray
On bended knees about an hour,
For grace to spend, aright the day
Who knows his neighbor has no flour;
I'd rather see him go to mill
And buy the luckless brother bread,
And see his children eat their fill
And laugh beneath their humble shed.

I do not like to hear him pray,
"Let blessings on the widow be!"
Who never seeks her home to say,
"If want o'ertakes you, come to me,"
I hate the prayer so loud and long,
That's offered for the orphan's weal,
By him who sees him crushed by wrong,
And only with the lips doth feel.

I do not like to hear her pray,
With jewelled ear and silken dress,
Whose washer-woman toils all day,
And then is asked to "work for less."
Such pious shavers I despise:
With folded hands and airs demure,
They lift to heaven their "angel eyes,"
Then steal the earnings of the poor!

I do not like such soulless prayers;
If wrong I hope to be forgiven:
No angel's wing them upward bears—
They're lost a million miles from heaven.
I do not like long prayers to hear,
And studied from the lips depart;
Our Father lends a ready ear,
Let words be few, He hears the heart.

The Fruit of Gethsemane.

Can you think what it is? As you sit at your well spread table, and the dish of Olives is handed you, has your mind ever wandered from the green oval drupes to the garden out of Jerusalem, over the little Brook Kedron, at the foot of the Mount of Olives? There, within that sacred inclosure, stand eight ancient trees, preserved and cared for by the monks of the monastery to which the garden now belongs. Some say these are the very trees that saw the Savior's agony for us. It may be.

The olive lives to a great age—hundreds on hundreds of years. It is evergreen, with lanced-shaped leaves, silvery-white on the under side. It grows very slowly, and seldom attains to more than the height of twenty feet, except in a warm climate.

The little white flowers are in branching *racemes*—that is, they have separate stalks—and are in long clusters, as currants grow. You know what the fruit is when it is brought to you preserved in salt and water. This is picked in its unripe state. When matured, it is of a dark purple, but it is almost too pungent to be eaten without some preparation The pickled fruit and the oil are in demand the world over.

The, oil is pressed from the pulp instead of from the stone or pip. It was used for the most sacred purposes in olden times—for the anointing of God's priests, for the holy lamps, and for meat offerings before the Lord. There was a press at the foot of the Mount of Olives, in the garden where our Savior was betrayed. "*Oil press*" is what *Gethsemane* means. The trees bear only every alternate year, and then the fruit is picked carefully, reduced to a pulp, put into sacks of course linen or feather grass, and pressed in order to get the oil for our salad.

From the south of France we get the best importation; and we use it in food, in medicine, and in manufactures. In Syria, the Holy Land, in Greece and in Africa the olive has its native home; and it has been carried to France and Italy and Spain, and to East Florida, in the United States; but it does not flourish well in our country. There is a species of American olive that is found sometimes on the coast of Florida, and along the shores of the Gulf of Mexico. It is a large shrub, or small tree, and has a globe-like, purple fruit, about as big as a gooseberry.

I think you will remember that the olive branch is the emblem of peace, since the dove brought it to Noah in the ark when the waters of the deluge had subsided, and God's righteous anger against the wicked was appeased. The ancients used to crown their victors with olive-wreaths when the battle was over and they had come home triumphant. The athletes who were to take part in the games prepared their bodies with olive oil.

Olive wood was used for the doors and posts in Solomon's temple, and for the two cherubim within the holy of holies; but that was the wild olive, that bore not fruit of itself. It must be grafted into a good tree. See the beautiful significance of bringing it into the temple of God!

Shall we think of the precious olive as the fruit of Gethsemane? And shall we forget Him who in the sacred garden was bruised for our transgressions, and in his agony sweat, as it were, great drops of blood beneath the ancient trees?—*Christian Banner.*

The Blessings of To-day.

Strange, we never prize the music
Till the sweet-voiced birds have flown
Strange, that we should slight the violets
Till the lovely flowers are gone:
Strange, that summer skies and sunshine
Never seem one-half so fair
As when winter's snowy pinions
Shake the white down in the air.

Lips from which the seal of silence
None but God can roll away,
Never blossomed in such beauty
As adorn the mouth to-day.
And sweet words that freight our mem'ry
With their beautiful perfume,
Come to us in sweeter accents
Through the portals of the tomb.

Let us gather up the sunbeams
Lying all around our path:
Let us keep the wheat and roses,
Casting out the thorns and chaff;
Let us find our sweetest comfort
In the blessings of the day,
With a patient hand removing
All the briars from our way.

The gates of heaven are low arched; we must enter upon our knees.

Forgiveness: a kiss of the lips to heal a stab at the heart.

Aim high; but not so high as not to be able to hit anything.

Pious Youth Department.

One Thing Needful.

Is this so? Is this true, that there is one thing needful? If so, then what is it?

We may well ask what is it, for who would not like to be in possession of this one thing? Can it be riches? Can it be pleasure? Can it be honor? Can it be happiness? Can it be health? No; none of these. Then what may it be? Surely, what can it be but the love of God shed abroad in the heart by the power of the Holy Ghost; or, in other words, the knowledge of sins forgiven?

What can be more needful than this—to have our peace made with God, and have fellowship with His Son, Jesus Christ? Who can save from sin, or do what Jesus can?

Can a belief in any of the *isms* of the present day save us or avail us anything, when we are obliged to leave this world and go down into the silent grave? Will earthly riches and honors do us any good then? Ah, no; they will be of no avail at such a time; but if we have chosen Jesus for our friend, then He will stand by us, for the Word says, "I will never leave thee nor forsake thee." Precious promise! Then, again, when we stand in the judgment, who will be our substitute if we have not made Jesus our friend? Who, or what else can we find to shelter us from the wrath of God, that will fall on all, unless a substitute is found?

Reader, I ask you to seek until you find the "pearl of great price." Don't rest until you know your sins forgiven.— *People's Journal.*

Vicissitudes of Life.

Remember that human life is but as the journey of a day. We rise in the morning of youth, full of vigor and expectation. Set forward with spirit and hope, with gayety and with diligence, and travel on awhile in the straight road of piety towards the mansion of rest. In a short time we remit our ferver, and endeavor to find some mitigation of our duty and some more easy means of obtaining the same end. We then relax our vigor and resolve to be no more terrified with crimes at a distance, but rely upon our own constancy and venture to approach what we resolve never to touch. We thus enter the bowers of ease and repose in the shades of security. Here the heart softens and vigilance subsides; we are then willing to inquire whether we may not at least turn our eyes upon the gardens of pleasure. We approach them with scruples and hesitation; we enter them timorous and trembling, and always hope to pass through them without losing the road of virtue which, for awhile, we keep in our sight and to which we propose to return. But temptation succeeds temptation and one compliance prepares us for another. We, in time, lose the happiness of innocence and solace our disquiet with sensual gratifications. By degrees, we let fall the remembrance of our original intention and quit the only adequate object of rational desire. We entangle ourselves in business, immerge ourselves in luxury, and rove through the labyrinth of inconstancy, till the darkness of old age begins to invade us and disease and anxiety obstruct our way. We then look back upon our lives with horror—with sorrow, with repentance, and wish that we had not forsaken the ways of virtue.

Happy are they, my friend, who learn not to despair but shall remember that, though the day is past and their strength is wasted, there yet remains one effort to be made, that reformation is never hopeless nor sincere endeavor ever unassisted; that the wanderer may at length return, after all his errors, and that he who implores strength and courage from above shall find danger and difficulty give way before him.

Going to Jesus.

Nearly three years ago, a noble steamer was sinking with hundreds of persons on board. Only one boat load was saved. As a man was leaping into a tossing boat, a girl who could not be taken into the boat, and who knew that she would soon be swallowed up in the deep sea, handed him a note, saying:

"Give this to my mother!"

The man was saved. The girl, with hundreds of other persons, was drowned. The mother had the note. What do you think the little girl had written in it? Here are her words:

"Dear mother, you must not grieve for me. I am going to Jesus."

Dear girls! What faith and courage she must have had to write that note! She was going to Jesus through the stormy waves of the angry sea, yet she was not afraid. That's the kind of faith you need, my reader. Well, Jesus will give it you if you ask him, for he says, "Come unto me. I will give you rest."

It makes dying easy to know that we are going to the bright home which Jesus has gone to make ever beautiful. Let us get ready for that bright home by loving Jesus.

Obedience to Parents.

"Children, obey your parents in all things; for this is well-pleasing unto the Lord." Col. 3:20.

Children, have you ever thought that you grieve your parents when you disobey them? Yes, you do, but it does not stop here; you also grieve your heavenly Parent, God, who gives you all things, and who also punishes us for our disobedience, and whose judgment is true.

I wish to refer you to the case of Joseph and his brethren, how he dreamed dreams and told them to his brethren; and they hated him because of his father's loving him, and because of his dreams, knowing that they should come under him. When there was opportunity, they sought to slay him; but Reuben said, "Shed not blood," so they cast him into the pit. But when they saw the Ishmaelites come, they sold him, and he went to Egypt. And they took the coat of many colors which his father had given him, and dipped it in the blood of a kid, to deceive their father. Now children, take warning from this. They grieved their father and God, for when we go on in this history, you find the just punishment that God brought about because of their wicked acts. Now Pharoah dreams a dream. Joseph, though being despised of his brethren, God now blesses, giving him knowledge to interpret the dream. The interpretation was, seven years of plenty and seven of scarcity. This brought Joseph's brethren into Egypt; and here, in course of time, their punishment came for the evil they had done, by being overtasked with work. Children, though you cannot see the benefit of obeying now, when you grow to be men and women, if under godfearing parents, your character will be so that you will be expected to be useful in society, which will be well pleasing in the sight of the Lord.

MOSES KINDIG.

Amelia, Ohio.

We would forget that there was any such thing as suffering in the world, were we not occasionally reminded of it through our own.

Four things come not back; the broken word, the sped arrow, the past life, the neglected opportunity.

Christian Family Companion

DALE CITY, PA., Dec. 10, 1872.

Editor's Diary.

The absence of our usual columns of personalities during the past several weeks, will, no doubt, have been observed and remarked upon–favorably or otherwise. By some undoubtedly favorably, if there is such a thing as pleasing such persons at all. One brother had the kindness—we suppose he would call it that—to tell us that such stuff was not worth the paper upon which it was printed, let alone the money which we (he) paid for it. If it was kindness, it was of the aggravated kind; not having published his manuscript quite as soon as he had expected it, although it was inserted before we had received his letter. Of course it is all right. He is an old bishop, and has a right to say what he pleases to a young man.

But that was not the only excuse for the absence of our diary. We had so much to do that we could keep no account of what we did; for, as soon as one job was completed, we had to lay hold of another. Perhaps some of our readers are curious to know what we work at, thinking that an editor has nothing to do but to write and read. Well, briefly, we have fitted up a Book Store, for which purpose we were obliged to spend several days in Pittsburg, selecting our stock, &c. Then we received our new stereotyping machine, and were required to fix it up; and a hundred other little things occupied our time. We can get proof that we were not idle.

Since our last, we have had ministerial visits by brethren James A. Sell, of Newry, Pa., and Jacob Koons of Pattonsville, Pa. Brother Koons is a new beginner, and does not venture out very far. We see no use, however, in quite so much timidity. Brother Sell is more venturesome, but knows his bounds about as well as any other man. He preached to to us at two meetings to the acceptance of the congregation, and to the edification of all who will heed his kindly words. He was a member of the *Companion* family for over a year, and it awakened pleasant reminiscences to have him visit our house and sanctum again. On Wednesday morning, 4th instant, the brethren at Berlin received them, and conveyed them to that congregation, where they will remain and preach a few days. The Lord be with them.

Patience.

So many and so various are the evils and temptations incident to human nature, and so frequently are our greatest earthly comforts dashed to the ground by some unlucky turn of fortune's wheel, that no state of life, whether of youth or age, of riches or poverty, of greatness or meanness, is exempt from difficulties and troubles that will cause us to become unhappy, if not altogether discontented. Patience is a great help at such times. If what we suffer has been brought on us by some disreputable act of ours, patience, should be our first thought, since no one ought to become angry at feeling that which he has deserved. If we are conscious that we have not contributed to our own sufferings, patience, whether more necessary or not, is much easier, since our pain is then without aggravations, and we care not to add to our own misfortunes.

If our heavenly Father has seen fit to deprive us of any of those blessings which seem necessary to make us happy, it should be our duty to resign them with submission, and not murmer.

Any person who can control his daily passions, and give up the fondest wishes of his soul; who keeps a constant guard of his thoughts, words, and actions, and takes up his cross to follow the meek and lowly Jesus, is influenced by a strong sense of duty, and feels that he is bound even to obey the severest precepts of the gospel.

Patience is given, as a gift, to every person, but all do not cultivate it alike: some even permit it to become entirely extinct; they can therefore not bear patiently the least misfortune that may have been brought upon them, and, as a consequence, become sullen and abusive to every one about them. Such a person is not Christ-like and is certainly not what is required of a Christain.

God never brings any misfortune upon us, but what is meant for our good. We need chastisement, sometimes, in order to remind us of our duty, Since, then, an entire and unmixed happiness is not to be hoped for in our present state, let us not be too earnest in our wishes to find it here, but place our happiness on things above, and on that state which approaches nearest to it, which is, doing our duty in whatever station God has been pleased to place us.

"To hope for perfect happiness is vain;
Even joy has ever its alloys of pain."

M. S. B.

Brethren's Almanac.

Thousands have been sold, and hundren's more can be supplied. Only seventy-five cents a dozen, or 10 cents a single copy.

The Brethren's Almanac, with a list of the addresses of ministers, is original with the proprietor of the COMPANION. It is copyrighted, and to steal our list of names is an offense against the law. Parties who announced their purpose to publish such a list, were notified of this fact; upon which they promised they would not use our list, though they had intended to do so. Circumstantial evidence, is, however, very strongly against them. What was true last year, however, is not true this year; and in nothing is this fact more applicable than in almanac making. Better have the genuine article, especially when it is cheaper than the imitation.

The Nazarene.

Where is it spoken, "He shall be called a Nazarene?" Matt. 2:23.

A. J. SWITZER.

REMARKS.

In Judges 13:5, it is said, "Thou shalt conceive and bear a son, and no razor shall come on his head: for the child shall be a Nazarite before God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines." This is the nearest approach to the sentence, "He shall be called a Nazarene," that is to be found in the Old Testament prophecies. It is true this prediction had direct reference to Samson; but Samson may be regarded as a type of Christ, and as such, whatever was predicted of him was predicted of Christ in a higher sense. The saying referred to in the 18th verse is of the same nature, which confirms us in the correctness of the foregoing opinion. J. W. B.

Our Rule.

Our readers will please remember our invariable rule: That our paper is sent only to those who order it.—Once a subscriber is not always a subscriber, unless it is so ordered at the time. So you will not neglect to renew your subscription with the hope that the paper will come on without being ordered. We like to hear from all our patrons at least once a year, and there is no more fitting time than at New Year, or shortly before. Besides, we want all willing patrons, who are satisfied with their bargain, and this plan gives us a good opportunity to learn how our patrons are satisfied with our paper. Short settlements make long friendships. If you do not think worth while to renew your subscription, we take it for granted that the paper would not be very acceptable if sent without an order. Besides, our rates are *cash in advance*, and how could we get the cash in advance if you did not send it before we send the paper. Hence our rule.

One More.

One more number, and volume eight will be closed. We hope those of our patrons who have not yet done so, will immediately, upon the reception of this number, forward their subscription, that we may receive it before the new volume begins. Not only his or her own subscription, but we invite every one to endeavor to secure one additional name.

Tune and Hymn Book.

It gives general satisfaction. We have already sent out over 600; and there are hundreds more ordered. The books are sent out as soon as they are received from the binders. "First come, first served," is our motto; and to serve all as soon as possible, our aim. Send in your orders.

TERMS: Single copy, $1.25; per dozen, $12.00, by mail; by express, $10.00.

THE GREAT INDUSTRIES OF THE UNITED STATES; being a historical summary of the origin, growth, and perfection of the chief industrial arts of this country. It will be printed from new electro-type plates, on beautiful paper, and will contain over 1,300 closely printed octavo pages, and will be appropriately illustrated with over 500 engravings. Will be printed in English and German, and will be sold by subscription, and can be obtained through distributing agents. Price, in fine cloth, sprinkled edges, $3.00. Agents wanted in every town and township in the United States. For agency and particulars address the publishers: J. B. Burr & Hyde, 114 Asylum street, Hartford, Conn.

The above work we heartily recommend to all our readers who feel interested in the subjects upon which it treats.

WOOD'S HOUSEHOLD MAGAZINE.—S. S. Wood & Co., Publishers, Newburg, N. Y. Terms: One dollar per year. It contains some very wholesome reading matter; but mixes in a little too much fiction, to be recommended by us. The publishers offer great inducements to agents.

AMERICAN SUNDAY SCHOOL WORKER.—Published by J. W. McIntyre, No. 4. South Fifth St., St. Louis, Mo. Price $1.50 per Annum, monthly. It is an invaluable assistant to all Sunday School workers, and students of Bible subjects.

Answers to Correspondents.

PREMIUM.—If we were to charge a dollar and a half for a dollar and a quarter paper, we could afford to give a six cent premium. It will not require much explanation to your people to have them see through that part of the business. If our patrons will agree to pay us $1.75 for an extra quality of paper, to be used in the COMPANION, we will furnish each subscriber with a copy of the Brethren's Almanac free, and make a handsome profit by the transaction.

LEWIS KIMMEL. The brother had ordered almanacs but had not paid for them.

TOBIAS F. IMLER:— Sell it if you can; if not, return it.

JOSHUA BERKEY:— We cannot account for it. We will send your paper to vol. 9, No. 12.

JACOB CONNER:— The address of brother Daniel Hollinger is Dickinson Cumberland county, Pa., we think.

DANIEL HAYS:— All right. We have entered your name for vol. 9.

DANIEL K. KLINE: Numbers 22 and 23 are exhausted. Try your neighbors who do not file their papers.

J. I. COVER: Neglect not the poor widow. Send in her name.

ISAAC KULP: The Tune and Hymn Book sent by mail is $12.00 per dozen.

E. G. ZUG:—You can enter the names of the subscribers already sent us on the list; but you had better let us know, when you send the list, what names you had sent before.

D. S. AUNGST:—We did not receive it; but we have entered the names, in hopes that all will be right yet.

Change of Address.

Brother Wm. C. Hipes has changed his address from Lime Springs, Iowa, to Preston, Fillmore county, Minn.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Response to Brother John Forney, Sen.

Dear Brother:—As you desire an explanation with regard to an idea I incidentally dropped, or advanced, in my article written on the resurrection, I will try and give it. After quoting my language where I said, "The light of nature is sufficient to tell us that the soul is immortal," you ask the question, "Are we to understand that the light of nature was all the light we needed?" I will answer, no. Then you ask, "Is that the reason the Bible does not teach it?" I would answer, the Bible does teach it. The idea I intended to convey is, the heathen, who is destitute of the Bible, and has no knowledge of Divine revelation, is a religious being, and possessed of a human mind, and endowed with reason, and has, by these God-given powers, or faculties, discovered to a certain degree, that man is a being that will live and have an existence beyond the grave. This doctrine was proclaimed by Plato and Socrates, heathen philosophers, having no knowledge of Bible revelation, and it was received with reverence. And when Jesus Christ came into the world, the already acknowledged doctrine was confirmed, who brought "*life and immortality to light through the Gospel.*"

Now we cannot see that this idea does in any way clash with scripture passages you referred me to. But, dear brother, from the second question you ask, and referring me to the scripture you did, it would seem to me as though you doubted the immortality, or future existence of the soul. May be I do not rightly apprehend your idea. Would be pleased to have an explanation, not that we love controversy. Under no circumstances do I engage in controversy, unless it be apparent that the truth suffers from not engaging in it. If that be your position perhaps I may have something more to say on the subject. What I have written I have written in love.

From your unworthy young brother,

M. J. Thomas.

Missionary Correspondence.

Dear Brethren and Sisters:—We are still on our mission field, and preach wherever a door is open unto us. Nothing of special note occured since our last report, except that Eld. Carr met us on Thursday, with a view of having a talk on the point of difference that sprang up between us a few evenings previous; but not being able (or willing) to see alike, we were obliged to agree to disagree, and so we parted. We had meeting every night, excepting Saturday. Yesterday, (Sunday) we met at the Wharf Meethouse, where Eld. Bisbee, (Methodist Minister,) had appointments forenoon and afternoon. He very politely and courteously offered us his place, which we accepted, and had a pleasant day's exercises. In the evening we attended their prayer meeting at the same place, which was reasonably well attended, and was conducted rather as a social or experience meeting; viz: singing, reading the word, exhortation to constancy, holiness, and a striving for sanctification; followed by telling their experience, their hopes, their desires, and their determinations. We parted with the minister and congregation on quite friendly terms. Last night we again lodged with friend Owen Withee, son of Elder Withee, dec'd about two years. His widow is still living with her son, a very intelligent old lady, and very strict and sincere in what she conceives to be her duty. Part of this report was written with them, and part at friend Alfred Moore's, with whom we visited and dined. For the present we say farewell. Pray for us.

D. M. Holsinger.
Daniel Longanecker.

Skowhegan, Me., Nov. 25th, 1872.

Seward County Nebraska.

Nov. 15th, 1872.

Brother Henry:—I thought I would write you a few lines for the C. F. C., for the benefit of some. As for church news, I am sorry to say we have none in this county. There are some few scattering Brethren here, but no meetings. I have been in this county over two years, and have not had the privilege of meeting with the Brethren since I came to Nebraska.

We have a good country—good soil for wheat, corn, oats, and all vegetables. Wheat this season averaged 25 bushels to the acre. Corn was not as good as last year, on account of the dry weather this fall.

Seward county joins Lancaster county on the west, being the first county west of the Capital of Nebraska.

Timber, generally, is scarce: but in a few years we will have plenty, as nearly all the farmers are setting out groves every spring, consisting of soft maple, cotton-wood, walnut, &c. At present most of us burn corn for fuel, as it is abundant, and about as cheap as wood, being 15 to 20 cents per bushel.

The homesteads in this county are all taken up; but some will sell reasonable. Railroad lands can be had on ten years' time, at 6 per cent. interest, or cheap for cash, at from $4 to $20 dollars an acre.

This country is fast settling up from all parts of the United States and the old world. Brethren, here it don't cost much to open a farm, like other countries. We have no fences to make, and no stumps or stones to bother with. We break our land and plant corn on it, and some seasons raise a pretty good crop; and the next season we sow wheat on it, and harrow in well, and some seasons reap 25 bushels to the acre. Now, brethren, if any of you are getting tired of living amongst the hils, stumps and rocks of Pennsylvania, or other Eastern States, I think you cannot find a better country than this for farming, and a healthier country cannot be found. I am from Pennsylvania. I know what it is to farm there, among the hills, stumps, and rocks. Now, I would like if some of the Brethren would settle in this county, as every spring there are some moving west; especially some of the ministering brethren of the true faith, as I think much good might be done here. I long to see the time when we shall have an organized church in this county. There are some here who would join the church if they had a chance. If any of the Brethren wish to know more of this country, they can learn by addressing the undersigned,

D. P. Keefer.
Ulysses, Butler Co., Neb.

Funkstown, Md., Nov. 25, 1872.

Brother Holsinger:—I imagine that you, and some of the other brethren, sometimes feel like Paul did when he said to Barnabas, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." It is now nearly two years since you and brother Myers visited the Beaver Creek church, and preached to them "the word of the Lord." Do you, by this time, wonder how they do? Should you and brother Myers contemplate making us a visit, to see for yourselves; I think I could promise you a warm welcome from the brethren. In the meantime, perhaps, a letter would be acceptable.

Don't you think that little quarrel between Paul and Barnabas, about who they should take with them, is encouraging to disciples of the present day? I do not mean that it encourages quarreling; but I think we need not utterly despair, when overcome through weakness, if such good men as they contended till they parted asunder. Why, Peter's denying his Lord, and cursing and swearing about it, is a comfort! Not that we are glad he did so; but we are glad it was put on record, that we can thereby know that such a great sin as that was freely forgiven; and that he could, after such a fall, attain to such heights of spirituality and usefulness. And then,

again. Peter's dissimulation before his Jewish brethren shows that, even in his better days, he was not perfect—that the "old man" abode with him still, as he does with us. Doubtless these weaknesses and falls of the Apostles were recorded for our profit, that we might take warning and walk circumspectly, and if we fall through weakness, remembering them, we might have courage to rise and press forward as they did.

But I intended to tell you something about the welfare of the Beaver Creek congregation. Please excuse the digression. If I could unfold to you the workings of each soul in the Beaver Creek congregation, the manifold temptations and deliverances, the seasons of joy, the longings and aspirations, the seasons of despondency, what a volume it would make! But my report will have to be more general and superficial. I know some have been "passing under the rod;" some have gone home; others have felt their tabernacle of clay tottering as though it were about to dissolve, and have called for the Elders of the church and been anointed with oil. Some—at least one—have had times of deep despondency, when the soul cried out, "Forsake me not utterly. Oh, Lord, hide not thy face from me." But through all God has been "a very present help in trouble." This much I know, but can go no deeper.

There has been quite a number of accessions to the church the latter part of the summer and this fall. Between twenty and thirty have been baptized. Every few Sundays there are applicants for baptism. Some from other churches, becoming dissatisfied with their faith and practice, have asked for admission, and have been initiated by baptism into the Master's fold. There seems to be quite an awakening in the neighborhood of Fahrney's meeting-house, where you preached so often while here. Some of our deacons have moved away, and others, beginning to feel the weight of three score years and ten, find their duties to be more burdensome than formerly. The brethren purpose to give them some assistance by electing two more deacons.

One of our Elders, Joseph Wolf, has been a great sufferer; and since autumn has set in, he is seldom able to attend meeting. I am sure he would be glad if the brethren would remember him at the mercy-seat. The brethren intend holding a series of meetings at the Long Meadow meeting-house, to commence next Sunday, providing they can get ministerial help.

On account of the horse plague, our meeting at Funkstown, yesterday, was quite small. But the small congregation seemed to be no hindrance to brother Stouffer. He preached to the great edification of at least one. How thankful we ought to be that this dreadful disease is not more fatal. I suppose we can hardly conceive what a great calamity it would have been if all the horses that were sick had died. It has sadly interrupted our mail facilities.

Accept my well wishes for COMPANION volume nine. May she be better and more prosperous than either of her eight older sisters.

Yours, very sincerely.

E. WILLIAMS.

To Brother John Wise.

GREETING:—There is a young man now traveling about amongst the Brethren in Wayne county, Ohio, calling himself L. E. Smith. He claims to be a brother. He came to my house Saturday evening, the 16th of November, and introduced himself as brother Lewis E. Smith, from Washington county, Pa. He is rather a slim, tall man, not at all separated from the world by way of uniform. I asked him whether he had any acquaintance with brother John Wise. "Yes," he said, "I have seen him a few times, and also heard him speak." Then I asked him as to what arm of the church he held his membership in. Well, he had forgotten the name of the church; but finally he thought it was Knox church. I then asked him as to who was their house-keeper; also names of speakers and deacons. "Well," he said, "we have no house-keeper, but we have one speaker." But he had forgotten his name. Finally, he said, "His name is Franklin Ester." "Well, now, for the deacons' names." He had forgotten again; but, after a while he thought, "The one's name is—is—is—is—Joseph—Joseph—Joseph—something." He could not tell. Now for the others: "Well, the one's name is Amos and the other's name is Harman." This is all he could tell about them. He further said that they were a small congregation cut off from J. Wise's. I asked the name of Wise's congregation, but he could not tell. He says that he belongs to the church seven years already, but he can't give us much satisfaction about himself; so we thought that we would appeal to you for farther information, since he claims that he had formerly belonged to your congregation. Now, brother John, if you can give us some satisfaction about this man, do so; if not we shall set him down as an impostor. We want you to answer through the COMPANION, for the satisfaction of the brotherhood.

This leaves us all well, hoping it may find you enjoying the same great blessing.

Yours, fraternally.

J. B. SHOEMAKER.

From Armstrong County, Pa. November 21st, 1872.

Brother Holsinger:—Our meeting as announced is closed. Brother P. J. Brown, of Congress, Ohio, arrived on the 8th inst; but owing to sickness in brother J. Nicholson's family, his son Charles lying low of typhoid fever, he failed to come; and the time was then past in which we could find more help. We hope the good Lord has restored his family to their wonted health, ere this time. During our meeting we heard of the illness of his companion. She was recovering at last accounts. Brother Brown was the only one to labor; and he labored faithfully while with us. He tried to preach Jesus crucified for sinners as a complete Savior to all who come to God by him, and continue faithful in his service. He taught us that it was very important for us to "fall on this stone," and to be broken, lest it after a while fall on us, and we be ground to "powder." We hope that this discourse will long be felt and practiced by the body of believers here. But I need not refer you to this one effort of our brother; for he labored well all the while; but this seemed to be so very timely, and was appreciated, as were his other labors, though the church did not reap an increase as we have at other times. But we trust it is as "bread cast on the waters" of which we may gather many days hence.

FRIDAY 15th. The time for the love-feast meeting at Glade Run, this county, which I was obliged to attend, as other help failed the brethren there, and as our brethren here did not consent to close our meeting yet. Accordingly self and son found our way over the Allegheny River, and found the brethren looking for help. Meeting Friday evening, Saturday forenoon and afternoon, and in the evening, we tried to attend to "the ordinances of the Lord's house." There was the best of order, and much interest on the part of the spectators. This was somewhat gratifying to our brethren here, as you no doubt remember this is the place where the floor gave way at the last communion occasion and caused "quite a panic" among the people. A few still were fearful, but the repairs proved quite sufficient for the safety and comfort of a large concourse of people. Meeting twice on Lord's day which closed this meeting.

Labor here is much needed. The harvest is great, and seems ripe to reap; but the laborers are few. Brethren and sisters, "Pray ye the Lord of the harvest to send laborers into his harvest." Why should souls here perish for want of the water of

life? Is there no vessel to bear it to them?

Returned to our home on Monday, 18th, in time for our last meeting here. Text, 2 Cor. 13: 11. Now we thought best to close, as many of us found it difficult to get to meeting on foot, for there were no horses here this evening, all being tied up in shelter at home, in hopes of doing service some other day. We trust that much and lasting good will result from this effort. Brother Brown was conveyed to brother Jacob Beer's to remain two days, and then to pass on to Red Bank. We fondly hope and pray that the Lord will be near to give success to "the word."

LEWIS KIMMEL.

Missionary Correspondence.

Dear brethren and sisters: Our last report was written on the 25th. That afternoon we visited friends Alfred Moore and Samuel Barnes. At the latter place the mother of the family has been sorely afflicted, for upwards of six years, with internal cancer. She is however cheerful under her affliction, and we enjoyed a pleasant visit. Meeting in the evening at Elder Dennis's; good attendance, and very good attention to the word preached.

26th. Rather cold this morning, with some snow. Visited to-day friends Amos Rowe and Alvin Strickland; both of Advent persuasion. They treated us with the utmost kindness and respect. Meeting at the school-house in the evening; rather slim attendance. Lodged with friend James Gilmore? well cared for. During last night a few inches of snow fell.

27th. Visited friends J. Fredric and Elder Dennis. Meeting in the evening at friend Amos Adams's. Very interesting meeting, good attention and order.

28th. Thanksgiving day. Met at Wharf meeting-house, and enjoyed a pleasant time. Dinner with friend Cyrus Wellington. Meeting in the evening at friend Ebenezer Clark's, father of Elder Wm. H. Clark, who was also present at the meeting, and bore an honorable testimony of the word preached. Here we had a crowded house, and very good attention, and a good interest manifested by the people. We had quite a pleasant time with the family, especially the young Baptist minister.

29th. Wind rose in the night, with some snow, which increased all day, so by evening the weather was quite on the winter order, so that no hearers came out to meeting, which was to be at friend S. Burns's, with the invalid mother. However we had a pleasant season of worship with the family; singing, prayer reading, exhortation, and friendly conversation.

30th. About 5 inches of snow this morning, and quite cold, with considerable wind, but sun-shine all day. Considerable drift.

Farewell for the present. Pray for us.

D. M. HOLSINGER.
D. LONGANECKER.

Skowhegan, Maine.

MARRIED.

November 24th, at the residence of Daniel Hauger by Valentine Blough, Mr. LEVI J. JODER and sister ELIZA HOSTETLER, both of Dale City Pa.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the South Bend branch, St. Joseph county, Ind., Nov. 14th, sister CELIA ANN WHITMORE, wife of brother David Whitmore, aged 36 years, less two days. Disease, typhoid sore throat.

Funeral services by the writer.

She leaves a husband and five children to mourn their loss, which to her is gain. On the 16th her remains were followed to their last resting place by a large circle of friends. Thus an affectionate wife, a kind mother, a consistent and praise-worthy member has gone to her rest. C. WENGER.

In the Naperville congregation, Dupage county, Ill, March 29th, sister CATHARINE MILEY, wife of John Miley, dec'd., aged about 61 years.

Funeral services by the brethren.

Also, in the same congregation, May 23d, brother SAMUEL FRY, aged 50 years, 10 months, and 15 days.

Funeral services by the brethren.

Also, in the same congregation, Nov. 19th, brother DAVID SOLLENBERGER, aged 76 years, 7 months, and 10 days.

He came to his death by being caught by a locomotive. He was in Iowa on a visit with his sons, and was on his way home. He landed at Naperville; then then started west on the railroad track, and the westward train, at 7 o'clock in the evening, caught him, threw him into the ditch, killing him instantly. His left leg was nearly cut off above the ankle, and a large gash cut in his head, and his skull broken. It is supposed that he was bewildered, as he had walked past the road leading to his son Michael's, where he had his home. He was about one-fourth of a mile from the depot when it happened.

Funeral services by the brethren, from Mark 13: 33: "Take ye heed, watch and pray; for ye know not when the time is." JOHN HOLLINGER.

Brother SOLOMON S. HORNER was born Sept. 17th. 1801, and formerly lived near Stanton's Mills, Somerset Co., Pa., and lately at Elderton, Armstrong Co., Pa., died Oct. 10th, 1872, aged 71 years and 23 days.

He enjoyed a religious life while living here with us, (in the Plum Creek branch of the church,) and we hope he died the death of the righteous, being reconciled to the will of the Lord.

Funeral services by P. J. Brown, from Ohio, who was holding a series of meetings for us at the time, from the words, "There remaineth, therefore, a rest to the people of God;" Heb. 4: 9, to a large concourse of sympathizing friends and relatives. JACOB KELSO.

In the Union City congregation, Ind., brother ISAAC ARNOLD, November 5th, aged 72 years, 2 mos., and 16 days. Disease not known.

Funeral services by brother Wm. K. Simmons and the writer.

THOMAS B. WENRICK.

In the Buffalo Valley branch, Union county Pa., October 4, sister MARY MILLER, wife of Peter Miller, who preceded her to the grave about four weeks. Her age was 86 years, 4 months, and 13 days. Having been long a faithful member of the church, she passed away in peace. Funeral services by the brethren. ADAM BEAVER.

October 8th, at Shepherdstown, Lowe Cumberland branch, of consumption, sister ELIZABETH MARKLEY, aged 52 years, 6 mos. and 16 days. Her last words were, "Oh, the beautiful river!"

She leaves a husband, two sons, and two daughters to mourn their loss. Funeral sermon by elder Jacob Shamberger, from Rev. 14: 13.

In the lower Conawaga church, York Co., Pa., Nov. 27th, our much beloved minister-ing brother ADAM HOLLINGER, from the effects of an abcess in his side; aged 43 yr's, 3 months, and 10 days.

He bore his sufferings to the last without a murmur. To his faithful and sorrowing widow, (our sister in the Lord,) four daughters, (one of whom has set out for Zion,) two sons, and all the friends, he has left the strongest evidence of a glorious immortality.

With all his suffering and affliction, for nearly 16 months, he selected for his funeral the text, "Our light affliction, which is but for a moment, &c.," and the 607th hymn, first two verses to be sung at the house, and the next two at the grave, which was complied with by the ministering brethren. ADAM BEELMAN.

In Adams county congregation, Adams county, Iowa, October 27th, sister MARY WHITE, aged 65 years, 5 months, and 25 days. She united with the church by baptism a little over 4 months ago; lived a consistent Christian till her death.

Funeral services by the writer, from these words, "If a man die, shall he live again?" Job 14: 14, to a large and attentive audience, in the Smith Hall in the town of Milford. N. C. WORKMAN.

In the Vermillion congregation, Livingston county, Ill., November 19th, of typhoid fever, sister ABIGAIL CLAPPER, wife of friend Ephraim Clapper, aged about 37 years. She leaves a sorrowing husband and two small children to mourn their loss. She bore her illness with patience, about ten days, when she fell a victim to death. She was buried in the Brethren's new graveyard, two miles south of Cornell. Funeral occasion improved by the writer, assisted by brother K. Heckman, from Amos 4: 12, "Prepare to meet thy God." JONATHAN SWIHART.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

Eld. C. Wenger	1 00	D V Drake	1 50
Isaac Fry	75	Norman Faw	50
Mary Peterbaugh	1 25	S T Boserman	75
D. A. Berkeypile	75	Jacob Wertz	1 70
H McCartney	75	Levi Kauffman	5 00
Frances Poley	3 15	Dan. Stump	5 00
David D Sell	1 50	Daniel Zizler	75
D Stutzman	3 25	Annie Summers	1 60
Lewis Kimmell	6 60	David Bowman	1 00
John Hollinger	4 50	Hannah Knouff	5 00
Mike Zigler	75	Jacob Bahr	1 50
Orvel Fisher	3 10	Henry Keller	3 00
Susan Sidle	1 50	G Fishbaucher	1 50
N C Workman	50	Keim & Livengood	4 75
George Witwer	75	Levi Himes	1 00
J R Niswanger	5 18	D Bechtelheimer	2 00
Adam Beaver	3 00	Abram Whipkey	1 65
Henry Forney	1 50	J D Meyers	1 50
Chris Myers	15 00	D Leedy	1 50
T F Tukesbury	84	T B Wenrick	2 00
L A Turner	3 00	D M Snavely	1 50
John Harley	2 00	J J Bossward	1 50
A C Barr	1 50	J B Tawzer	12 00
Adam Beelman	6 00	Malvina Miller	1 50

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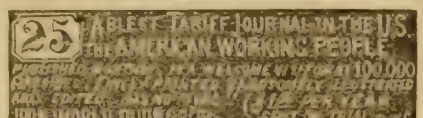

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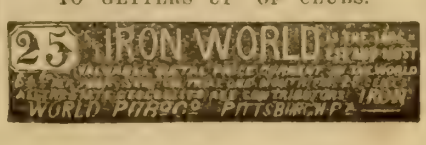

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From the *Religious Telescope.*

Love the Fulfilling of the Law.

As love comprehends the whole duty of man, it is obviously all-important that we learn to distinguish it from its counterfeits. Many, no doubt, entirely mistake the nature of true love. A very common mistake is that of regarding it as a simple emotion. When Christians deplore their coldness and pray for an increase of love, is it not often a pleasurable state of the emotions that they seek? Is not a joyful excitement of the feelings caused by sympathy with others, by the reception of favors, or by the hope of future bliss, often mistaken for love?

Love is not a mere emotion of any kind. The exercise of true love to God and man will generally be attended with emotions deep and abiding; but these emotions do not constitute its essential elements. They instinctively and necessarily arise when God is chosen as the portion of the soul, and consequently we have no moral character. But love may exist without being attended with emotions.

The love of the soul may be no less strong when it is filled with anguish in Gethsemane than when rapt with joy on the mount. Delight or joy arising from a contemplation of the perfections of God is no sure evidence of love to him. Whatever is beautiful and noble instinctively calls forth the admiration of man. The beauties of nature often enkindle joyful emotions in the minds of those possessed of keen sensibility. Excellences of moral character have a like effect. Even the sentimental novel reader rejoices at the noble deeds and successes of the hero of the tale, or weeps over his misfortunes. For the same reason infidels have sometimes given way to ecstatic joy when contemplating the glorious character of God.

An instinctive feeling of gratitude to God as a gracious benefactor may be awakened in the mind without any true love to him. Bad men as well as good exercise this kind of gratitude to those who bestow favors upon them. A strong mutual attachment is naturally formed by those who interchange friendly offices; but if we love those who love us, what thanks have we? for sinners love those who love them. Again: sympathy with the joys and sorrows of others is sometimes mistaken for love. One may greatly rejoice at seeing others happy, or may deeply commiserate the afflicted, and yet have no love for them. His desire to promote the happiness of others, to relieve those in distress, may be strong, and yet never terminate in any action for their good. Such desires have no moral character. "If ye say unto others, depart ye in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit?"

The love required in the gospel is a voluntary exercise; in other words, it pertains to the will. God's commands have respect to the power of choice. "My son, give me thine heart." "Set your affections on things above, not on things on earth." "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind." These passages, as well as numerous others, imply that love is a voluntary state of mind, for which we are responsible.

Benevolence, then, or good will, is the fundamental element of that love which is the fruit of the Holy Spirit. The heart or will is set upon pleasing God, and upon glorifying his name above all things else, when love reigns. Good will to man is also implied. Love takes a deep interest in the happiness of all sentient beings, and esteems and treats all objects according to their intrinsic value. It chooses God as the chief good of the soul, and brings all its powers into delightful subjection to his will.

The love of benevolence is an active principle, while emotional love is passive. The latter is satisfied with the luxury of self-enjoyment, and wastes the energies God has given for noble purposes in a kind of spiritual dissipation; the former looks away from self and finds enjoyment, without seeing it in self-denying, cross-bearing labors for Christ.

Let it not be inferred from any of the foregoing remarks that the idea is intended to be conveyed that love can exist without deep sensibility of soul. Though the emotional nature may be stirred to its very depths without any submission of the will to God, yet the submission of the will implies all right feelings, all holy desires and affections. Love to God fills the soul with deep penitence on account of sin, causes it to overflow with gratitude for his manifold blessings, and to rejoice in his infinite perfections and glories. But the impression which I wish to leave upon the minds of my readers is that obedience, not flights of joy, is the best of love. "This is the love of God," says the apostle, "that we keep his commandments." Says the Savior, "Whoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." Measure your love, then, beloved, by the sacrifice you are willing to make to honor Christ by advancing the interests of his kingdom, and not by your willingness to feast upon the joys which a religion may afford in this life, or to secure the bliss which heaven will impart. Love to God produces submission to his will, and love to man that which worketh no ill. All contrary to God's will in our hearts must be driven out; for being filled with the fullness of God, no room can there remain for sin or uncleanliness, because we can not be more than full. And now may God grant us more of his love, and a full endowment of his Holy Spirit is my prayer.

H. S. ZIMMERMAN.

As the best writers are the most candid judges of the writings of others, so the best livers are the most charitable, in the judgment they form of their neighbors.—*Seed.*

Our Daily Duty.

BY DR. J. HAYNES.

Is it for things that perish,
Man should only slave and toil?
And his daily wants replenish,
By the tillage of the soil?
Is the clattering of the mill
Voices only that may call?
Is it at the loom and anvil
Graver duties daily fall?

No! there's something sweet and softly
Speaking to the soul of man!
Prompting him to things more lofty
In life's concentrated plan!
Daily duties high and holy,
Far above all earthly kind,
Are the acquisitions solely
Of the heart, and soul, and mind.

Truth and friendship are the beauties,
Beauties that adorn the heart;
Love and goodness—these are duties,
Duties of a higher art!
Riches great and peerless beauty,
Thousands covet while they live;
But ambition's noble duty
Is the learning to forgive!

For the COMPANION.

Passing Away.

The present year is fast passing away, and with it many scenes and incidents sink into oblivion. Nations are formed, kingdoms arise and fall. All appears to be in a progressive movement. One passing scene is hurrying another into action. The great political campaign, with all its strife and contests, has now abated, and will soon be numbered with the things that are past. Some of the prominent men of our country have passed away with this year, and are alike numbered with the pale nations of the dead. Many of us look back over the present year with feelings of sorrow, in consequence of the removal of friends and relatives, by the relentless hands of death; while others have moved into distant lands to earn a livelihood for the little ones that have gathered around the festal board.

We entered upon the present year prospectingly. We perhaps proposed to acquire a little more wealth, a better livelihood. We thought perhaps to gain more knowledge; as christians, aimed to advance in the cause of Christ. We thought perhaps we would be more kind to our fellow men, that the door of mercy should be more fully opened to the poor. Our hearts swelled with gratitude to God, and we perhaps thought the present year would be an eventful one in our career—be one of fruitfullness to ourselves and to our fellow men. The old year is fast wearing away, and what have we gained? Our resolutions are things of the past. If we have done good, it has been realized; if we have been negligent of our duty, it alike is numbered with the past, and is written upon the pages of time, to be for or against us in eternity,

Unconverted man, at the commencement of this year you resolved to not let the year pass, without your return to God. But through some agency or other you have let your resolution pass stealthily along with the year, and no advancement has yet been made towards the conversion of the soul. The festive season which is now approaching with its festivities, sleigh-rides and balls, perhaps, will again lull you into a state of insensibility; you will thus pass the year with your resolutions unheeded and unobserved, and ere you are again aroused from this lethargy of soul, you may pass down the stream of life, and land with the rich man, in torment.

Passing away! Oh, this is something that should interest all. Experience teaches us that all that is mortal is doomed to decay. God says, "From dust thou art, and unto dust shalt thou return." How oft is this solemn truth made manifest to us. Your unworthy writer has witnessed this, the past seasons, and with feelings of sorrow we here advert to the scenes when we stood around the death bed of a kind brother or sister. The seasons of joy we held together in this life are now past. No more will we gather together under the paternal roof in singing hymns, or in social conversation enjoy ourselves with them. They have passed away, never more to return. But, blessed be the thought! "Heaven and earth shall pass away, but my word shall not pass away," says the Savior; and he has said that, if we live in accordance with his will, after death we can go to him, and see all the loved ones gone before. There we can live where the "wicked cease from troubling and the weary are forever at rest."

Brethren and sisters, let us improve the time yet allotted unto us; let us improve the passing moments, that we may make improvement as we advance in years, and have all done and be able to stand, when we meet that great Judge upon his throne, who will judge us for our actions here, whether they be good or bad. Yours, fraternally,

S. T. BOSSERMAN.

Dunkirk, Ohio.

[For the COMPANION.

Comfort to the Afflicted.

My object in the present article is, to lead afflicted parents to feel that it is well with them, and well with their departed children. In view of this I remark, that the death of your child was well—a righteous event. It is true. Too often is the feeling cherished, that God has no right thus to sunder the ties which bind the parent to the child. How strange, the unsubdued heart rises in rebellion against the providence which covered it with such clouds; and instead of bowing before God, and learning the lessons of wisdom which the event is calculated to teach, their lips break forth with impious murmers and unavailing regrets. God is the maker and the sole proprietor and the eternal, uncreated source of all things. He has a right to give life or to withhold it, to take it away or to preserve it. If a man loses his breath he only loses what is not and never was his own. If a child is taken away, you are deprived only of a lent blessing. Your care of it would not make you its parent, or its lawful possessor; no care which you could bestow, no money or sacrifice you could make. Nor can the near and intimate relation which you sustain to your children, the love you bear them, and the money you expend for them, change the relationship which they sustain to God, their heavenly Parent. They are his beyond all question; and hence, when he calls for them and takes them home to dwell in light and in his own presence, you only surrender what was God's before.

Just now my thoughts go back to the death of Elveretta Stoockey, daughter of brother Simon and sister Annie Stoockey, with whom I was intimately acquainted. When I enjoyed the association of the family, at a home of grace, Elveretta was one that bowed with us, her sweet voice united with ours in hymning the praises of Jesus, our best friend.

No doubt brother and sister Stockey expected this daughter to remain with them years to come. But the pale messenger came along, said, "It is enough, thy days are numbered. It is appointed" &c. God bless the mourning parents, whose streaming tears flow o'er their children dead.

To God this life appears in a different light from what it does to us. He sees it through a clear atmosphere, and judges more correctly of its work. Knowing that God forsees all things, we have reason to admire His wisdom in removing children from the sorrows that beset our path. We are born unto trouble, as the sparks fly upward. All our life-long we moan and weep, and from the cradle to the grave, bewail our lot.

It is not likely, that the daughter above named would escape sorrow, or that she would be the first to pass through life untouched by its trials and unaffected by its bitterness. I ask the question, if God foresaw that the form which you embraced with such tenderness would be racked with anguish and distracted with sorrow, is it not wise in Him to take it to himself in glory, where there are no tears? And is it not a blessing to you to know that your child has escaped the sorrows incident to life—exchanged the troubled pillow of sickness for perpetual life, the groans of earth for the bliss of heaven? It is evident that children are the blessed of the kingdom of heaven. There is one reflection eminently suited to the subject: if nothing sinful enters heaven, we have reason to fear that some parents will be separated from their children in the world to come. If the father and mother enter into that state and place of purity, they must be washed, regenerated, sanctified; they must repent and become as little children, or they can in no wise enter the kingdom of heaven. Will any who have buried children listen to my voice? Peter said, "The promise is unto you and to your children." Jesus said, "Of such is the kingdom of God." They weep not, they suffer not. Like the insect which you once saw in the chrysalistic state, but which has changed its groveling form for one of beauty, so a child breaks the chrystal of time, spreads his wings, and upward flies into the clear light of heaven's eternal glory.

No one feels the death of a child as a mother feels it. The father cannot realize it thus. True, there is a vacancy in his home, and a heaviness in his heart, there is a chain of association that at set times comes round with its broken link; there are memories of endearment, a keen sense of loss, a weeping over crushed hopes, and a pain of wounded affection: but the mother feels that one has been taken away who was still closer to her heart. Hers has been the office of constant ministration. Every gradation of feature developed before her eyes; she detected every new gleam of infant intelligence; she heard the first utterance of every stammering word; she was the refuge of its fears, the supply of its wants, and every task of affection wove a new link and made dear to her its objects; and when her child dies, a portion of her own life, as it were, dies with it. How can she give her darling child up, with all these loving memories, these fond associations? The timid hands that have so often taken hers, in trust and love, how can the mother fold them on its sinless breast, and submit them to the cold clasp of death? The head that she has pressed to her lips and bosom that she has watched in peaceful slumber and in burning sickness, a hair of which she could not see harmed, oh! how can a mother consign it to the dark chamber of the grave! The mother learns from the child blessed lessons of simplicity, sincerity, purity, faith; and it unseals in the heart of the mother a gushing, never-ebbing tide of affection. Suddenly it is taken away, and that home is left dark and silent; and to the vain and heart-rending aspirations, "Shall our dear child ever return again?" there breaks forth in response, through the cold, gray silence, "Nevermore! oh, nevermore!"

Listen, bereaved parents, and you will hear your children singing, 'Glory to God in the highest!" Look dear brother and sister, father, mother, and you will see their heads crowned with glory! A few Sundays ago, I heard brother Samuel Burger say, (in our closing services at church) he well remembered that he had a little brother and sister that had gone to that spirit clime, to a blessed immortality, far beyond the grave. When he uttered those words the tears began to find their way down the cheeks of many hearers. Methinks they said within one heart, "I too, remember when our little William closed his eyes in death; another, "I do know when my little sister looked upon me with a smile, though in the agonies of death, and pointed upwards." Yes, dear father, mother, brother, sister, instead of desponding, prepare to follow your loved ones to the home appointed for all the living.

"The angel bands come singing down,
And one has got my starry crown,
And one my robe of white."

JOHN NICHOLSON.

Shanesville, Ohio.

For the Companion.

My Prayer.

BY LOVINE H. BURKHART.

Jesus, lover of my soul.
May thy still waters onward move
Until we reach that land above
Where peaceful rivers roll.
Jesus, lover of all good,
Help us to live a life divine,
That thou wilt own us all as thine,
Redeem'd by thy own blood.

Jesus, lover of the truth,
May I still nearer come to thee
And guard my tongue that I may be
More like thee while in youth.
Jesus, lover of the weak,
Thy strength sufficient is for all,
For birds, and beasts, and worms that crawl,
And us, if Christ we seek.

Jesus lover of the mild,
Who calms the wildest raging storm,
And saves his people from all harm,
Will own this sinful child.
Jesus, lover of the strong,
Who breaks temptation's mighty bands,
Still reaches forth his pow'rful hands
To those that flee from wrong.

Jesus, lover of thy peace,
It is my wish, if its thy will,
To live in peace with all, and still
Praise God, and never cease.
Jesus, lover of my heart,
Guide me into that Heav'nly land,
And lead me with thy pow'rful hand,
Where friends may never part.

Jesus, cleanse us all from sin,
So we may meet on Canaan's shore,
Where parting will be known no more,
When Christ invites us in.
Jesus lover of my soul,
When trials here on earth are past,
Receive us home to Heav'n at last,
Where living waters roll.

Mineral Point, Pa.

For the COMPANION.

Thoughts on Human Responsibility.

BY M. NEAD.

The incarnate life of every human soul gives it a distinctive indivvduality. Emanating, as it does, from the infinite source of all life, with specific life forces, it, in its union or association with a material organism, enters upon a career of reponsibility. This responsibility grows out of the nature of its own powers in connection with the relation it sustains to its Creator and Governor. Created with capacities for the highest degree, of enjoyment it owes its entire homage to that Creator; and in proportion as it lives within the sphere of his divine sympathy, and communes with his sanctifying Spirit, will be its favorable development, and its present and ultimate happiness.

God is a Governor, and he governs his intelligences by law. Now, in the nature of things, wherever there is law governing intelligences, there must be responsibility; and wherever there is responsibility, there must be law. If there is a divine law to which man is amenable, there must of necessity be in his mental constitution a capacity to comprehend the nature of that law, for it is in the capacity to comprehend *law*, and the relation he sustains to it, that we have one of the fundamental bases of man's responsibility. This capacity inheres in the faculty of judgment; aided, however, by reason and other intellectual powers. It is by these that he comprehends the nature of truth and falsehood, and of right and wrong. Without this capacity to perceive the relation of agreement or disagreement between the nature of human actions and the divine law, there certainly can be no responsibility.

But the existence of this capacity only constitutes one element of responsibility; and of itself could not make man accountable to his Creator; for, though he may be able to distinguish clearly between the nature of truth and error, and readily perceive the relation of agreement or disagreement existing between an act and the divine law as set forth in the holy scriptures, or out-written by the finger of God in his works, if there be no sense of obligation, no emotion of approval in the one case or disapproval in the other; if there be no monitory impulse within to prompt him to do that which is in accordance with the divine law, and to turn from and reject that which is contrary to that law, an essential element of responsibility is wanting. In man's moral nature we find the monitor that supplies this element. The power or faculty of conscience gives rise to the sense of obligation and the inward monition to do that which accords with the divine law, and to reject that which is contrary to it. So we have in man the essential elements of moral responsibility—reason and judgment to perceive and know, and conscience to generate the obligation.

These are original powers of the human soul; and we may, I think, truthfully say, that they are possessed in sufficient degree by all sane persons to render them justly responsible to the moral Governor of the universe. Each one of these, however, operates in its own sphere of activity, and neither can supply the place of the other. Their operations are often confounded by authors and as a consequence crude and imperfect ideas have obtained in the minds of many with reference to the nature of conscience, and the extent of its operations. Some attach to it, as a faculty, something of a judicial nature; making it bear the relation of a determining power to truth and error, right and wrong, &c.—an idea that we regard as an error, and which we will examine farther.

That it is the understanding, (aided by reason,) and not conscience, that always determines the true and the false in morals, and that perceives the relation of agreement or disagreement existing between actions and the divine law, is apparent from two important considerations:—

First. In all questions which in their nature do not involve moral principles, and over which the moral faculty has no jurisdiction whatever, the critical faculty, i. e. judgment and reason, certainly determines the truth and falsehood involved in any problem or subject brought before it. The results of such determinations are judgments formed in view of the relation perceived to exist among the facts and principles involved. Such judgments we might say are daily being formed by the human mind in all questions connected with science and mathematics and the whole field of facts and principles not connected with morals. Now if, when we come to the field of morals, we insist that it is the faculty of conscience, that determines the truth or falsehood involved, and perceives the relation of agreement or disagreement existing between the act and the divine law, we are reduced to the necessity of admitting that there are in the human soul two distinct faculties of judgment—the one to form judgments, and determine what is truth and error in one field of facts and their relation—and quite another to form similar judgments in another and different field.

To admit that there are two distinct faculties of judgment in the human soul, is to say that it is necessary that there be two such faculties that the relations existing among the facts and principles involved in all moral questions and those existing among the facts and principles in which the question of morality does not enter, are so dissimilar in their nature, that the same faculty, or power of the soul, is not competent to form judgments in both these provinces of the soul's activity. Now, we are very free to say, that we think that the relation of congruity and incongruity—of agreement or disagreement—existing among the facts and principles taken cognizance of by the soul, in every sphere of its activity are determined by the same process of mentality, and by the same power; and that power is the judgment, or understanding.

Secondly. The sense of obligation always succeeds the intellection or conclusion of the judgment, and also changes with a change in its determinations. Every person of correct motives, before acting, or entering upon a course of conduct, will ask himself the qustion with reference to the contemplated action, "Is it right?" Immediately the critical faculty goes to work to examine the nature of the act to see whether it agrees with the principles of the divine law; and the impulsive monition of the conscience, to do, or not to do, will be just as the determinations of the faculty of judgment are, as to whether there be a relation of agreement or disa-

greement existing between the act and the law.

In many instances the existence of this relation is so obvious, that it is perceived instantaneously. The judgment is then said to be intuitive. In others, again, there is more obscurity, and a careful examination of the matter, in all its bearings and from different stand-points, is necessary to the formation of the judgment. But whether the determinations of the judgment be immediate or prolonged, the sense of obligation must succeed it.

If the monitions of conscience are subsequent to the conclusions of the intellect, it follows that, if, in the enlargement of our ideas and increase of our knowledge we acquire new and different notions of the divine law, there will be a corresponding change in the promptings of conscience in reference to it. Thus the Hindoo wife, with her imperfect knoledge of God's law, in obedience to her religon sacrifices her own offspring by casting it into the rolling waters of the Ganges, or willingly meets her own death by perishing on the funeral pyre of her husband. But if her understanding be enlightened by the truths of Christianity, her offspring is not sacrificed, but is "trained up in the nurture and admonition of the Lord," and her own body is not committed to the flames, but patiently abides the will of Heaven.

The apostle Paul, before his conversion, with great zeal and energy persecuted the followers of Christ, and verily thought, as he tells us, that he "ought to do many things contrary to the name of Jesus of Nazareth." But after his conversion, when his mind had undergone a change, and he had acquired new ideas of Jesus and Christianity, he was equally zealous and energetic in doing the very things for the doing of which he before was ready to punish others with death. He was equally conscientious before and after his conversion; but the monitions of his conscience changed, whenever the light of truth illuminated his understanding, and changed his ideas concerning Christianity and the divine law: thus we see that "Conscience changes her mandates as reason changes her conclusions."

By way of reflection we would say that, in the foregoing view of the subject, we very readily see the transcendent importance of correct teaching. If, from erroneous ideas, we may be conscientious in doing that which is wrong in the sight of Heaven, is it not a matter of superior moment that we look well to the source of our knowledge? The apostolic injunction, to add to "faith, virtue; and to virtue knowledge," should be of especial concern to all. A clear conception of truth in all its relations is knowledge; and truth is but the manifestation of the will of the Infinite. That will is written on every part of the material universe—the great rock of nature—but more especially, so far as it relates to man and his duties and privileges, is it written in the Holy Scriptures. This is the source from which man as a probationer of time, a traveler to another mode of existence, should gather his knowledge.

For the Companion.

The Kingdom of God.

"But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." The foregoing is the language of our adorable Redeemer, when addressing the multitude in his sermon on the Mount. I think we, as brethren and sisters, all agree, that whatever Christ commanded his apostles to do is now binding on us. He became the way for our salvation; and, therefore, whatever the apostles were commanded to do, is now necessary for us to do. Well, Christ has positively said, or commanded, that we shall first seek the kingdom of God; that is as much as to say, we shall first seek an interest in the blessings of Christ's righteousness and reign. We all claim, and preach, that the true followers of Christ are in duty bound to comply with all the commands that Christ has given us through the inspired apostles.

Are we all complying with the command above quoted? If not, I think it is high time that we do; for I do believe that it is the most important command between the two lids of the Bible. But we must all confess, that we come short of our duty in this respect; for it is often the case, that we labor for the body from day to day, and year to year, without perhaps even thinking that we should always take the first meal of each day with God, in bringing our family around the altar of prayer to thank the Lord for his daily blessings. Doing this it would look a little like first seeking the kingdom of God; and then, according to Christ's promises, all the necessaries of life for the day will be added unto us. But perhaps instead of doing this we rise early and hurry breakfast as fast as possible, so we can pursue our daily labor, without ever thinking that our first duties are to come before God, to return our grateful thanks to him for his Fatherly care during the night. Instead of this we take the first meal to gratify our appetites; and, perhaps without even returning thanks to God for the same, just as if we had earned them by our own efforts, not thinking that we brought nothing into this world and can carry nothing out, but that all we possess here is the gift of God. If he would not crown our labors, and send us rain and sunshine, our efforts would be all in vain.

We are even commanded, "Take no thought for your life, what ye shall eat or drink." By this we can understand that we shall have our whole minds and thoughts fixed upon heavenly things, and just labor here, and have our things as though we had them not; for all things are of God. We are also commanded to lay up treasures in heaven, that our hearts may be there. On the other hand, we are forbidden to lay up treasures on earth. But how often do we see men labor and toil, from day to day, and hoard up treasure upon treasure, add farm to farm, till they are worn out and die, (brethren not excepted,) and, perhaps, have never laid up any treasures in heaven.

It is impossible to have our hearts at different places at the same time; for we learn that where our treasures are there will our hearts be also. So we must conclude that those who lay up treasures upon earth have their hearts there also; and, consequently, cannot have them in heaven. We are also commanded, that, if we have food and raiment, we should be content. But how many are contented with those things that are really necessary for the body? But if we first make our peace with God, and seek to please him, and it pleases God to give us earthly treasures, and have not our hearts fixed upon them, but possess them as though we have them not, then we can still meet the approbation of God.

In conclusion I will yet refer the readers to Rom. 14: 17, 18, which reads as follows: "For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God and approved of men." So brethren and sisters, let us first seek the kingdon of God, and we are sure that the others things which are necessary will follow.

Noah B. Blough.

It is easier to set a man against all the world than to make him fight with himself.

Adam broke the first link of the chain, and thereafter all mankind fell from God.

Christian Family Companion

DALE CITY, PA., Dec. 17, 1872.

Valedictory to Volume Eight.

It is with pleasure and gratitude that we come before our readers, in a farewell address, at the close of the year 1872. Although the new year has not yet fully come, it is casting its light sufficiently in advance to admonish us that it is close by. We therefore say, to one and all, we wish you a happy New Year.

We confess to many doubts and fear during the current year, concerning the affairs of God's Kingdom. The reports of the success of the Gospel indicate that in many places it has prospered almost as finely as in primitive times, while in places where it once flourished, it has waned, and the love of the plain, simple truth,—"the power of God to the salvation of all that believe"—has lost its hold upon the hearts of its professors, and worldly appliances have well nigh supplanted the Gospel altogether. It is painful to confess it, but Bible knowledge, especially that which relates to the salvation of men, is rapidly giving way before the encroachments of other things upon the minds of the people.

We have not been altogether unmindful of our duties in publishing and preaching, but have endeavored, with much fear and trembling, to declare the whole counsel of God, and to keep the simplicity of the Gospel before the people. Whenever it appeared necessary, we have not been backward in exposing the erroneous teachings of others, and in protecting the Brethren from the tendency which exists to depart from the simplicity that is in Christ. The rudiments of the world, the commandments of men, and the show of learning, and the wisdom of the present evil age, have well nigh covered up the wisdom which is from above in the minds of many.

The COMPANION is the same now that it ever was—and by the grace of God we trust it ever will remain—the fearless and unflinching advocate of the "Thus says the Lord" plea in all matters of religious faith and practice. Where the Bible speaks, it speaks; where the Bible is silent, it is silent; preferring the wisdom of God to the wisdom of men; the teaching of divinely inspired men to that of men of no inspiration; and the examples, precepts, and practices found in the New Testament, to the institutions of men.

So if you love the Bible, stand by the COMPANION; if you revere the teachings of the apostles stand by the COMPANION; if you wish to see the doctrine of Jesus Christ, and the practice of the apostles prevail, stand by the CHRISTIAN FAMILY COMPANION; and unitedly we will push on from victory to victory, until the Lord shall come. Let all be up and a doing, and do our work well, as those who must give an account at the great day of the Lord.

A year fraught with consequences of great importance to the lovers of primitive Christianity is before us, some of which are of deep interest to COMPANION friends. The missionary cause, of which the COMPANION has been a constant advocate, is being received with favor. Already a mission has been inaugurated in the New England States, and we have been bringing, and hope to continue to bring weekly messages from the evangelists, from their new fields of labor. The Western District of Pennsylvania, at its last meeting, took measures which we hope will yet result in a great work for the spreading of the true gospel knowledge. The subject of education among us will also be revived, and measures set afoot that are intended to result in great good. In fact, it appears to us, that the year 1873 will be an auspicious one, and no brother or sister who feels an interest in the success of the cause in which we are enlisted can afford to be without the the messenger that will bear the tidings of the success or reverses of these great interests.

For a number of years we have had your confidence. Shall we have it another year? We ask you once more to stand by us and yourselves in keeping the pure Gospel before the people. As far as possible every family should have a religious paper, as well as a family Bible; and when they are making a selection they may as well get the best. We respectfully invite all who are now receiving the paper to renew at once, and do us and the Gospel a good work, by sending, in addition to their own names, one or more subscribers, if not for a full, year for six, or even three months.

Editor's Diary.

On Saturday, Dec. 7th, we took the noon train westward, to Mineral Point; changed cars for Somerset Branch; thence to Shamrock, where we left the railroad and walked about two miles, to the house of elder Tobias Meyers's. Brother M. was not at home, when we landed, but returned shortly afterwards; and brought with him brother Michael Kimmell, of Lanark, Ills., whom we were happy to meet, having lodged with him during our western visit last summer. This was our first visit to the Middle Creek congregation, and to the house of brother Meyers. After spending a pleasant afternoon, in the evening we repaired to the Pleasant Hill meeting-house, where an appointment was made for preaching. Brother Kimmell spoke first in the German language, from the words: "This day shalt thou be in paradise with me," and we followed with remarks in English. Had a respectable attendance, taking all things into consideration; the horse disease being at its height, and there were several other meetings in the vicinity. Lodged at brother Meyers's.

SUNDAY, 8TH. Preaching at the same place, at 10 o'clock. It fell to our lot to serve, which we tried to do as God gave ability, brother Kimmell following. Congregation rather small. Took dinner at brother Wm. Meyers's, another minister in the same congregation, whom we had frequently met, but had not visited him before. Spent a pleasant afternoon with the family, and the friends who were guests with us.

Preaching again in the evening, at the

same place, with a large turnout, brother Kimmell and I serving. Lodged with brother Tobias Meyers. Our young brother Jacob T. Meyers was now at home. He had been to hear brethren Sell and Kountz, who preached near Somerset, on Saturday evening. We, too, had expected to meet brother Sell at this place, but the brethren here saw proper to make two appointments at the same time. Brother Jacob was called to the ministry last fall, and is striving to make himself useful in his calling. And we believe he will do it, God granting his blessing.

On Monday morning we returned home, brother Jacob accompanying us to Mineral Point.

We were pleased with the visit, only that we suffered considerably from the cold. We almost resolved not to go from home again during the cold weather, since we are afflicted with catarrh in the head, upon which the cold is severe.

To Our Agents.

Our agents will please send in what names they have on their lists without further delay, and we will send another outfit, when desired. It is of great importance that we have the bulk of our subscription list upon our books before the first of January, in order that our addressing machine may be put into operation. Therefore, we request that, whether you have all you expect to get or not, whether or not you have all collected, please send us what names you have, so that those who have promptly subscribed may be promptly served. Other business matters may be adjusted afterwards.

So far the prospects are very encouraging. Some of the places heard from have increased upon the number of last year. Brother Jacob Conner, of East Coventry, Pa., has sent us a list of twenty seven names, and expects to add more. Brother Christian Meyers, of Green Mount, Va., sent us ten names, with the cash. Brother S. L. Glass, of North Georgetown, Ohio, and Elder Michael Beshoar, of Mifflintown, Pa., have sent us fair lists, and expect to do more. Others have reported with success.

The Epizootty.

This terrible disease that is infesting the land is interfering with our business interests, as well as with others. In many places it has impeded the conveyance of the mails, and some lines have failed altogether. Thus our papers have been delayed and lost. And brother Bashore, of Juniata county, Pa., informs us that on account of his horse being sick he could not ride around to solicit subscribers, as he was wont to do, and being too old to walk, could not obtain the number he would otherwise have obtained. He, however, induced a young brother to assist him. We would recommend the plan to our aged friends, to obtain the co-operation of younger brethren and sisters, who can better endure canvassing in the country during the the winter. When old and young will thus work together, we may expect a successful year, notwithstanding the epizootic.

The First Number

of Volume Nine will be dated January seventh, but we expect to issue it several days in advance of date, and then try to keep a little ahead throughout the year—no adverse circumstances preventing. We would certainly desire to do so, and nothing worries us so much as when our paper gets behind time; but we had obstacles to contend with which defied all our efforts. Nevertheless we shall set out with the New Year with a resolution that fate only can prevent our success. It shall not be from want of effort on our part.

The Forney-Meyers Controversy.

Brother J. T. Meyers has concluded to drop the discussion of the subject upon which brother Meyers and he have been exercising their debating talents for some time past. He still thinks it is true, and therefore right to preach it, that "in the midst of life we are in death;" but as the readers of the COMPANION are convinced already; and as

"A man convinced against his will,
Is of the same opinion still,"

he thinks it is useless to pursue the subject any farther, and especially since it involves no saving principle. And so the volume closses the discussion. Good.

Our position upon the question at issue between the two brethren, reminds us of an anecdote related to us of Elder Henry Kurtz. Some brother was relating an argument he had had with some other brother, giving his opponent's position with an air decidedly sarcastic.

"Das ist ein guter Sinn." (That is a good view) was the old brother's reply.

"But that is not my view," replied brother A.

"Ah; what is your position?" inquired brother Kurtz.

Then brother A. proceeded to give his opinion, very precisely, to which brother K. gave careful attention, and then replied:

"Well, das ist auch ein guter Sinn." (This is also a good view.)

So we think it is a good view to say that when a man is in the midst of life he is subject to, and in danger of death, for it has often been proven; and we believe the author of the sentence: "In the midst of life we are in death," meant to express just that view. Then, again, it is a good view to say that when a man dies, his life is at an end, for death is the cessation of life. We believe it will be all the same with us a hundred years after this, no matter which brother's views are correct.

Corrections—Almanac.

In the Dr. Fahrney Advertisement, on the second page of the Almanac cover, middle of first column, read, *your medicine*, instead of "our medicine." The Panacea is composed of thirty-three vegetable ingredients, instead of three, as some have it. In the last paragraph read *remuneration*, instead of "renumeration."

Do not forget to renew your subscriptions as soon as this number comes to hand, if you have not already done so.

Answers to Correspondents.

EMANUEL GNAGY: There was $2.25 which you will find acknowledged in Vol. 6, No. 23; you therefore a credit of 75 cts.

JACOB WINELAND:—All right the order for two dollars came to hand, and is paid. We are square.

AARON M. BAKER:—You can address George Wolf, at Lathrop, San Joaquin county, California.

MISCELLANEOUS.

Drinking in the United States

It is idle to talk about any important change for the better in the moral and social conditions of the country, while the appalling habits of drinking continues. Men who ought to be eminent patterns and examples of sobriety "drink with the drunken," and become drunkards themselves; and of course their children follow in their course. Strenuous efforts must be put forth to stay the plague. Under the returns made by the census, it appears that in addition to 63,314'627 gallons of home-made spirits, and 7,159,740 barrels of fermented liquors on which taxes were paid in 1871, were imported of wine, 9,788,983 gallons and 421,562 dozen bottles; of spirits, 2, 629, 326 gallons, and 123, 627 dozen bottles, and of malt liquors 832, 431 gallons. It appears, furthermore, that the consumers put about $500,000,000 every year in the pockets of the dealers. The proportion of those licensed to sell liquor is about one in every 250 of the population, and those who have figured very closely claim that every eighty drinkers support a drinking establishment and consume 400 gallons of spirits, 80 of wine, and 2,000 of beer, annually. The State of New York has 23,746 licensed sellers, or one for every 180 of its population, while one in 60 to 90 of its people are engaged in these liquor stores! The city of New York has 7,181 licensed sellers of drink, or one for 140 of the population, while one in 50 to one in 70 are engaged in drink selling. Massachusetts, in 1871, had 8,622 of its people licensed to sell, and one in every 85 engaged in selling drink. Pennsylvania has 14,431 licensed, or one to every 240. Ohio had 12,377 licensed, or one in every 210. Illinois had 9,569 licensed, or one in every 260. Maine has 1,063, or one in every 600. As to the other States, the range is between 100 to 200, and one in 600.

Arrival of 600 Mormons.

Our foreign papers last week contained an announcement of the embarkation, on a single steamer at Liverpool, of six hundred Mormons for this port. They arrived on the 16th, and have already left by a special train for Utah. They are in charge of Mormon agents from the time of their leaving Europe until they reach their destination, and have been joined by a few Mormons from this vicinity, who will accompany them to Salt Lake. There are in the company just arrived 256 Scandinavians, 25 Scotch, 12 Welch, 4 Irish, 295 English, and 6 returning missionaries.

It is sad to see so many fresh recruits brought under the power of this gross delusion, and led away to join the ranks of Brigham Young's subjects. Many will doubtless awake to their delusion when they reach Mormon territory, as many have before them. The mass of them are probably like thousands which have previously arrived, ignorant and led astray with the promises of plenty in a new and unknown region. The converts to this base form of religion are nearly all of this class upon whom it is easy to impose—unenlightened and incredulous. They are not Americans who join the ranks, but Scandinavians and ignorant English. Mormonism is not an excresence of American growth, though on our soil it receives its strength and increase from abroad. Now, that these people are in our land, one thing should be done for them, and that is give them the gospel. The Christian Church should greatly enlarge its missionary efforts in this direction.—*N. Y. Observer.*

The Dead Sea.

Ere we drop down from the hills of Judah into the ghor, plain, the sun has got up high in heaven; and as we gaze into the valley below, the blue and shining waters of the Bahr Lout appear to our blinking eyes more lovely than the tenderest Italian lakes, when seen from the Alpine tops. How long these tantalizing waters are in sight! Sinking from dip to dip, we come upon a wide and broken terrace of find mold, mixed with chalk, which from the hights above had seemed to be the natural bed or level of the plain. But when we reach the terrace, it is found to be only the first and and broadest of successive levels. We fall to a second, then to a third smooth table of alluvial soil. These stairs by which you descend from the last range of hills to the ghor, the true level of the Dead Sea, have a common character, produced, no doubt, by a common cause. They have all been under water. Where they have not been worn and furrowed, their smoothness is like that of a sandy beach. They are lapped by ancient shorelines, ribbed by ancient waves. Near the lake end of the river bed, the plain is dotted with a multitude of cones or hills, about fifty feet high, their crowns level with each other, and their sides smooth and round as the ebb and flow of water will wear a platform of marl or clay. These cones are so regular in shape as to resemble works of art; the tombs of the sheikhs in times when men were giants, with natural pyramids for graves.

It is a strange and memorable scene. High moutains to the east and to the west: the heights of Abraham, the crest of Gilead, the Mountain of Temptation; on our right-hand, the burned cities of Lot; on our left-hand, the ruins of Gilgal and Jericho; in our front, the long flat plain of sand and ashes, the green fringe of the sacred stream, and slanting across that river the ford over which Joshua passed, and in which Jesus was baptized by John. Not a cloud flecks the sky, nor a branch stirs the air, not a ripple moves the lake. No voice of bird, no hum of insect, breaks the oppressive hush. Pitiless streams the light upon these blinding sands. Here and there, along the shore, lie stems and boles of trees; old giants, torn by the floods from the Jordan banks, dashed down into the Sea of Salt, tossed back in storms from its angry clutch, steeped thick with brine, and left to peel and whiten. As we strip to bathe, two vultures, gnawing at a dead camel, scream and soar into the air, wheel, cry, and sink upon one of these skeleton trunks, fixing their fiery eyes on a vission of white flesh, and never slacken their vampire gaze as long as we splash and plunge round the rocky isle. Some people call the Dead Sea noisome. This must be done in obedience to a monkish tale invented by Greeks, who never wash, and repeated by Italians, who cannot swim. Now, bathing on the beach at Malaga is good, in the Nile at Gizeh delicious, in the cave at Capri superb; but in these and all other waters level with the sea, there is an easy limit to the word which expresses enjoyment of a bath. The pleasure is human, and may be borne, like the flavor of fine wine, the taste of a rich fruit, the zest of a quick ride. But a plunge in the Bahr Lout is an essay by itself. Either from the glowing light, from the fevered blood, or from the cooling brine, your first dive into the Dead Sea is not a common bath, but an experiment in the unknown animal delights of life.—*W. H. Dixon.*

Brain work is sanitary work. Nay, it is a necessary condition, more or less of it, of health in advanced life, a necessary preventative of cerebral decay. Not only moral purification but growth in intelligence, in wisdom, is the divinely appointed result of human life as a probation, and nature deals out her penalties for the neglect of the latter, as well as for the neglect of the former.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

From Fredonia, Kansas.

Beloved Brother:—I will try to pen a few lines for the COMPANION.

We are but few in number, living near Fredonia, Wilson county, Kansas. There are about fourteen members. We have no speaker living here. Brother Isaac Hershy is bishop over us. We have no regular meetings; but would like very much if some of our eastern and more favored brethren would heed our cries and send some of their surplus preachers. The harvest is truly great.

Our neighbors are kindly disposed towards us, and think us a peculiar people.

We had a love-feast this fall in a tent prepared for the occasion, on the premises of brother J. F. Hess; the first ever held in Southern Kansas. We had good attendance, order, and a profitable meeting. Brother I. Hershy and Sidney Hodgdon were our main speakers. Our meeting was on the 12th and 13th of October.

The forenoon sermon of the 13th was the funeral occasion in memory of our sister in Christ, Christena Flack, who died August 23d, of dropsy of the heart, after a short illness, at the house of her niece, Lucy Myers. She was about 54 years of age, and had been a zealous sister in the church of the Brethren ever since her youth. She never was married. She was earnest in advocating the cause of her Redeemer, and had the tenderness and sympathy of a mother, in sickness. Her death and separation from us is mourned by all who knew her. The text was Revelation 7th chapter, from the 13th verse to the close of the chapter. The 577 and 658 hymns were sung by request of the friends, they being favorites with her during her lifetime.

We had one to unite with us by baptism during our meeting. He had been a member of the Campbellite church for a good while; but came over to the Brethren, being fully persuaded that we are on the right way.

So we feel encouraged to go on and try to serve the Lord, build up his church here on earth. We pray for union and prosperity in the Christian graces; asking to be remembered kindly by the brethren and sisters at a throne of grace.

Yours in fear of the Lord.

J. W. MAHORNEY.

From D. M. Holsinger.

HARRISBURG, PA.,)
Dec., 7th, 1872.)

DEAR SON: Through the mercies of God we were permitted so far to return on our homeward way from the Me. Mission. We left Skowhegan on Monday, Dec. 2d, at 9 45 A. M., arrived at Myerstown on Wednesday, 4th, at about 3 P. M., where we stopped off till this morning, and had quite a pleasant time with our dear brethren and sisters in Lebanon County.

On Sunday evening was our last meeting in Maine. Many tears of affection were shed on the occasion; many voices said to us, "Pray for us;" and many a God-speed was invoked upon us by those with whom we sojourned for several weeks. We still enjoy excellent health; stood the travel remarkably well, reached all our points in good order and time, and met with no serious loss or accident. Brother D. L., left here about 30 minutes ago, 11 30 A. M. Now I am alone in the busy city. Expect to reach Martinsburg at 9 P. M., and if God will, to-morrow join in His worship once more with his children there. May He grant it.

This is not intended as a report but a simple notice of our return. Our closing report, and recapitulation are forth-coming. If all is well at home you may expect a visit from me ere long, through Somerset Co., subject to further notice. Love to you.

D. M. HOLSINGER.

HOMERVILLE, O., Dec. 3, 1872.

BROTHER HOLSINGER:—I am in possession of one copy of the Brethren's Tune and Hymn Books, and must say I like the book much better than I had anticipated. The more I peruse it the better I like it. I think every meeting house ought to be well supplied with these books. These books should be purchased by the congregations, and should be kept at the meeting house for general use. Then one should take the lead. They should have singings as often as convenient, and practice on all the pieces in the book. Get the young folks familiar with the book and if this can be accomplished, then we can expect good singing in meeting, and not hear of this. Our young folks then will take an interest in our meetings. They then will sit forward in the house; and, in place of whispering, they will help to sing and praise their Maker. I am aware that there are a few brethren who are opposed to this plan; but they will give in by degrees. We will have to proceed slowly, but surely. This is the way I feel on singing.

C. J. MYERS.

ALTOONA CITY, PA.,)
Nov. 17, 1872.)

DEAR BROTHER:—I feel to drop you a few lines. We had preaching at Altoona to-day. Brother James A. Sell was our minister. He spoke from Luke 13: 25. His views on that portion of scripture were spoken so plainly that any one could understand; and I think those who were present could say, "It was good for us to be there." But our meeting together was only for a little season, and then we had to part again. But could we all be so happy as to meet in that mansion on high, where parting shall be known no more; where tears shall be wiped away from our eyes, and where we can sing the songs of Moses and of the Lamb to greater perfection than we can here below. Here there are trials and troubles to undergo, but they will only make us richer there, when we arrive at home. It seems hard to some to be Christians; but it is not. As a man told me last week, "It is a nice thing to be a Christian." So it is. Why is it, then, that more do not think so. It is now like at the time of Noah; they think but little about their salvation. "The time will come," (and, we believe, has come,) "that they will not endure sound doctrine, but, after their own lust, heap to themselves teachers, having itching ears." "And as it was in the time of Noah, so, also, shall the coming of the son of man be."

TOBIAS F. IMLER.

ALTOONA, POLK CO., IOWA.)
November 17th, 1872.)

BROTHER HOLSINGER:—We were made glad by a pleasant little visit, lately, by brother David Brower, who stopped off the train on his return home to his family in Oregon. He moved to that place about one year ago; and this fall he came back on business, to his old home, in Keokuk county. He seems to be well pleased with his new home in Oregon. He says some thirteen came to the church since he is there. He is the only minister of the Brethren in that part of Oregon. Those who wish to write to him will address him at Sublimity, Marion county, Oregon. He preached three

times for us, the last sermon at Altoona, in the Campbellite church. We felt sad when we took the parting hand on the platform at Altoona, when he took the train. In all probability we shall never hear him preach any more. We used to hear him frequently. Our church here is increasing slowly, I think five were added this summer by baptism. This is comparatively small to other churches. Perhaps the labors of the Brethren will manifest themselves after awhile, like bread cast upon the waters, to return after many days. And may we, as taught by the Savior, let our light so shine that others may see our works, and glorify our Father which is in heaven. Much depends upon us living out the principles of the doctrine of Christ, which we profess. For the time will come "that judgment will begin at the house of God; and if it first begin at us, what will be the end of them that obey not the gospel of our Lord Jesus Christ.

J. W. Moats.

Christian Family Companion.

Nine years ago this paper, which is known by almost every member of the Brotherhood to-day, had no existence. It is true we had that standard religious magazine, the *Visitor*, but as it has always been only a monthly publication, and as the Brotherhood increased in numbers, as we did, not a few were wishing that God might give it into the hearts of one or the other of our able brethren, to issue a weekly periodical, besides the one which was a welcome monthly visitor to every brother and sister.

At last, after the solicitation and by the advice of some of the warm-in-the-cause brethren, our young brother H. R. Holsinger, put, as it were, all his earthly possession at stake, in order to give a fair trial, to see whether the Brotherhood was ready to support a weekly paper. He started in with less than four hundred subscribers. The Companion, then in its infancy, was printed on a hand press. Of course it was evident to all that God was in the work, and prospered the enterprise year after year. But, as is always the case, when Brother Holsinger was successful with what he, by the help of God had paved the way, some other brethren went in opposition to him, and published other papers. But as all concerned are brethren, so we will not say much on this point, for fear of hurting some one's feelings. The Companion, as said, started out with about four hundred subscribers; which subscription was increased from year to year, until to-day it closes the eighth volume with nearly forty-four hundred. This is all well, as far as it goes; but I learn from one of the histories lately made, of all the denominations in the United States, that we are set down in the round number of 100,000. Now just think of this. One hundred thousand members and only about four thousand subscribers to the principal paper in the Brotherhood. Now, say four members to to every family, which would make it *twenty-five thousand families of brethren and sisters*, and hardly one-fifth of all these read the paper of our church. Why is it? Answer to yourself. But suppose of these twenty-five thousand families we might excuse five thousand from various causes; inability to read the English language, four thousand; poverty, I doubt, one thousand; which still would leave twenty thousand families who should feel it their duty to support the church periodical. And I certainly believe, by proper exertions, we can get that number to do so.

Then the question arises, what paper shall we support, as we have four in the Brotherhood? Now, then, reason to yourselves, which is entitled most to your support. Lay all selfish motives aside, with a determination to act as brethren should do. I will give some reasons why we should, by all means, support the Companion. The main reason of all this is, that H. R. Holsinger was the cause to some extent at least, that we who have four instead of one periodical in the Church. Consider this well, and if you do, you will agree with me, that the Companion should be supported foremost. Even the world will reward their enterprising people in some way or another. I now remember that only a few years ago, Somerset County could boast of only two county papers, 28 columns each; but through the energy of one of her foremost citizens, a third one (32 columns) was started, and by this example the other two Editors were led to enlarge their papers also, and to day we can boast of as good county papers as any county in the state, and all, we must admit, through the pluck of one man. The result of it was that he was elected to one of the important offices in the county. This is the way this unthankful world will by times reward people, and should we not expect as much of those who claim to be Christians. But as said, I will not say ought against the other periodicals, but would ask if it be more than right, first of all, to support the *Gospel Visitor*, for the battles it has fought? It would be indeed; but as the great majority of the Brethren want a weekly Companion or *Visitor*, and as brother Holsinger opened the way in this direction, so by all means subscribe for the Companion. Show to the world, that we are at least as mindfull of our enterprising brethren, as they are. If proper efforts would be made, there is no doubt in my mind, we could raise the subscription list to *ten thousand*. Now, then, for the work! Who will send in the largest list? Let us hear. But here comes an objection; some may say, Brother Hady is a friend to the editor of the Companion; that's the reason of writing as we do.

Now, brethren, we all claim to be brethren, and if such, should we not, then, be friends also? We can be friends without being brethren; but how we can be brethren without being friends is a mystery to me. Then let us say to ourselves, if we find we have ill feelings, one to another, such things can not, and must not be among Christians. Let us love one another with a pure love, and if we do so, the short-comings of others we gladly will overlook.

But, again, one will say, if only brother Holsinger would not be quite so radical. Now, friends, let me say this much for brother H., that, although he is radical, yet, after giving all a fair trial, you will admit with me that he is sincere. It is true, he might, as others do, call evil good, sometimes, for the sake of gaining a few subscribers, yet, as he wishes to clear his skirts, not only as an editor, but also as a minister of the gospel, he writes and talks as he does. By considering all, we should love him, as a faithful brother, but the more, I feel confident, if we make use of more of that Christian charity which we, as Christ's followers, should and will possess, if we are true children of God, all such things will not keep us from supporting what is so indispensibly needful in the church; namely: the periodicals in which we can consult each other from far and near, and this the Christian Family Companion can be, if it only will receive the support which it so richly deserves. So, brethren, to work at once. In this work all can work; let each think himself in duty bound to work faithfully, and the Companion will come to us not hungry and starving, but filled with gladness in 1873, as in the years passed by, and many a poor soul will find refreshments in the perusal of its contents, and if we work faithfully here in the Master's vinyard in this world, may we not then expect a reward for our feeble efforts, when we can ascribe all honor and glory to him who has promised to take his children to himself.

M. Hady.

Dale City, Pa.

In Memorium of Brother Samuel W. Sears.

Our esteemed brother S. W. Sears, who departed this life in Lee county, Iowa, September 7th, (see obituary,) was a resident of Decatur county, Iowa, and a beloved and loving member of the church in this county. Near two weeks previous to his death, he left home, went to Chicago on business, and returned to Lee county, intending there to visit the friends and acquaintances of his youth; but, ere he arrived at the place of his destination, sickness seized his mortal frame, and a few days later a telegram brought to his aged mother, brothers, sisters, and friends at home, the sad intelligence of his death. The stroke

fell heavy indeed; but from our acquaintance with him, we are assured that he knew in whom he believed, and was pursuaded that he is able to keep that he committed unto him against that day. Hence we "sorrow not as those that have no hope."

Brother Samuel from his youth up was ever kind, affectionate, and dutiful; ever heeding the "first commandment with promise;" Eph 6: 1,2. Some twenty-one years ago, he dedicated himself to God, in humble obedience to the holy requirements of the gospel; and until his death, lived a faithful member of the church. Much moral, as well as intellectual, instruction was given by him; being engaged for a number of years in school teaching, in which calling he inculcated none but the strictest principles of morality. Being deemed worthy in every sense, he was several years ago chosen by the church, to the ministry; but, for reason best known to himself, he never fully entered upon the work, always, no doubt, esteeming "others better than himself." He, however, when meeting with us, where there was but one of the ministering brethren present, very often rendered us very valuable assistance, as his words were always inpressive, to the point, and full of love and meaning. His liberal hand was ever ready to aid in defraying the necessary expenses of the church; and his charity extended to the subjects thereof. His deliberations were always mature, and his counsels safe. In a word, we realize that a piliar of the church has fallen. Everywhere we miss him: in our councils, at our assemblies around the congregational altar, around the communion table. His countenance usually wore an impressive smile, expressive of a heart filled with the love of Jesus; and it is said, that, after the 'pale messenger" had done his work, it was still retained.

We now close our brief and imperfect memorial; knowing that "the half has not been told;" hoping and praying, as we do so, that we who mourn the loss of a brother in Christ, together with all his relatives and friends, may imitate his good examples, that, in the trying hour of death, we, like him, may be found praying to God our heavenly Father; and with him be able to say to friends around, "I am ready and willing to die;" adapting unto ourselves the language of one of old, "If I must die, let me die the death of the righteous, and let my latter end be like his."

LEWIS M. KOB.

Franklin, Iowa.

BROTHER HENRY:—I have been a reader of your paper for the last six years, and have often been made to rejoice while looking over the pages of the COMPANION, and there seeing so much good council from brethren and sisters. We would be glad to hear through the C. F C., of some of our aged fathers, such as Elder Fox, of the Philadelphia church, and others of our aged brethren. It is desired that Elder Fox give an historical account of his ministerial labors.

MOSES FRAME.

Elkhart, Ind.

Announcement.

We intend having a series of meetings at the Free Spring Meeting House, commencing on the evening of the 9th of January next, to continue for a week or so. A general invitation. By order of the church.

M. BESHOAR Sec,

MARRIED.

On the 21st day of Nov. by the undersigned, at his residence, brother SAMUEL HESTAND, and Miss CLEMENTINE SUMMERS, both of Columbiana county, Ohio.

Also on the evening of Nov. 21st, by the same, at his residence, Mr. GALEN W. SUMMERS, and Miss JENNIE CONSOR, both of Columbiana county, Ohio.

JOHN A. CLEMENT.

By the under-signed, at the residence of the bride's parents, December the 12th Mr. WILLIAM H. WALKER, of Brother's Valley township, and sister LUCINDA FIKE, of Summit township, both of Somerset county, Pa.

JOEL GNAGY.

Also by the same, at the residence of the bride's parents, Dec. 5th, brother JACOB FIKE, of Summit township, and sister SARAH PECK, of Adison township, both of Somerset county, Pa.

JOEL GNAGY.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Near Marmaton, Kansas, brotker E. O. MEACHAM M. D., after a short illness of Dyspepsia and inflamation of the liver, Nov. 30th, aged nearly fifty years. Funeral improved by John J. Hoover, assisted by the writer, from 1 Peter 1: 24, 25, to a large audience.

A. C. NUMER.

In Green county, Wis., Sept. 21st, sister ESTHER MILLER, aged 84 years 5 months and 8 days. Funeral occasion improved by Elder Enoch Eby, assisted by the writer, from the 126th Psalm, last two verses, selected by her over twenty years ago.

The subject of this notice was born in Lancaster county, Pa. She became a member about 41 years ago, always faithfully contending for the Master's cause, and died in the full assurance of a blessed immortality. She was the mother of 9 children, 61 grandchildren, and 44 great-grandchildren.

(*Visitor please copy.*)

ALLEN BOYER.

In Stephenson county, Ills. October 28th, at the house of her son, (brother Enoch Eby,) sister SUSANNAH EBY, aged 72 years, 9 mo. ths, and 5 days. Funeral occasion improved by Elders D. Fry and P. Wetzel.

The subject of this notice was the widow of brother Jacob Eby, who died a number of years ago, and the mother of Elder Enoch Eby. She had 9 children, 4 still living; 46 grandchildren, 31 still living; 12 great-grandchildren, all living. Sister Eby is much missed in the family and in the church, she being ever ready to aid in the Master's cause; but we trust she has gone to reap the reward of the children of God.

ALLEN BOYER.

[*Visitor* please copy.]

Near Pontiac, Livingston county, Ills, LYDIA L. HOOVER, is the daughter of brother Samuel and sister Elizabeth. She was a bright little girl, about nine years of age who, while her parents were in the field husking corn, was left with the other children of the family in the house. She being the oldest girl it fell to her lot to prepare dinner. Being thus engaged her dress took fire and struck a blaze before she knew it. Soon as she saw it, she called to her brother, about two years older, who was in another room. In the meanwhile she ran out of doors; but in a moment after she was exposed to the open air, her little body was wrapped in flames, consequently the boy could not help her. She then ran to the field some 30 rods distant, exclaiming, "O mother! I'm burned nearly to death." The frightened mother immediately ran to meet her, found all her raiment burned off, except shoes and stockings, which were still burning. She was immediately taken to the house, a physician called, but of no avail. At this time she seemed to suffer but little pain. After about 10 hours she dozed to sleep, and thus calmly crossed the gloomy waters of the Jordan of death.

O children! Remember that God is calling thousands upon thousands of children to eternity; and oh, remember that you must die, and that Jesus shed a drop of his precious blood for you; that he tasted death that you might live, and that he sitteth on the right hand of a just God, interceding for you. Yes, methinks he is saying, "O my Father, may it be thy will to spare that young man a few days longer, that he may turn from his evils. That young lady, who so much loves the pleasures of this world, oh! wilt thou have compassion on her? for she does not know that she is so near the brink of eternity." Funeral services by the writer from John 1: 29

JONATHAN SWIHART.

In the Yellow Creek, Bedford county, Pa., Nov. 27th, sister MARY SMITH, sister of Elder Jacob Miller, after intense suffering of about 5 or 6 weeks, aged 64 years 9 months and 17 days. Funeral occasion improved by the Brethren, to a large concourse of people, from Revelations 14: 12, 13. Disease, Gastric Enteritis complicated with inaction of the liver.

S. A. MOORE.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

Samuel R Kline,	$ 1 75	Samuel H. Cassel,	75	Sarah Mohler,	1.50
Emanuel Knopp,	75	S. A. Walker,	2.00	Daniel Fahrney,	1.50
Alexander Mack,	1.25	M. Kauffman,	1.50	David M. Truby,	3.00
Isaac Kulp,	5.00	Raphael Baker,	1.00	E. P. Pefley,	75
Henry Hoover,	1.70	Adam C. Numer,	1.90	Wm. Reist,	75
John B. Bowman,	1.35	A. W. Thomas,	3.10	Mary M. Peffley,	1.50
J. H. Dale,	1.10	R. Kunkel,	3.00	Emanuel Henry,	2,20
George Holsapple.	3.00	Lewis M Hob,	4.35	Ambrose Miller,	75
Ceph. Moore,	1.60	Joseph Disler,	1.60	Tobias H. Wisler,	1.25
Moses Keefer,	2.75	John L. Kuns,	75	Mrs. S. Hettinger.	75
Daniel M. Miller,	75	Thomas D. Lyon,	8.25	Elder. Conrad Kahler,	4.00
Henry Brubaker,	75	S. A. Garber,	3.10	Moses Frame,	1.60
J. F. Howard,	3.00	Josiah G. Winey,	12.60	H. S. Jacobs,	2.00
P. Hofferd,	3.10	J. F. Oller,	6.50	David Etter,	2.50
David Etter,	2.50	Michael Bollinger,	1.50	Lizzie Maddox,	2.00
J. B. Wampler,	50	Daniel B. Heiney,	75	Ephraim W. Stoner,	75
Phineas Miller,	1.60	J. C. Metzker,	4.80	Daniel Summy,	90
N. B. Sherfy,	75	John Pool,	4.50	M. J. Thomas,	75
		Isaac Rowland,	2.60	George Wolf,	6.25
		Mary B. Shelley,	1.25	D. J. Meyers,	75
		David Meyers,	75	Jos. D. Neher,	10.00

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